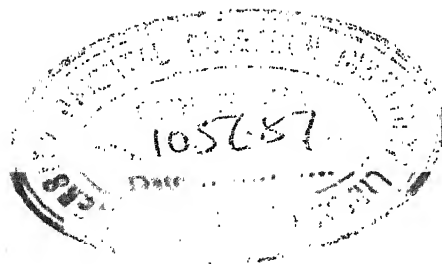
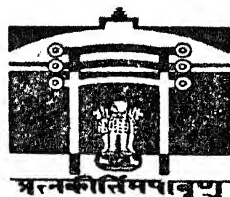




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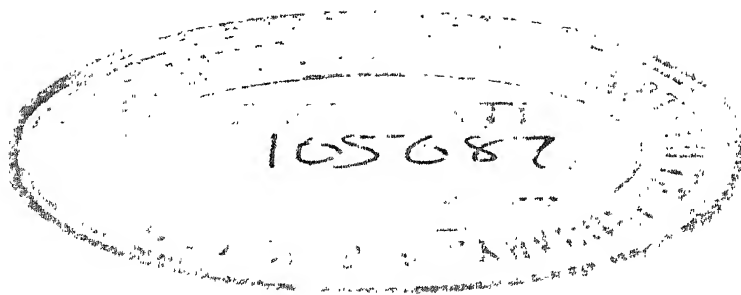
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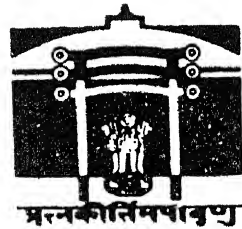


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# EPIGRAPHIA INDICA

AND

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Vol. XXIII. 1935-36.

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EDITED BY

N. P. CHAKRAVARTI, M.A., PH.D.,

GOVERNMENT EPIGRAPhist FOR INDIA.



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*The names of contributors are arranged alphabetically.*

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„ 40.	D.—Plates of Ranaka Jayavarmadeva . . . . .	between pages	268 &	269
„ 41.	Four Pandya Records from Ukkirankottai . . . . .	„ „	286 &	287
„ 42.	Utmanzai Lamp Inscription in Kharoshthi . . . . .	to face page		289

## ADDITIONS AND CORRECTIONS.

- Page 2, last l.—For *Karaṇa* read *Srikaraṇa*.
- „ 4, text l. 13.—For कडा read कुडाः
- „ 7, (V. 15).—For *Brahmaṇa* read *Brāhmaṇa*.
- „ 9, l. 25.—For *niyukta*- read *niyuktak*-.
- „ 10, l. 25.—Omit I in the beginning of the line.
- „ 12, f. n. 2.—For n. 4 read p. 11, n. 7.
- „ 12, f. n. 6.—For वल्लभनरेन्द्रः read वल्लभेन्द्रः.
- „ 12, f. n. 10.—For *Abhidhāna Chintāmaṇi* read *Abhidhānachintāmaṇi*.
- „ 12, f. n. 11.—For पुरात read पुरात्.
- „ 15, text l. 17.—For दृत्त read दृत्.
- „ 16, f. n. 1.—For *Vaigaon* read *Waigaon*.
- „ 26, l. 14.—For *irukka* read *irukka*.
- „ 27, l. 37.—For -*Bhīm* read -*Bhīma*.
- „ 27, last l.—For °*vārīm* read °*vārīm*.
- „ 37, l. 9.—For *Khema* read *Kshema*.
- „ 38, l. 30.—Insert In before ' *Vinaya Pīṭaka* '.
- „ 41, para. 5, last l.—For *pacchaya* read *pachchaya*.
- „ 46, l. 27.—For *Hōtri* read *Hōtri*.
- „ 53, l. 26.—For 8 read 7. (N. G. M.)
- „ 53, last l.—For bounded on the south by . . . and on read situated to the south of . . . and to. (N. G. M.)
- „ 55, text l. 15.—For *kā-lam*= read *kūlam*=
- „ 55, text l. 19.—For 8 read 7. (N. G. M.)
- „ 56, l. 3.—For ( . . . bounded) on the south by . . . and on read ( . . . situated) to the south of . . . and to. (N. G. M.)
- „ 56, l. 13.—For 8th read 7th. (N. G. M.)
- „ 64, f. n. 1.—For XVIII read XVII.
- „ 66, text l. 13.—For **Ranabhitōday-** read **Ranabhītōday-**.
- „ 67, f. n. 1, l. 2.—For *Saka* read *Saka*.
- „ 71, last f. n.—For 36 read 26.
- „ 75, top l.—For 398 read 308.
- „ 77, f. n. 14.—For *daṇḍa* read *daṇḍa*.
- „ 78, text l. 37.—For **khaṇḍimala** read **Khandimala**.
- „ 82, f. n. 5.—For *Pōḍāgaḍ* read *Podāgaḍh*.
- „ 84, last f. n.—Insert the figure 8 before See.
- „ 86, f. n. 9.—For °*kṛitya* read °*kṛitya*.
- „ 87, text l. 44.—For सेनाति read सेनापति
- „ 89, f. n. 7.—For *Bṛihatprōshṭa* inscription of *Umāvarman* read *Bṛihatprōshṭhā* grant of *Umavarman*.
- „ 90, f. n. 5.—For *Sōmavaṁsī* read *Sōmavaṁśī*.
- „ 107, f. n. 2.—For *vyāghatē* read *vyāghātē* ; and for *kartavyā* read *kartavyam*.
- „ 116, f. n. 5.—For *Pēṇthāma* read *Pēṇthāma*.



- Page 141, text l. 14.—For कुडयक read कुडयक.  
 „ 144, l. 11.—For **Miyāru**— read **Miyāru**—.  
 „ 147, l. 6.—For **Miyāru** read **Miyāru**.  
 „ 156, f. n. 5.—For *Indian Historical Quarterly* read Above.  
 „ 165, l. 28.—For Lakulisa- read Lakulīsa-.  
 „ 166, l. 26.—For Kaṇḍēruvāṭi- read Kaṇḍēruvāṭi-.  
 „ 168, text l. 29.—For °रिवनीय read °रवनीय.  
 „ 174, f. n. 8.—For Rajasimha read Rājasimha.  
 „ 175, l. 4.—For verses read metres.  
 „ 190, l. 3.—For **Chāvunḍarasa** read **Chauḍarasa**.  
 „ 190, l. 9.—For **Chaṅgūr** read **Chaṅgūra**.  
 „ 192, last para. l. 4.—For Arjunvād read Arjunavāḍa.  
 „ 194, l. 2.—For Bāsura read Bāsūra and for Chanjūru read Chaṅgūra.  
 „ 194, l. 7.—For Bāsura read Bāsūra.  
 „ 194, l. 9.—For Chaṅguru read Chaṅgūra.  
 „ 195, last l.—For Bāsura read Bāsūra.  
 „ 204, para. 3, l. 13.—For -āśā-vadhayaḥ read āś-āvadhayaḥ.  
 „ 206, f. n. 4.—For Tungabhadra read Tuṅgabhadra.  
 „ 214, f. n. 2.—For Anṇasāvi read Annasāvi and for Saṇṇasāvi read Sannasāvi,  
 „ 216, l. 4.—For Śrīvardhana read Śrībhavana.  
 „ 220, f. n. 3.—For मौलिक read मौलिक.  
 „ 221, f. n. 9.—For °शदधिकेयु read चतुसिंशदधिकेयु .  
 „ 223, para. 5, l. 5.—For *nipa* read *nṛipa*.  
 „ 224, l. 2.—For Śrīdhara read Śrīdhara.  
 „ 225, f. n. 4.—Insert 223 after p. and 1 after n.  
 „ 226, l. 6.—For *Mahāmanda*- read *Mahāmaṇḍa*-.  
 „ 226, l. 11.—For Jayvijaya read Jayavijaya.  
 „ 227, l. 25.—For Chalukya read Chālukya.  
 „ 227, l. 32.—For *Śikhariṇi* read *Śikhariṇī*.  
 „ 229, text l. 23.—For प्रवाहना° read प्रवाहना°.  
 „ 242, l. 4 from below.—For p. 15 read p. 16 and delete the first inverted comma,  
 „ 242, f. n. 2.—For *Ibid.* read *C. I. I.* Vol. III.  
 „ 248, No. 40, para. 1, l. 4.—For Khambēsvaraī read Khambēsvarī.  
 „ 250, f. n. 14, l. 2.—For *śakala*- read *sakala*-.  
 „ 252, text l. 32.—For (खेय) read (खेय).  
 „ 262, f. n. 8.—For *Jēḍa(gaṭā)śrīṅga* read *Jēḍa(Jaṭā)śrīṅga*.  
 „ 268, f. n. 1, l. 2.—For *Rā aka* read *Rāṇaka*.  
 „ 276, text l. 9.—For व्यसि(य)व read व्यसि(यि)व  
 „ 280, l. 7.—For **Charṇḍije** read **Charṇḍijē**.  
 „ 280, l. 13.—For Chanja read Chanje.

# EPIGRAPHIA INDICA.

VOLUME XXIII.

No. 1.—PENDRABANDH PLATES OF PRATAPAMALLA : THE [KALACHURI] YEAR 965.

By PROF. V. V. MIRASHI, M.A., NAGPUR.

These plates were first brought to my notice in February 1934 by Pandit Lochana Prasada Pandeya, Honorary Secretary, Mahākosala Historical Society, who desired me to edit them. I requested the Curator of the Nagpur Museum to procure the plates for my examination, which he kindly did through the good offices of the Deputy Commissioner of Raipur. The plates are in the possession of Thākur Gokul Singh, Mālguzār of **Pēṇḍrābandh**, a village (N. Lat. 21°39', E. Long. 83°) in the Balōdā Bazār *tahsil* of the Raipur District, C. P., and it is said that they have been in his family for some generations.

They are two massive copper-plates measuring from 11½" to 12" in length and from 7½" to 8" in breadth and about 1" in thickness. The first plate weighs 155 *tolas* and the second 133 *tolas*. At the centre of the top of each plate there is a hole, ½" in diameter for a ring to connect it with the other plate. This ring, which is also of copper, is circular in shape and about 4" in diameter, with a round seal 2·6" in diameter. About one-third portion of the ring was broken off when the plates reached me. The plates were not, therefore, connected by the ring, but there is no reason to doubt that the latter actually belongs to the plates. The weight of the broken ring with the seal is 16 *tolas*. The edges of the plates have been neither fashioned thicker nor raised into rims. Still the inscription is very well preserved and there is no uncertainty about its reading. The plates are inscribed on the inner side only. There are 35 lines in all, 17 being inscribed on the first plate and the remaining 18 on the second. The average size of letters is ·3" except in the last two lines where it is reduced to ·2". On the seal is inscribed in the centre a crudely executed figure of Lakshmī, seated cross-legged on a lotus seat, flanked on either side by an elephant with a jar in his uplifted trunk to pour water on the head of the goddess. In the lower part of the seal there is the legend *Rāja-śrīmat-Pratāpamalladēvaḥ* in a horizontal line and below it appears a sheathed sword lying parallel to it. The characters are Nāgarī. The letters are deeply cut but not well formed. Besides the usual form of *k*, there appears another in the conjunct *ksh* and occasionally in *kr*; see *di(vi)kramēṇa*, l. 9 and *saṃkrānta*, l. 10. In writing conjunct letters the engraver has not distinguished between *pa* and *ya* and *la* and *ṇa*; in some cases he has also incised *pa* for *ma*; see *tasya*, l. 6, *Gōkarnṇau*, l. 12 and *Suvarṇṇa*, l. 21, and *nirṃpita* for *nirṃmita*, l. 9. A final consonant is shown by a slanting stroke at the foot of the vertical only in one case, viz., *vasēt*, l. 32; but contrast *vandhūna* for *bandhūn*, l. 6, *satrūna* for *satrūn*, l. 9, etc. The signs for the superscript *r* and *anusvāra* are, in some cases, added before the sign for medial *i*; cf. *-r-dīnē*, l. 19 and *mahatīm*, l. 19. The sign for *avagraha* in l. 2 differs from that in l. 26. A superfluous syllable is scored off by two short vertical strokes at the top, see *nri* in l. 32. The *visarga* which was wrongly omitted after *khaṇḍana* in l. 14 is written immediately below the line. In two other cases the omission is indicated by a *kākapada*, whose position and

form indicate whether the addenda are given at the top or at the bottom of the plate. A figure following the addendum indicates the line where the omitted syllable or word is to be supplied. Thus *suṣṛittāḥ* and *ga* which were omitted in ll. 11 and 14 are supplied with the figures 11 and 14 respectively at the bottom on the first plate. Similarly *nē*, which was omitted in the second line on the second plate, is incised with the figure 2 at the top of the plate.

The language is Sanskrit. Except the customary salutation to Brahman in the first line and mention of the date and the place of issue in the last, the whole record is in verse. The verses, of which there are twenty-nine, are all numbered except the last one. As regards orthography we may note that *v* is generally written for *b* and the dental *s* for the palatal *ś* (cf. *Vrahmaṇ* and *Sivam* in l. 1) and *vice versā*, e.g., in *āsīd-āsīma-* for *āsīd-āsīma-*, l. 16; *y* is used for *j* in *Vāyapeṇa*, l. 31. The consonant following *r* is reduplicated only in a few cases; cf. *Kārttavīryaḥ*, ll. 23, *mārggaṇē*, l. 4, etc.

The object of the plates is to record a grant made by Pratāpamalla, a Kalachuri king of Ratanpur. After the usual salutation to Brahman in the first verse, comes the description of the genealogy of the donor. In the family of Manu, the primeval king, who was descended from the Sun, was born Kārttavīrya. From him were descended the Haihayas. Their descendants became well known as Kalachuris in the Chēdi country. In their family was born Kōkalla who had eighteen very brave sons. The eldest of them became the lord of Tripurī. He made his brothers lords of *maṇḍalas*. In the family of their younger brother was born Kaliṅgarāja. The engraver has, inadvertently, omitted here one complete verse which occurs in cognate records<sup>1</sup> and mentions Kamalarāja, the son of Kaliṅgarāja. The present record, as it stands, makes Ratnarāja(I.) the son and successor of Kaliṅgarāja. From Ratnarāja(I.) was born Prithvidēva(I.), the father of Jājalladēva(I.). The latter's son was Ratnadēva(II.), of matchless valour who routed Chōḍagaṅga and Gōkarṇṇa in battle. From Ratnadēva(II.) was born Prithvidēva(II.); his son was Jagaddēva, the father of Ratnarāja(III.). From the latter was born Pratāpamalla the donor of the present plates. From the description in the plates that, though a boy, he was a second Bali in strength, it seems that Pratāpamalla came to the throne while quite young. The only important point in the otherwise conventional description of these princes is the mention of Gōkarṇṇa as an associate of Chōḍagaṅga in the fight with Ratnadēva II. I have, elsewhere,<sup>2</sup> discussed in detail the bearing of this on the date of the fight. Again, it is noteworthy that the present inscription has corroborated what Dr. N. P. Chakravarti had already shown from the damaged Kharōḍ inscription<sup>3</sup>, viz., that Jājalladēva II had a brother named Jagaddēva,<sup>4</sup> the father of Ratnadēva III. Our inscription has omitted Jājalladēva II's name probably because he was a collateral.

The next four verses (15-18) give the genealogy and description of the donee and state the occasion of the grant. There was a Brāhmaṇa named Suvarṇṇakara of the Pārāśara-gōtra and three *pravaras*, viz., Vasishṭha, Śakti, and Pārāśara. He had a son named Divākara, who was proficient in the Vēdas. From him was born Sādhāra<sup>5</sup> who was honoured by the Kalachuris. To him Pratāpamalla gave a village named Kāyathā situated in the Anargha-*maṇḍala* on the day of the Makara-saṅkrānti. Then follow nine benedictory and imprecatory verses of the usual type. The last verse states that Pratirāja, who was born in a Gauḍa family and was the light (i.e., the chief) of the *Karaṇa* or Record Office, wrote on the plates with clear letters. The last line states

<sup>1</sup> See e.g. the Amodā plates of Prithvidēva I, above. Vol. XIX, p. 79, the Amodā plates of Jājalladēva II, *ibid.*, pp. 211-212, etc.

<sup>2</sup> Cf. the Sarkhō plates of Ratnadēva II, above, Vol. XXII, pp. 161f.

<sup>3</sup> Above, Vol. XXI, pp. 160 and 162.

<sup>4</sup> This king may be identical with king Jagaddēva glorified in v. 1261 of the *Śāriṅgadhara-paddhati* (Bombay Sanskrit Series, 1888, p. 207).

<sup>5</sup> See below, p. 8, footnote 1.

that the plates were issued from the victorious camp at **Palasadā** on **Tuesday the tenth day of the bright half of Māgha in Samvat 965**. The *tithi* and the year are expressed in decimal figures only.

As in the case of most other records of the Kalachuri kings of Ratanpur, this date must evidently be referred to the Kalachuri-Chēdi era. Till now Ratnadēva III, whose Kharōḍ inscription is dated Chēdi Samvat 933, was the last known prince of the Ratanpur branch of the Kalachuris. The present plates give us one more name, *viz.*, that of Pratāpamalla, in this line. As a matter of fact the name of this prince was already known from some copper coins, round or hexagonal in shape, found in the vicinity of Bālpur on the Mahānadī. Mr. Pandeya's conjecture that Pratāpamalla was a Kalachuri king<sup>1</sup> has been corroborated by the discovery of the present plates. It may be noted in this connection that like the seal of the present plates, these coins also bear the figure of a sword on the reverse<sup>2</sup> and can, therefore, be undoubtedly assigned to the donor of the present plates.

The date of our record appears to be irregular; for according to R. B. S. K. Pillai's *Indian Ephemeris*, the tenth day of the bright half of Māgha in the Chēdi year 965 (taking it to be an expired year as in the case of most other dates in the Chēdi era) fell on Thursday, 23rd January, A.D. 1214 and not on Tuesday as stated in our plates.<sup>3</sup> If we take the year to be current, the *tithi* falls on Saturday, 2nd February, A.D. 1213. The discrepancy can, however, be explained as follows:—Though the grant was made on the day of the Makara-saṅkrānti, the plates were actually issued a few days later as in the case of the Kāvi grant<sup>4</sup> of Jayabhāṭa III. Now the Makara-saṅkrānti in the expired Chēdi year 965 fell on Wednesday, the eleventh *tithi* of the bright half of Pausa (25th December, A.D. 1213). The plates were, however, actually incised after about a fortnight on the tenth *tithi* of the dark half of Māgha, which (taking the month to be pūrṇimānta as in the case of other Chēdi dates) fell on a Tuesday. The engraver may have, by mistake, incised *sudi* for *vadi*. The corresponding English date is, therefore, Tuesday, 7th January, A.D. 1214.

As for the geographical names mentioned in the present plates, **Anarghavallī**, as stated elsewhere<sup>5</sup>, roughly corresponds to the modern Jānjgir *taluk* of the Bilāspur District. The village named **Kāyathā** is still extant in the form Kaitā about 14 miles almost due west of Pēṇḍrābandh and about 4 miles beyond the southern limit of the Jānjgir *taluk*. About **Palasadā** I may mention that there are several villages named Parsadā or Parsadi in the Balodā Bazār *taluk*, but the village, where Pratāpamalla's camp was pitched, may be Parsodi about a mile to the north of Kaitā.

I edit the inscription from the original plates.

#### TEXT.

[Metres: Vv. 1, 7, 9, 11, 15-16 and 19-28 *Anuṣṭubh*; vv. 2, 5 and 14, *Upajāti*; vv. 3 and 12 *Sragdharā*; v. 13 *Śārdūlavikrīḍita*; vv. 8 and 18 *Mālinī*; v. 10 *Śikharinī*; vv. 4, 6 and 17 *Vasantatilakā*; v. 29 *Indravajrā*.]

#### First Plate.

1 श्रीं ब्रह्मणे नमः ॥ निर्गुणं व्यापकं नित्यं सिद्धिं परमकारणं ॥

भावग्राह्यं परं ज्योतिस्तस्यै सद्ब्रह्मणे नमः ॥१॥

<sup>1</sup> *Ind. Hist. Quart.*, Vol. III, p. 175.

<sup>2</sup> I owe this information to Mr. L. P. Pandeya who has kindly sent me some coins of this type.

<sup>3</sup> [The date may be Wednesday, 22nd January, as on this day the tenth *tithi* commenced 1 hour 45 minutes after mean sunrise.—Ed.]

<sup>4</sup> *Ind. Ant.*, Vol. XVII, pp. 220-21.

<sup>5</sup> Above, Vol. XXII, p. 163.

<sup>6</sup> Expressed by the letter ञ with a dot on it.

- 2 यदेतदग्रेसरमंव(व)रस्य ज्योतिः स पूषा पुरुषः पुराणः । अथास्य पृथो  
मनुरादिराजस्तदन्वयेऽभूद्वि कार्त-  
3 वीर्यः ॥२॥ तस्माच्छक्रातिकीर्त्तिः सकलगुणधरा हैहया नेकसः<sup>१</sup> को जाताः  
प्रत्यर्थिपृथ्वीपतिकरिह-  
4 रयो मार्गणे कल्पवृक्षाः । तद्वंसा(शा)श्चेदिदेसे(शे) कलचुरिरिति च ख्याति-  
मीयुर्ण<sup>२</sup>रेन्द्रा जातः कोकलदेवो नृ-  
5 पतिररिकुलस्त्राभुजां धूमकेतुः ॥३॥ अष्टादसा(शा)रिकरिकुंभविभम्भ<sup>३</sup>मिंहाः पूषा  
व(व)भूवुरतिसौ(शौ)र्यप-  
6 राश्च तस्य । तत्राग्रजो नृपवरस्त्रिपुरीस(श) आशी(सी)त्यास्त्रै(त्र्यै) च मंडल-  
पतीन्स चकार वं(वं)धून(न्) ॥४॥ तेषामनू<sup>४</sup>जस्तु  
7 कलिंगराजः प्रतापवन्दि(ङ्गि)क्षपितारिराजः । जातोन्वये [दु]<sup>५</sup>ट्रिपुप्रवीरप्रियानना-  
श्लोकहपार्वणे-  
8 न्दुः ॥५॥ तेनाथ चंद्रवदनोजनि रत्नराजो विस्त्रो(श्रो)पकारकहषाज्जितपुष्पभारः ।  
येन स्ववा(वा)हुयु-  
9 गनिर्मि(र्भि)तदि(वि)क्रमेण नीतं यस(श)स्त्रि(स्त्रि)भुवने विनिहत्य स(श)चून(न्) ॥६॥  
पृथ्वादेवोभवत्तस्मान्नृपः सा(शा)र्दूल-  
10 विक्रमः । नखदर्पणसंक्रान्तनमद्भूपालमंडलः ॥७॥ अथ सचिररुचिसौ(शौ)राग्रयः  
सत्कलाना-  
11 मनुपहितकलंकोनर्वमूर्त्तिः सुवृत्तः<sup>६</sup> [।\*] सकल[गु]णसमूहः स्त्री(त्री)मतस्तस्य  
सूनुर्विधुरिव सुकृतानारधा(न्धा)म जाजलदेव-  
12 : ॥८॥ रत्नदेवोभवत्तस्मादभूतोपमविक्रमः । यच्चोडगंगमोकर्णा युधि चक्र पराक्षुखो<sup>७</sup>  
॥९॥ ततोभूदासीम-  
13 क्षितिवलयविक्रान्त<sup>८</sup>महिमा हिमानीवत्कान्तैर्जगदपि यशोभिर्ध(र्ध)वल्लयन(न्) ।  
रणे क्रद्धा(द्ध)द्वेषिद्विपदलनदीक्षाहरिसमः

<sup>१</sup> Read नेकसः.

<sup>२</sup> The intended change of न् to ण here is ungrammatical. See Pāṇini, VIII, 4, 1. Read -विभम्भ.

<sup>३</sup> Read -विभम्भ.

<sup>४</sup> The vowel of न् is lengthened for the sake of metre. Many other records of the Kalachuris of Itanpur read अनूजस्य which seems to be proper, since such a word is required to be connected with अनूज. See Sarkis's plates (above, Vol. XXII, p. 165, footnote 1).

<sup>५</sup> Other cognate plates read द्विष्ट.

<sup>६</sup> This word which was omitted here is supplied with the figure 11 at the bottom of the plate.

<sup>७</sup> The engraver had first incised the conjunct क्ख but afterwards cancelled it and incised only the letter क् at the top of सु.

<sup>८</sup> The vertical stroke of त् is not engraved.



i.

2  
4  
6  
8  
0  
2  
4  
6

इयं स्त्री लवप्रभा...  
प्रदेतये...  
वोयः॥२॥...  
पथोमान...  
पतिपतिक...  
गस्तसा...  
कलिगमा...  
दुशा...  
जनिमि...  
विकम...  
मनुष...  
॥॥॥...  
हिनिव...  
सुतःप...  
विकम...  
कननि...  
निईता...

2  
4  
6  
8  
10  
12  
14  
16

ii.

18  
20  
22  
24  
26  
28  
30  
32  
34

ललह...  
मुनि...  
हीस...  
वृषि...  
तेना...  
पुदा...  
लतु...  
ल...  
रन...  
तान...  
तेदा...  
मिनो...  
खद...  
वाय...  
श्री...  
तन...

18  
20  
22  
24  
26  
28  
30  
32  
34

- 14 सुतः पृथ्वीदेवो दनुजदलनस्तस्य नृपतेः<sup>1</sup> ॥१०॥ प्रचंडाखंडभूपालयु<sup>2</sup>क्कंठूतिखंडनः<sup>3</sup>  
[1\*] जग<sup>4</sup>देवोभवत्तस्मान्नृपः स्य(शा)र्दल-  
15 विक्रमः ॥११॥ तत्पुत्रश्चित्रकीर्तिः सकलकलचुरिच्छाभुजां भूषणश्रीः श्रीमानुत्फुल्ल-  
मल्लीनि-  
16 करनिभयसो(शो)रासि(शि)भिर्यासविश्वः(श्वः) । आशी(सी)दाशी(सी)मभूमीवलयपरिह-  
टप्रौढदोःकांडलीला-  
17 निर्द्वतासे(शे)षवैरिचितिपतिनिवहो भूपती<sup>5</sup> रत्नराजः ॥१२॥ पुत्रस्तस्य यसो(शो)-  
व्वि(व्वि)लो-

## Second Plate.

- 18 ललहरीनिर्द्वतदिग्मंडलो मूर्त्या निर्जितमन्मथः समभवतश्री(च्छी)मन्मतापो नृपः ।  
भूपालार्णवसो(शो)षणे  
19 मुनिरसौ च्छापालचूडामण्दिर्नि वंदिजने<sup>6</sup> द्विजे गुणिगणे नित्यं हि चिन्तामणिः  
॥१३॥ मत्या महत्या महतीं म-  
20 ह्रीसः(शः) प्रतापमल्ली जगदेकमल्लः । पृथ्वीमपृथ्वीमकरोत्कराभ्यां व(व)लेन  
वा(वा)लोपि व(व)लिर्द्वितीयः ॥१४॥  
21 वसिष्ठस(श)क्तिपारास(श)र इति प्रवरत्रयः । सुवर्णंकरनामाभूद्भोजे पारास(श)रे  
द्विजः ॥१५॥ दिवाकरश(स)मो लोके  
22 तेनाजनि दिवाकरः । येनाज्ञानतमो नष्टं<sup>7</sup> वेदतत्त्व(त्त्व)विदा भुवि ॥१६॥ तच्चाद-  
जायत गुणी गुणिनां गणे-  
23 पु दानं ददत्सु कृपयार्थिजते(ने) वदान्यः । मूर्त्या मनोभवसमो महिलामनसु  
साधार इत्यमवनीत-  
24 लसुप्रसिद्धः ॥१७॥ अखिलजनवरिष्टो(ष्टो) धर्मकीर्त्तिप्रतिष्टो(ष्टो) जनितजनविभु(शु)-  
द्वित्या(न्या)यनिष्ठा(णा)तवु(वु)द्विः । सकलगु-  
25 णसमूहः सत्यसाधारनामा कलचुरिकुलमान्यो योभवत्तस्य पुत्रः ॥१८॥ तस्मै  
प्रतापमल्लेन कायठा-

<sup>1</sup> The engraver first incised नृ and then corrected it into नृ.

<sup>2</sup> The vowel of यु was first incised as long and then shortened.

<sup>3</sup> The visarga after नृ which was omitted at first is incised below the line.

<sup>4</sup> The syllable नृ which was omitted here is incised with the figure 14 at the bottom of the plate. There are superfluous marks of *rēpha* on both दे and वो.

<sup>5</sup> The curve of the medial ह्र here is not clearly formed.

<sup>6</sup> The syllable ने which was omitted here is incised with the figure 2 at the top.

<sup>7</sup> The sense requires the form नशितं here.

- 26 ऽनर्घमंशुः । शमी मखरसक्रान्तौ दत्तः<sup>१</sup> संकल्पपूर्वकः ॥१८॥ मं(शं)खं<sup>२</sup> भद्रामन-  
च्छ(छ)त्रं गजास्त्रं(श्वं) वरवाहनं(नम्) । भूमिदानश्च(स्व) चि-  
27 त्त(क्ष्म)नि फलं स्वर्गः पुरंदर ॥२०॥ व(व)हुभिर्वसुधा दत्ता राजभिः समरा-  
दिभिः । यस्य यस्य यदा भूमिस्तस्य तस्य।<sup>३</sup>  
28 तदा फलम(म्) ॥२१॥ भूमिं यः प्रतिगृह्णा(ह्ना)ति यश्च भूमिं प्रयच्छति ।  
उभौ तौ पुण्यकर्माणौ नियतौ स्वर्गगा-  
29 मिनौ ॥२२॥ पूर्वदत्तां द्विजातिभ्यो यद्वाद्रक्ष पुरंदर । सहीं<sup>४</sup> महीभृतां  
स्ने(त्रे)ष्ट दानाच्छेयो हि प्रालनं(नम्) ॥२३॥  
30 स्वदत्तां परदत्तां वा यो हरेद्दत्तं व(सुं)धरां(राम्) । स वि[ष्टा]यां क्षमिर्भूत्वा  
पितृभिः सह मज्जति ॥२४॥ तडागानां सहस्त्रे(स्त्रे)ण  
31 वाय(ज)पेयस(श)तेन च । गवां कीटिप्रदानेन भूमिहर्ता न ह्य(ह्य)ध्यति ॥२५॥  
षष्टिवर्षसहस्राणि स्वर्गे तिष्ठति भूमिदः ।  
32 आ<sup>५</sup>च्छेत्ता चानुमत्ता(न्ता) च तान्येव नरके वसेत् ॥२६॥ इष्टदत्तं(त्तं) पुनं<sup>६</sup> चैव  
यत्किंचिद्वर्ग्यसंचितं(तम्) । अर्द्धांगुलेन सीमायः<sup>७</sup>  
33 हृरणेन प्रणश्य(श्य)ति ॥२७॥ यथाप्सु पतितं स(श)क तैलविं(विं)दुर्विभर्षति ।  
एवं भूमिहृतं दानं सस्ये सस्ये प्ररोहति ॥२८॥  
34 गौडान्वयोयं प्रतिराजसमा(ना)मा विद्याम्बु(म्बु)धिः स्त्री(त्री)करणप्रदीपः । स्वच्छा-  
स(श)यः सर्वजनप्रसिद्धस्तांस्त्र(स्तांस्त्रे) लिखिष्य प्रकटैस्तु वर्षैः ॥[२८]\*॥  
35 संवत्(त्)८६॥ द<sup>८</sup> पलसदासम्प्रासिद्धि(तवि)जयकटके ॥ माघशुद्धि १० मंगलदिने ॥

## TRANSLATION.

Om! Obeisance to Brahman!

(Verse 1) Obeisance to that reality, Brahman, which is attributeless, all-pervasive, eternal and auspicious, the ultimate cause (of the universe) and supreme light, conceivable by the mind.

(V. 2) This foremost luminary of the firmament that is the Sun, the primeval Being. Then was (born) his son, Manu, the first of kings. In his dynasty was (born) Kārtavīrya on the earth.

(V. 3) From him who surpassed the fame of Indra, were born on the earth many Haihayas, endowed with all merits, who were lions to the elephants in the form of hostile kings and wish-

<sup>१</sup> The engraver first incised द and then corrected it into त.

<sup>२</sup> च which was first incised is corrected into भ.

<sup>३</sup> This दण्ड is superfluous.

<sup>४</sup> There is a syllable न्री after द but the engraver has indicated by two vertical strokes on it that the syllable was incised by mistake and is to be omitted.

<sup>५</sup> Read अक्षिप.

<sup>६</sup> This syllable is superfluous. In the present case, it can hardly be taken as the Kanerese genitive affix. [The portion in this line beginning with Palasādā and ending with the dandas after kaṭakē should perhaps have come at the beginning. It may be that the engraver finding out his mistake used this sign to indicate that this portion is not connected with the date.—Ed.]



fulfilling trees to the supplicant. The kings, who were (*born*) in their family, became famous as Kalachuris in the Chedi country. (*In their family*) was born king **Kakalladēva**; who was a comet to the kings of the families of his enemies.<sup>1</sup>

(V. 4) To him were born eighteen, very valorous sons, (*who were*) lions in breaking open the temples of elephants in the form of his enemies. The eldest of them was the lord of Tripuri, and he made his brothers the lords of *maṇḍalas* by his side.

(V. 5) In (*that*) family was born their younger brother, **Kalimgarāja**, who exterminated the hostile kings by the fire of his valour, and who was the full-moon to the day-lotuses in the form of the faces of the beloveds of the mighty warriors of (*his*) wicked enemies.

(V. 6) He begat the moon-faced **Ratnarāja**, who had acquired a mass of religious merit by showing compassion to and conferring obligation on the (*whole*) world (*and*) who, destroying his enemies by the valour of both his arms, spread his fame in the three worlds.

(V. 7) From him was born king **Prithvidēva** whose prowess was like that of a tiger (*and*) in the mirrors of whose nails was reflected a host of princes who bowed to him.

(V. 8) Then that glorious king's son was **Jājalladēva** who was, like the moon, without any spots, who was of radiant complexion and majesty, was the repository of good arts (as the moon contains the *kalās*), was endowed with an inestimable form, was virtuous (as the moon has a well-rounded form), who possessed all the qualities and who was an abode of all merits.

(V. 9) From him was born **Ratnadēva** of incomparable valour, who, in battle, vanquished **Chōḍagaṅga** and **Gōkarnṇa** (lit. made them turn their faces away).

(V. 10) Then was born to that king a son named **Prithvidēva**, whose power extended to the bounds of the circle of the earth, who whitened the world with his lovely glory, like a mass of snow; who devoted himself to the extermination of his wrathful foes in battle, as a lion does (*in the case of*) infuriated elephants and who was a destroyer of demons (*i.e.*, wicked people).

(V. 11) From him was born king **Jagaddēva**, who possessed the prowess of a tiger and who destroyed the itch of fighting of all powerful kings.

(V. 12) His son was the glorious king **Ratnarāja**, of wonderful fame, who was the excellent ornament of all Kalachuri kings, who filled the universe with the mass of his fame resembling a heap of blooming jasmine flowers, who destroyed all the hosts of hostile kings by the play of his massive arms, which were the masters of the circle of the earth to the (*extreme*) boundaries.

(V. 13) Then was born his son, the glorious king **Pratāpa**, who has cleaned the circle of quarters with the rolling waves of the ocean of his fame, who has surpassed Cupid by his form, who is the sage (*Agastya*) in drying up the ocean in the form of (*hostile*) kings, (*who is*) the crest-jewel of kings and who is always the philosopher's stone to the poor, the panegyrists, the Brāhmanas and the meritorious.

(V. 14) **Pratāpamalla**, of great intellect, who is the lord of the earth, (*and*) the pre-eminent warrior of the world, and who, though a boy, is a second **Bali** in strength and has made, by his arms, this wide earth (*look*) small.

(V. 15) There was a Brahmana named **Suvarṇakara** in the **Pārāsara-gōtra**, with three *pravaras*—viz., **Vasishṭha**, **Śakti** and **Pārāsara**.

(V. 16) He begat **Divākara**, who was like the sun in this world, who knowing the essence of the **Vēdas**, dispelled the darkness of ignorance on the earth.

(V. 17) From him was born a meritorious (*son*), who has become well-known by the name of **Sādhāra**, who, is (*reckoned as*) the (*most*) meritorious among multitudes of meritorious persons (*and as*) beneficent among those who make gifts out of compassion (*and*) who in form appears like the mind-born (Cupid) to the minds of ladies.

<sup>1</sup> *I.e.*, he caused their destruction.

(V. 18) Who was his (*i.e.*, Divākara's)<sup>1</sup> son, the foremost among all people, who is famed for religious merit, who has caused the purification of the people, whose intellect is proficient in Nyāya (logic), who, being possessed of the whole multitude of merits, is truly called Sādhāra and who is honoured by the Kalachuri family.

(V. 19) To him Pratāpamalla gave, with a solemn declaration, on the Makara-saṅkrānti, a village named **Kāyaṭhā** (*situated*) in Anargha-maṇḍala.

(Here follow nine benedictory and imprecatory verses.)

This ocean of learning named Pratirāja of the Gauḍa family, the light (*i.e.*, chief) of *śrī-karaṇa* (Record Office), who entertains pure thoughts and is famous among all people has written (*on this*) copper (*charter*) with clear letters.

At the victorious camp pitched at Palasādā, on Tuesday the tenth of the bright half of Māgha in the year 965.

## No. 2.—ANJANAVATI PLATES OF GOVINDA III; SAKA YEAR 722.

By PROF. V. V. MIRASHI, M.A., AND L. R. KULKARNI, M.A., NAGPUR.

The copper-plates, which are edited here for the first time, were found in May 1935, in the possession of Mr. Narayan Tukaram Pande of **Añjanavati** or **Añjati**, a village (Lat. 20° 55' N., Long. 78° 6' W.) in the Chandur Taluq, about 22 miles almost due east of Amraoti, in Berār. We obtained them for editing from Mr. N. R. Puranik of Nāchāngāon through the good offices of Dr. K. B. Hedgewar of Nāgpur. The plates when first found, were covered with verdigris in some places but they have since been cleaned by the Government Epigraphist who has also kindly supplied us with ink-impressions.

They are three copper-plates each measuring 10·3" in length, from 6·5" to 6·9" in breadth and about  $\frac{1}{2}$ " in thickness. The middle plate is slightly thicker than the others. Their ends are raised to serve as rims for the protection of the inscription. The first and third plates are inscribed on one side only and the second on both the sides. At the centre of the proper right side, about  $\frac{1}{2}$ " from the end, each plate has a circular hole about ·6" in diameter for the ring which has connected it with other plates of the set. The ends of this ring, which is about ·4" in thickness and 3·1" in diameter, were soldered into the socket of a seal. The latter is circular, 1·6" in diameter, and contains on a countersunk surface a representation of Garuḍa, sitting cross-legged on a lotus and facing full front. The seal does not contain any legend. The ring was not cut when the plates came to our hands. The weight of the plates together with the ring and the seal is 228½ *tolas*.

The plates are fairly well preserved. Some letters here and there are damaged by verdigris, but in almost all cases they can either be read from the traces left on the plates or easily supplied from other records of the Rāshtrakūtas, with which the present plates have a considerable portion in common. The names of the donees and localities are difficult of deciphering due to the careless manner in which the record is incised. The repetition of the names of most of the donees in ll. 55-58 where their *gōtras* as well as the shares assigned to each are recorded, has, however, helped us in the correct decipherment of some doubtful letters. There are 58 lines in all, of which fourteen are inscribed on the first plate, thirteen and fifteen on the first and second sides respectively of the second plate, and the remaining sixteen on the third plate. The last line

<sup>1</sup> This verse *primā facie* seems to describe a person named Satyasādhāra, who was a son of Sādhāra mentioned in the preceding verse. But, in that case, Satyasādhāra would be a queer name, though the title 'Dakṣiṇāpatha-Sādhāra' of Avantījanāśraya Pulakēśin may be cited in support of it. I think the poet shows in this verse how the name Sādhāra was truly significant. He was so called because he was the support (*ādhāra*) of all virtues. There are thus two verses in praise of Sādhāra. An analogous instance is furnished by the Nidhanapur plates of Bhāskaravarman. See verses 17-18 (above, Vol. XII, p. 74) and footnote 11 (*ibid.*, p. 77). [But cf. names like Vijaya-sādhāra and Sumati-sādhāra in the Arthūnā inscription of the Paramāra Mandanādēva (above, Vol. XIV, p. 303). On this analogy Sādhāra and Satya-sādhāra of the present inscription may be the names of the father and the son respectively.—Ed.]

which is incised in the right hand corner of the third plate for want of space, is only 3" in length. The letters are deeply, though somewhat carelessly, cut. They do not, however, show through on the reverse. Their average size is about .3" except in the last four lines where it is reduced to .2". Several letters have identical or closely similar forms, so that in many cases it is difficult to say which of them is meant; see, for example, *ē*, *v* and *dh* in *-vādhaḥ*, l. 11, and *ēvam*, l. 35 and compare *s* in *nāsīra-*, ll. 19-20, and *pātakaḥ*, l. 47 with *m* in *-agamad-*, l. 19. Similarly, *p* and *y* are exactly alike in *Paramabhāṭṭāraka*, l. 28 and *yathā*, l. 31; so also, *kv* and *ksh* in *kv=āpi*, l. 18, and *kshītau*, l. 5. Again, the looped form of *n* stands for *bh* in *a-bhrū-vibhaṅgam-*, l. 9, *bhaya-*, l. 18, *-bhāntara-*, l. 41, etc.; for *k* in *-kshayakaram-*, ll. 18-19; and also for the subscript *ḍ* and the superscript *t* in *daṇḍa-*, l. 10 and *-ātapattra*, l. 19 respectively. The vertical stroke of *k* is not incised in some cases, e.g., in *kshmāpaḥ*, l. 5, *kshata-*, l. 11, *Kutimāsha*, l. 56, *Nārauka* and *Chhaṭhikumarashya*, l. 57 and probably also in *Kukkaikēn=ēti*, l. 55. The engraver has again inadvertently omitted some words and syllables in a few places, e.g., *°r=vidhu-* in l. 2, *chāru* in l. 25, *-kraḥ* in l. 22, etc., and has wrongly repeated *bhūpaḥ* in l. 2, *dhāma* in l. 4, *s-ōdraṅgaḥ sa-parikaraḥ* in l. 39, etc. The words [*nadī*] *Mari[cha]*, (l. 37) and the letter *sa* in *Vājasanē* (l. 57) which were at first omitted are engraved immediately below. In one case the engraver has corrected his mistake by scoring out a wrong stroke; see *Amjaṇavanti-* in l. 37 where the curve for medial *u* of *ju* is cancelled.

The characters are Nāgarī as in the Paithāṇ plates of Gōvinda III. As regards individual letters we may note the following peculiarities:—Besides the regular form of initial *ā* in *āsīd-*, l. 1, another in which the letter is laid on its side occurs in *ā-chandr°*, l. 40. The medial *ā* is generally marked by downward vertical stroke, but in conjunction with *j*, *t*, and *h* it rises upwards, occasionally ending in a curve, cf. *-prajā-vādhaḥ*, l. 11, *-bhāṭṭāraka-* and *Mahārāja-*, l. 28. The medial *u* is generally shown either with a serif as in *Dantidurgga-*, l. 7, or with a curve open on the left as in *chātur-*, l. 6, but also occasionally with a loop as in *krōdhād=uthhāta-*, l. 16, *niyukta-*, l. 31, *vindu*, l. 52 and with a curve turned downwards in cases where the vertical stroke already ends in a serif as in *ruchi-*, l. 17 and *Dhruva-*, l. 22. Besides the usual form of the medial *ū* as in *bhūpaḥ*, l. 2, *tanūjaḥ*, l. 6, etc., there are two others seen in *-rūpaṁ*, l. 19, and *-grāmakūṭ-*, l. 31. Several letters have more than one form; see for example, *j* in *Rājādhirāja-*, l. 16 and *rājasu*, l. 3; *p* in *pranayishu*, ll. 13-14 and *nirvapaṇam*, l. 14; *bh* in *bhōktā*, l. 7 and *a-bhrū-vibhaṅgam-*, l. 9; *l* in *Vallabha-* and *dhūlī* both in l. 20 and *ruchir-ōllikhil-*, l. 5; *v* in *vō* l. 1, *Vajraṭa*, l. 8 and *-varggō*, l. 18; *th* in *Chhaṭhikumara-*, ll. 34-35 and *Vasishṭha*, l. 32; and finally the subscript *ḍ* in *Pāṇḍya-*, l. 8, *Mayūrakhaṇḍī*, l. 42 and *daṇḍa*, l. 10. *N* is generally shown with a loop and *t* without it, but the opposite forms also occur sporadically; see *n* in *-abhīdhāno*, l. 37, *-bhāntara*, l. 41, *Vājasanē*, l. 57, etc., and the superscript *t* in *-ātapattra*, l. 19. *H* occasionally shows a tail as in *mahā-*, l. 22 and *r* a loop on the left as in *-ruchir°*, l. 5, *-prahārāiḥ*, l. 15; when the latter forms a member of the ligatures *rya* and *rva* it is placed horizontally as in *sūrya*, l. 42 and *parvanta*, l. 40. The conjunct *rih* is marked by a curled curve turned to the left as in *samarthaḥ* and *Pārth-ōpamaḥ* in l. 23. The final form of *t*, which occurs in ll. 7, 12, 49, and 50, is shown with an encircling curve.

The language is Sanskrit. Some of the names of the donees and *gōtras*, however, are in Prākṛit, e.g., *Chhaṭhikumara* for *Shashṭhikumāra*, *Kramāitta*, for *Kramāditya*, etc. The first twenty-seven lines which form the eulogistic part are in verse. Then comes the formal part of the grant in prose, which is followed by four benedictory and imprecatory verses of the usual type. The last four lines are again in prose, and record the name of the writer and the *dūtaka* of the record as well as the *gōtras* and shares of some of the donees. As regards orthography attention may be drawn to the following:—(1) The consonant following *r* and that before *y* are occasionally doubled;

e.g., *Dantidurgga*, l. 7 and *pād-ānuddhyāta*, l. 29. (2) A class nasal is only rarely used for *anuvāra*, e.g., *āśrānta*, l. 10 ; *pañcha*, l. 36, etc. (3) *V* is used for *b* throughout, cf. *vāla* for *bala*, l. 8 ; *-vādhaḥ* for *-bādhaḥ*, l. 11, etc. (4) *Ṛi* is wrongly incised for *ri* in *Kanak-āddri*, l. 6, *ṛiṅ-otsurppan-*, l. 36, etc. (5) *Anuvāra* is wrongly changed to *n* in *-ānsa-pūṭhaḥ*, l. 5 and vice versa in *mahattar-ādīn*, l. 31, etc. (6) The palatal *ś* and the lingual *sh* are wrongly incised for the dental *s* in *vijaya-śkan-dhāga(vā)ṛ-*, l. 42 and *Chhaṭhikumarashya*, l. 57 respectively.

Besides these, there are several mistakes due to the carelessness of the writer or the engraver, e.g., the use of the unaspirate *t* for the aspirate *tha* in *stītyā*, l. 43, the omission of *visarga* before *s* in *saṁyukta syād*, l. 47, the use of *anuvāra* to denote length in *maham-dīryā*, l. 54 and *Hāmridra*, l. 55. In the formal part of the grant there are some wrong *sandhis*, e.g., *prakṣhē-paṇyō ā-chandr-ārka-*, l. 40 ; *parvaṇyudaka*, l. 42, etc.

The plates were issued by the **Rāshṭrakūṭa king Gōvinda III** from his victorious capital at **Mayūrakhaṇḍī** on the occasion of a *tulā-purusha*<sup>1</sup> gift at the time of a solar eclipse in the expired Śaka year seven hundred and twenty-two. The date cannot be verified for want of the necessary details. There was only one solar eclipse in the expired Saka year 722, viz., that which occurred on the New-Moon day of the month of Āshāḍha, the corresponding Christian date being Thursday, 25th June, A.D. 800. This date falls in the reign of Gōvinda III, who ruled from circa A.D. 794 to A.D. 814.

Like the earlier **Paithāṇ** plates<sup>2</sup> the present inscription incorporates many old verses descriptive of the ancestors of Gōvinda III, which are known from the older records of **Dantidurga**, **Krishṇa I** and **Dhruva**. The eulogistic part of the present plates is, however, shorter than that of the **Paithāṇ** plates, as eleven verses, viz., 3, 4, 17, 20-22, 25-27, which occur in the latter are not included here.

The genealogy of Gōvinda III is given here as in his other plates, commencing from **Gōvinda I**, viz., **Gōvinda (I)** ; his son **Kakka (I)** ; his son **Indra (II)** ; his son **Dantidurga**, who defeated the innumerable forces of the **Karṇāṭas** which were clever in defeating the lord of **Kāñchi**, the king of **Kērala**, the **Chōla**, the **Pāṇḍya**, the illustrious **Harsha** and **Vajraṭa** and who attained the position of **Rājādhirāja Paramēśvara** by easily defeating **Vallabha** ; (his uncle) **Krishṇa-Subhātunga-Akālavarsha**, the son of **Kakka I**, who defeated **Rāhappa** and assumed the titles **Rājādhirāja** and **Paramēśvara** ; his son, **Gōvinda (II)** ; his younger brother **Dhruva** ; his son **Gōvinda (III)**, who was crowned king by his father in supersession of his other sons. **Gōvinda III** is here said to have assumed the *śirudās* of **Prithivī-vallabha**, **Prabhūtavarsha** and **Śrīvallabha**. There is nothing new in the eulogistic verses, which, as stated above, are copied from earlier records. As in the **Paithāṇ** plates there is here no reference to any of Gōvinda's campaigns in the north or the south.

The object of the present inscription is to record the grant of the village **Athjanavaratti** on the occasion of a solar eclipse to the following thirteen **Brāhmaṇas** :—(1) **Ruddappa Dikshita**, son of **Gōvvaika-bhaṭṭa** of **Vasishṭha-gōtra**, who was a religious student of the **Rigvēda**, and a resident of **Vēyaghana** ; (2) **Durgappa** of **Kramaitta-gōtra** who was a resident of **Talāvāṭaka** ; (3) **Dēvadatta** of **Hāridra-gōtra**<sup>3</sup> ; (4) **Nārāyaṇa**<sup>4</sup> of **Kutimāsha (Kulmāsha ?)-gōtra** ; (5) **Maṇigappa** ;

<sup>1</sup> Gōvinda III seems to have weighed himself against gold before making the gift ; cf. The **Cambay Plates** of **Gōvinda IV**, ll. 46-47 and 50-53, above, Vol. VII, p. 40. A similar expression *tulā-purusha-śhīlē* occurs in the **Sāmāṅgaḍ plates** of **Dantidurga** which Fleet was inclined to take as an astronomical expression (*Ind. Ant.*, Vol. XI, p. 114), but the expression probably qualifies the word *magi* which seems to have been omitted inadvertently.

<sup>2</sup> Above, Vol. III, p. 103.

<sup>3</sup> The *gōtras* of nos. 3, 4, 6-8, and 10-12, which were at first omitted, are supplied in ll. 55-57.

<sup>4</sup> This name appears wrongly as **Nārāṇa** in l. 56.

(6) Vōppaṇa of Hāridra-gōtra ; (7) Aiyani<sup>1</sup> of Mōggala-gōtra ; (8) Gantīyamma of Bhāradvāja-gōtra ; (9) Lavvaiya ; (10) Kasamaṇa<sup>2</sup> of Kāśyapa-gōtra ; (11) Chhathikumara of Vājasanē(ya)-gōtra<sup>3</sup> (?) ; (12) Nārauka of Sīguli (Sāṅgali ?)-gōtra and (13) Vādi. The revenue of the village was divided into eighteen (equal) shares of which the Dikshita Ruddappa was given five, Dēva-datta two and the remaining eleven one each. The donated village was situated in the *viśaya* (district) of Achalapura and was bounded on the east by the village Raṅgalachhyi and the river Mari, on the south by the village Gōhasōdvā, on the west by the village Sallaimāla and the hill Timisa, and on the north by the village Kurē and Vaṭapura. The charter was written by Kukkaika, the minister in charge of peace and war, and the son of the military officer *Sāmanta śrī-Gauta*, by the order of the Emperor (Gōvinda III), and with the consent of the Great Queen (*Mahādēvī*). The *dūtaka* was the illustrious Chākkirāja.

The present plates do not add anything to our knowledge of Gōvinda III's reign, but the mention of Chākkirāja as the *dūtaka* of the present grant is interesting. He evidently occupied a high position at Gōvinda's court and is probably identical with the illustrious Chākirāja, the lord (*adhīrāja*) of the entire Gaṅga-maṇḍala, who made a request to Gōvinda III to grant a village to the Jaina ascetic Arkakīrti to avert the adverse influence of Saturn from his sister's son Vimalāditya as recorded in the Kaḍaba plates of the reign of Gōvinda III<sup>4</sup>. The circumstances which led to the elevation of Chākirāja, who was at first an officer at the court of Gōvinda III, to the position of the ruler of the entire Gaṅga province can now be clearly stated. The Gaṅga king was one of those princes who had come to the help of Gōvinda II, when his brother Dhruva rebelled against him. He was imprisoned by the latter who placed his son Stambha in charge of the conquered Gaṅga province. The Gaṅga prince was released by Gōvinda III after his accession, probably to create a rival to his brother who had become hostile to him<sup>5</sup>. He ungratefully joined Stambha but was speedily defeated along with the latter. Though Gōvinda III magnanimously pardoned Stambha as implied in the Sanjān plates<sup>6</sup>, he is not likely to have reinstated him as a ruler of the *whole* of the Gaṅga province. He must have placed some trusted officer of his, like Chākirāja, in charge of some portion of the Gaṅga-maṇḍala to serve as a check on his brother. Later on, when the whole Gaṅga country was annexed consequent on a second revolt or, perhaps, the death of Stambha, Chākirāja must have been put in charge of the *entire* Gaṅga province as stated in the Kaḍaba plates. If the above reasoning is correct, Stambha's revolt and defeat must be placed between A.D. 800, the date of the present grant and A.D. 805, the date of the Nēsari plates, in which the defeat of the Gaṅga king is mentioned for the first time<sup>7</sup>.

<sup>1</sup> This name is written as Aīya[ni] in l. 56.

<sup>2</sup> The name appears as Kasamana in l. 56.

<sup>3</sup> The name of the *śākhā* is here wrongly mentioned as *gōtra*.

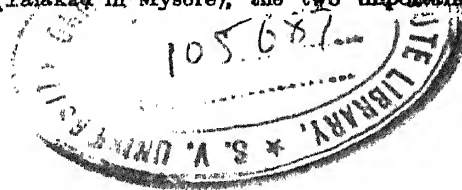
<sup>4</sup> Above, Vol. IV, p. 332.

<sup>5</sup> Altekar—*The Rāshtrakūṭas and Their Times*, pp. 61 f.

<sup>6</sup> Above, Vol. XVIII, p. 244, verse 18.

<sup>7</sup> [In this connection attention may be drawn to the following note of Mr. N. Lakshminarayan Rao :—

Though it is known from inscriptions that Gōvinda III put down the rebellion headed by his elder brother Stambha, it is nowhere stated that Gōvinda pardoned him. But from the Manne plates (*Ep. Carn.*, Vol. IX, N1. 61) of A.D. 802 and the Badanaguppe plates (*Mys. Archl. Report* 1927, p. 112) of A.D. 808, both issued by Khambhadēva (i.e., Stambha), we learn that he was a subordinate of Gōvinda. The former of these records states that Khambha made the grant specified in it with the permission of his younger brother while in the latter he acknowledges the suzerainty of Govinda. There is no reason to suppose that he was placed in charge of only a portion of the Gaṅga-maṇḍala, since the two grants referred to above were issued respectively from Mān-yapura (Manne in Mysore State) and Talavanaganara (Talakad in Mysore), the two important capitals of the





While editing the Kaḍaba plates Dr. Lüders has enumerated in detail the several circumstances which, in his opinion, create a suspicion about the genuineness of those plates<sup>1</sup>. The occurrence of Chākirāja's name in the present plates<sup>2</sup>, though it cannot decide the question, may still be adduced as a point in favour of the genuineness of the Kaḍaba grant.

As for the places mentioned in the present plates, Mayūrakhaṇḍī where the King's victorious capital was situated is mentioned as the place of issue in four other published records, viz.:—Vaṇī-Diṇḍorī<sup>3</sup>, Rādhapur<sup>4</sup>, Bhārata Itihāsa Saṁśōdhaka Maṇḍala<sup>5</sup> and Kaḍaba<sup>6</sup> plates. In the first three of these the word 'vijayaskandhāvāra' does not occur. Our plates<sup>7</sup>, however, have it in common with the Kaḍaba plates. Dr. Bühler first identified Mayūrakhaṇḍī with Morkhaṇḍ<sup>8</sup>, a hill fort in the Sātmālā or Ajaṇṭā range, close to Saptasīngī and north of Vaṇī in the Nāsik District and this identification has, since then, been accepted without question. As Mayūrakhaṇḍī has been mentioned as a place of royal residence in as many as five records<sup>9</sup>, it could not have been only a temporary site of the royal camp. Besides in the present plates the charter is said to have been written with the consent of the Great Queen (*Mahādēvī*), who was, thus, probably present at Mayūrakhaṇḍī at the time of the solar eclipse. The place may, therefore, have been the Rāshtrakūṭa capital in the time of Gōvinda III. No other place has been mentioned as the capital in any of his plates. We may, again, note in this connection that *skandhāvāra* is used in Sanskrit in the sense of a royal capital<sup>10</sup> also and the word *vijaya* (victorious) is not unknown as a prefix of its name<sup>11</sup>. As for Bühler's observation that Mayūrakhaṇḍī does not seem to have been Gōvinda III's capital, 'though it may have been an occasional place of residence' because 'Indian princes do not usually govern their dominions from lonely forts', we may point out that the difficulty pointed out

Gaṅga-maṇḍala. Further, neither in the record under publication, which contains the earliest mention of Chākirāja, nor in another set of Maṇṇe plates issued by Gōvinda in Śaka 732 (*Journal of the Mythic Society*, Vol. XIV, p. 88), is he called *Gaṅga-maṇḍal-ādhirāja*, which epithet is applied to him for the first time in the Kaḍaba plates of A.D. 812. It is therefore likely that he was appointed to govern the Gaṅga-maṇḍala only after the death of Khambha, which must have taken place subsequent to the date of his Badanaguppe plates, viz., A.D. 808, and probably after A.D. 810, the date of the second set of Maṇṇe plates which does not style him 'the ruler of Gaṅga-maṇḍala'. So, the mention of Chākirāja—without even an official designation or title—in the Añjanavati plates cannot help us in fixing the date of Stambha's revolt or defeat. All that can be said is that Stambha must have submitted to Gōvinda before A. D. 802, the date of the first set of Maṇṇe plates where also we find the earliest mention of the defeat and re-imprisonment of the Gaṅga king—and not in the Nēsari plates of A.D. 805 as stated by Prof. Mirashi.—Ed.]

<sup>1</sup> Above, Vol. IV, pp. 333 f.

<sup>2</sup> [Chākirāja's name is found also in the Maṇṇe plates of A.D. 810; see n. 4 above.—Ed.]

<sup>3</sup> मयूरखण्डीसमावासितेन मया, etc. *Ind. Ant.*, Vol. XI, p. 159.

<sup>4</sup> मयूरखण्डीसमावासितेन मया, etc. Above, Vol. VI, p. 245.

<sup>5</sup> श्रीमयूरखण्डीसमावासितेन मया, etc. Khare, *Sources of the Medieval History of the Deccan*, Vol. III, pp. 271. (pub. by B. I. S. Maṇḍala, Poona).

<sup>6</sup> मयूरखण्डिमधिवसति विजयस्कन्धवारि चाकिराजेन विजयि वल्लभनरेन्द्रः, etc.

<sup>7</sup> मया . . . . . मयूरखण्डीसमावासितविजयि (स्व)स्वामि (वा) रावस्थितेन below p. 17.

<sup>8</sup> *Ind. Ant.*, Vol. VI, p. 64. The expression 'vijayaskandhāvārāvasthita' occurs also in two more sets of Gōvinda III's plates recently found in Berār, which record donations of villages in Berār.

<sup>9</sup> See the above foot-notes.

<sup>10</sup> The word is used in the sense of capital in the *Mahābhārata*, *Adīparvan*, Adhyāya 185, verse 6, (Bombay Recension) and Bāṇa's *Harsha-charita*, p. 153 (Nirṇaya Sāgar ed.). Cf. Hēmachandra's *Abhidhāna Chintāmaṇī* (ed. by N. C. Bhattacharya) p. 25. Note also in this connection the expression श्रीमहोदयसमावासितानेकनौदस्यवर-यपतिसम्पन्नस्वामिवारात् which occurs in many plates of the Gurjara-Pratihāras. Mahōdaya was the capital of the Pratihāras. Cf. The Cambay Plates of Gōvinda IV, v. 19 (above, Vol. VII, p. 38).

<sup>11</sup> Cf. विजयानिहसपुरात in the Surat Plates of Vyāghrasēna.

by Bühler is of his own creation. For we need not identify Mayūrakhaṇḍī with Morkhaṇḍ, the hillfort in the Nāsik District, where no early remains of any kind are found. There is a village called Markaṇḍī on the bank of the Waingāṅgā, 56 miles south-east of Chāndā in the Central Provinces. It contains some twenty elaborately carved temples which have been described and enthusiastically praised by Cunningham<sup>1</sup> whose opinion Bloch<sup>2</sup> has endorsed. As Cunningham says, it was once a large place, but frequent inundations have driven most of the people away. The principal temple is called after Mārkaṇḍēya Ṛishi; there is another, named after his brother Murkaṇḍ Ṛishi. Both of these are dedicated to Śiva and assigned to the 10th or 11th century A.D. by Cunningham. There is another temple called Daśāvatāra dedicated to Viṣṇu to which Cunningham assigned a period two or three centuries earlier. There are, besides, inscriptions on square monolith pillars which, on palæographic grounds, can be referred to the 6th or 7th century A.D. It is clear, therefore, that Markaṇḍī was a flourishing place in the time of the Rāshtrakūṭas and may have been the ancient Mayūrakhaṇḍī mentioned as a place of royal residence in several grants of Gōvinda III. In later times, when its ancient name was forgotten, it seems to have been conjecturally connected with Mārkaṇḍēya Ṛishi. *Añjanavanti* the donated village still retains its name practically unchanged. *Achalapura*, which gave its name to the district in which the above village was situated is identical with modern Ellichpur in Berār<sup>3</sup>. Most of the boundary villages can also be definitely identified in the vicinity of *Añjanavati*. Thus, *Gōhasōdvā* is Gahvā, 1½ miles to the south; the village *Sallaimāla* is now represented by two villages—*Salōra*, 2½ miles to the west and *Amlā* which lies about 5 miles to the south-west; *Kurē* is undoubtedly modern *Kurhā*, 3 miles to the north-west and *Vaṭapura* is *Vaḍur* about a mile east of *Kurhā*. *Raṅgalachhyi* cannot be identified. *Timisa* may have been the ancient name of the hills west of *Añjanavati* and *Mari* that of a *nālā* flowing near by, which have no particular names now. *Vēyaghana* and *Talēvāṭaka* where the donees resided are now represented by *Waigaon* 3 miles south and *Taḷegaon* about 10 miles south by west of *Añjanavati*.

TEXT.<sup>4</sup>

[Metres : Vv. 1, 18 and 20 *Anushtubh*; vv. 2, 3, 4, 6, 7, 11, 15 and 16 *Vasantatilakā*; v. 5 *Gūti*; vv. 8-10 and 17 *Āryā*; vv. 12 and 13 *Sragdharā*; v. 14 *Upajāti*; v. 19 *Indravajrā*; v. 21 *Pushpitāgrā*.]

## First Plate.

- 1 श्रीं [१\*] स वोव्याद्देधसा [ध]म यन्नाभिकमलं कृतं [१\*] हरश्च यस्य  
का[न्ते]दुकलया कमलंका[तं] ॥[१\*] आसीद्दि(द्दि)ष-
- 2 तिमिरमुद्यतमण्डलायो [ध्व]स्तिन्नयन्नभिमुखो रणशर्वरीषु [१\*] भूपः भूपः<sup>०</sup> शुचि[रि]वा-  
स्त<sup>०</sup>दिगन्तकी-

<sup>1</sup> Cunningham, *A. S. R.*, Vol. IX, pp. 142 ff.

<sup>2</sup> PRAS, *E C.*, for 1907-1908.

<sup>3</sup> This name is a corrupt form of *Alachapura* which is derived from *Achalapura* by metathesis. *Hēma-chandra* has actually cited the present name to illustrate metathesis (*Achalapurē chalōḥ*) in his *Prakrit Grammar* (*Siddha-Hēmachandra*, VIII, 2, 118). *Achalapura* is mentioned as the place of issue in the *Tivarkhōḍ plates of the Rāshtrakūṭa Nannarāja*, Śaka 553 (above, Vol. XI, pp. 276 ff.).

<sup>4</sup> From the original plates and ink-impressions.

<sup>०</sup> Expressed by a symbol.

<sup>०</sup> This word is superfluous.

<sup>०</sup> Read ०विष्णु after शुचि.

<sup>०</sup> Read ०रिवाप्त. The *Alās plates of Yuvarāja Gōvinda II* read भूपश्चक्षकवदनाम.

- 3 तिर्गोविंदराज इति राजसु राजसिंहः ॥[२\*] तस्यात्मजो जगति विद्युतदीर्घ-  
कौर्त्तिरा[र्त्ता]र्त्तिहारिहरिवि-
- 4 क्रमधाम[ध]म[ध]रो [१\*] [भू]पस्तृ<sup>३</sup>विष्टपमृपा[नु]कतिः कृतज्ञः श्रीक<sup>४</sup>कराज इति  
गोत्रमणिर्व[र्व]भूव ॥[३\*] त-
- 5 स्य प्र[भिन्न]करटच्युतदानदन्तिदन्तप्रहाररुचिरोन्निष्ठितान्स<sup>५</sup> पीठः [१\*] क्षमापः क्षिती  
क्षपित[श]चुरभू-
- 6 तनूजः सद्राष्ट्रकूटक्षानकादृ<sup>६</sup>रिवेद्रराजः ॥[४\*] तस्योपार्जितमहसः<sup>७</sup> सनयसुतुदधि-
- 7 वल[यम]ालिन्याः [१\*] भोक्ता भुवः शतक्रतुसदृश<sup>८</sup> श्रीदन्तिदुर्गराजोभूत् ॥[५\*]  
काञ्चीशक(के)रल-
- 8 नराधिपचौल<sup>९</sup>पाथश्रीहर्षवज्रटविभेदविधानदक्षं [१\*] कार्ण्णाटकं व(व)लम[न]न्त-
- 9 मजेयमन्यैर्भृत्यैः कियन्निरपि यः सहस्रा जिगाय ॥[६\*] अभ्युविभंगमष्टहीत-
- 10 निशातशस्त्रमश्या<sup>१०</sup>न्तमप्रतिहताक्षमपेतयत्नं [१\*] यो वक्षभं सपदि दण्डव(व)क्षेन  
जित्वा
- 11 राजाधिराजपरमेश्वरतामशाप ॥[७\*] तस्मिन्<sup>११</sup> दिवं प्रयाते वक्षभराजे क्षतप्रजा-  
वा(वा)धः [१\*]
- 12 श्रीककराजसुतुर्ध्वहीपतिः कृष्णराजोभूत् ॥[८\*] शुभतुंगतुंगतुरगप्रवृत्तरेणु-
- 13 हं(हं)रुद्धरविकिरणं [१\*] श्रीक्षेपि नभो निखिलं प्राहद्वालायते स्पष्टं ॥[९\*]  
दीनानाथप्रण-
- 14 यिषु यथेष्टचेष्टं समीहितमजस्रं [१\*] तत्क्षणमकालवर्षी वर्षति सर्वार्त्तिनि-  
र्व्वपणं<sup>१२</sup> ॥[१०\*]

*Second Plate ; First Side.*

- 15 राष्ट्रप्यमात्मसुजजातव(व)लावले[पमा]जौ विजित्य निशितासिलताप्रहारैः [१\*]  
[पा]लि-

<sup>१</sup> The Alās plates read दीप्तकौर्त्ति-

<sup>२</sup> This word is superfluous.

<sup>३</sup> Read स्त्रिविष्टप.

<sup>४</sup> This name generally appears as here. The Paithan plates, however, give श्रीककराज इति.

<sup>५</sup> Read निष्ठितान्सपीठः.

<sup>६</sup> Read क्षानकादि-

<sup>७</sup> The Alās plates read सद्राष्ट्रकूटक्षानकादि- and the Talegaon plates of Krishnarāja (above, Vol. XIII, pp. 279 ff.) °तपसः.

<sup>८</sup> Read सदृशः श्रीदन्तिदुर्गा°.

<sup>९</sup> Read चोल as in the Paithan and many other plates.

<sup>१०</sup> The Alās and Talegaon plates read अज्ञातमप्रणिहिताश°.

<sup>११</sup> Read तस्मिन्दिवं.

<sup>१२</sup> The Alās and Talegaon plates read सर्वार्त्तिनिर्व्वपणे.



- 16 ध्वजाधशिभुभामचिरेण यो हि राजाधिराजपरमेश्वरतां ततान ॥[११\*] क्रो-  
[धादु]त्खातख-
- 17 ह्यप्रसूतरुचिचयैर्भासमानं समंतादाजावुद्धुत्तवैरिप्रकटगजघटाटोपसंचोभ-
- 18 दक्षं [1\*] शौर्यं त्यक्त्वा(क्त्वा)रिवर्गी भयचकितवपुः क्वापि दृष्टैव<sup>1</sup> सद्यो दर्पा-  
ध्मातारिचक्रक्षयक-
- 19 रमगमद्यस्य दोर्दण्डरूपं ॥[१२\*] येन श्रे(श्वे)तातपक्षप्रहतरविकरव्राततापाक्षलीखं  
जग्मे [ना]-
- 20 सीरधूलीधवलितशिरसा वल्लभाख्या(ख्यः) सदाजौ [1\*] स श्रीगोविंदराजो जित-  
जगदहि[तस्त्रै]-
- 21 णवैधव्यहेतुस्तस्यासी[त्\*] सूनुरेकक्षरणदलितारातिमत्तेभकुंभः ॥[१३\*] तस्यानु-
- 22 <sup>2</sup>जश्रोध्रुवराजनामा महानुभावो विततप्रताप<sup>3</sup>[:1\*] प्रसाधिताशेषनरेन्द्रच[क्रः\*]  
क्रमेण
- 23 व<sup>4</sup> वा(वा)लार्कवपुर्व्व(र्व्व)भूव ॥[१४\*] तस्याप्यभूद्भुवनभारभृतौ समर्थः पार्थोपमः  
पृथु[स]मा-
- 24 नगुणो गुणज्ञः [1\*] दुर्व्वारवैरिधनितातुलतापहेतुर्गोविंदराज इति सूनुरिप्रता-
- 25 पः ॥[१५\*] यस्य प्रभुश्चतुर<sup>5</sup>रुदारकीर्त्तैरासेदिवान्निरूपमस्य पितुः सकाशात्स-  
(त् । स)त्स्वप्यने-
- 26 कतनयेषु गुणातिरेकान्मूर्द्धाभिषिक्तनृपसम्मतमाशु राज्यं ॥[१६\*] तेनेदमनि-
- 27 लविद्युच्चंचलमवलोक्य जीवितमसारं [1\*] क्षितिदानपरमपुण्यः प्रवर्त्तितो

*Second Plate ; Second Side.*

- 28 ब्र(ब्र)ह्मदायोयं ॥[१७\*] स च परमभट्टारकमहाराजाधिराज[प]रमेश्वरश्रीमहारावर्ष-
- 29 देवपादानुद्धातपरमभट्टारकमहाराजाधिराजपरमेश्वरपृथ्वीवल्लभप्रभूतव-
- 30 र्षश्रीवल्लभनरेन्द्रदेवः कुशलो ॥ सर्वानेव यथासंव(व)ध्यमानकान्ग्राह्यपतिविषय[प]-  
तिग्राम-
- 31 कूटायुक्तकनियुक्तकाधिकारिकमहत्तरादीं<sup>6</sup> समाज्ञापयत्वस्तु वः संविदितं यथा मया  
मातापि-

<sup>1</sup> Read दृष्टैव.

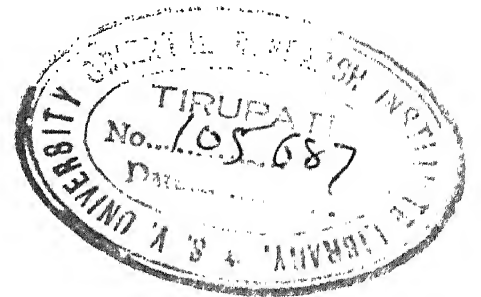
<sup>2</sup> Read ोजः-

<sup>3</sup> The Paithan plates read महानुभावीप्रहृतप्रतापः.

<sup>4</sup> This syllable is redundant.

<sup>5</sup> Read -चतुरचारुदार- as in the Paithan plates.

<sup>6</sup> Read महत्तरादीन्.



- 32 चोरात्मनश्चैहिकामुष्किपुण्यशोभिष्वये [वे]यघन<sup>1</sup>वास्तव्य वसिष्ठसगोचव(व)दृच-  
सन्न(त्र)-
- 33 ह्यचारिमंक्षकगोवैकभट्टपुत्ररुद्रपदीक्षित । तथा तलेवाटकवास्तव्यदुर्गप्यक्रमइत्त । गो-
- 34 त<sup>2</sup> । देवदत्त । नारायण । मंगप्य । वोप्यण<sup>3</sup> । ऐयनि<sup>4</sup> । गंतियम् ।  
लव्वै[य्य]<sup>5</sup> । कसमण । कठि-
- 35 कुमर । नारौक । वादि । एवमाद्यष्टादशसंख्याभागविभक्तस्य<sup>6</sup> म[हा]जनस्व  
[व(ब)लि]-
- 36 चरुवैश्वदेवाग्निहोत्रातिथिपञ्चमहायज्ञक(क्रि)योत्सर्पणार्थं श्रीमदचलपुरवि[षया]न्तर्गत-
- 37 'अंजु(ज)णवंत्यभिधानो ग्रामः यस्याघाटनानि पूर्वतो रंगलच्छि ग्रामः [नदी]  
मरि[च] द[क्षिणतः] [गो]हसी
- 38 [हा]<sup>7</sup>ग्रामः पश्चि[म]तः सल्लैमालग्रामस्तिमिसगिरिश्च उत्तरतः कुरेया[मः] वट-  
[पु]रं च एवम-
- 39 यं [चतु]राघाटनोपलक्षितः सोद्रंगः <sup>8</sup>सपरिकरः सधान्यहिरण्यादेय[:\*] सोद्रंगः<sup>10</sup>  
सपरिकरः
- 40 समस्तराजकीयानामहस्तप्रक्षेपणीयो<sup>11</sup> आचन्द्रार्काणवक्षितिसरित्पवे(र्व)तसमकालीन[:\*]  
पुत्रपौत्रान्व-
- 41 यक्रमोपभोग्योभ्यन्तरसिद्ध्या शकनृपकालातीतसंवत्सरशे(श)तेषु म(स)मसु द्वाविंश-  
त्यधिकेषु मयूर-

<sup>1</sup> The first letter of this place-name can also be read as चे or जे and the third letter is damaged by rust; but the reading given above appears probable, as it corresponds to Vaigaon in the vicinity of Añjanavati.

<sup>2</sup> Read क्रमइत्तगोच । It may be noted in this connection that the enumeration of the *gōtras* in II. 55-57 starts with देवदत्त. The *gōtra* of दुर्गप्य must, therefore, have been mentioned before. Besides, the number of the Brahmin donees was only thirteen. So *gōmta* cannot be taken as a name. [*Kramaitta* probably stands for Skt. *Kramavit* and not *Kramāditya* as suggested by Prof. Mirashi. *Kramāditya* as a *gōtra* name does not find place in the *Gōtra-Pravara-nibandha-kadamba*. It may be that the *gōtra* of Durgappa who was a *kramavit*, was omitted through inadvertence.—Ed.]

<sup>3</sup> With the first letter of this, compare वो in महानुभावी in l. 22. The name occurs again in l. 56 where the first letter is clearly वी.

<sup>4</sup> That the first letter of this name is ऐ is clear from the form [अ]इयने: which occurs in l. 55.

<sup>5</sup> [Or probably Lachchhaiya.—Ed.]

<sup>6</sup> This expression should properly qualify ग्रामः in l. 37. Read, therefore, विभक्तः.

<sup>7</sup> The *anusvāra* on च is clear on the original plate. The engraver first incised the medial च of ज and then cancelled it. Read °गतांजनवत्यभिधानो. [The fourth letter here looks more like *pam* than *vam*.—Ed.]

<sup>8</sup> This syllable can also be read as हा, but the reading given above is probable, since the name corresponds to Gahvā near Añjanavati.

<sup>9</sup> This word appears as here in the Paiṭhan plates also. Read सोपरिकरः as in many other plates.

<sup>10</sup> This and the next word are unnecessarily repeated here.

<sup>11</sup> Read प्रक्षेपणीय आचन्द्रा-

ii.

28  
 30  
 32  
 34  
 36  
 38  
 40  
 42

iii.

44  
 46  
 48  
 50  
 52  
 54  
 56  
 58



- 42 [ख]ण्डीसमावासितविजयशकन्धागरावस्थितेन<sup>1</sup> सूर्यग्रहणे तुलापुरुषप्रदानप[र्व]ण्यु<sup>2</sup>दका-  
तिसर्गे-

*Third Plate.*

- 43 ण प्रतिपादितो महाजनस्य [१\*] यतोऽस्योचितया व्र(ब्र)ह्मदायस्ति(स्थि)[त्या]  
कृषतः क[षे]यतः भुंजतो भोजयतः  
44 प्रतिदिशतो<sup>3</sup>र्वा न केनचिद्दयासेवे प्रवर्त्तितव्यं [१\*] तथागामिभद्रनृपतिभिरस्महं-  
श्वैरन्यैर्वा सामान्यं  
45 भूमिदानफलमवेत्य विद्युल्लोलान्यनित्यैस्वर्याणि तृ[णा]ग्रलग्नजलविं(विं)दुरं(चं)चलं  
च जीवितमाकल-  
46 व्य स्वदायनिर्विशेषोयमस्मदायोनुमंतव्यः रा(पा)लयितव्यश्च । यश्चाज्ञानतिमिरपट-  
लावृत-  
47 मतिराह्णि(च्छिं)द्यादाह्णि(च्छिं)द्यमानं वानुमा(मो)देत स पंचभिर्भ्रमापातकैस्त्रोप-  
पातकैश्च संयुक्त[:\*] स्यादित्यु-<sup>4</sup>  
48 क्तं च त(भ)गवता वेदव्यासेन व्यासेन ॥ षष्टिं वर्षं(र्ष)सहस्राणि स्वर्गं  
तिष्ठति भूमिदः [१\*] आच्छेत्ता च-  
49 नुमंताच्च<sup>5</sup> तान्येव नरके वसेत् ॥[१८\*] अग्नेरपव्यं(त्यं) प्रप्र(थ)मं सुवर्णं  
भूर्वर्णवी सूर्यसुताश्च ग(गा)-  
50 वः [१\*] लोकक्षयं ते[न] भवेद्धि दत्त(त्तं) यः काञ्चनं गां च महीं च दद्यात्  
॥[१९\*] व(व)हुभिर्वसुधा  
51 भुक्ता राजभिः सगरादिभ(भिः) [१\*] यस्य यस्य यदा भूमिस्तस्य तस्य तदा  
फलं ॥[२०\*] इति  
52 कमलदलाम्बुविन्दुलोलो<sup>6</sup> त्रियप्र(म)नुचिंत्य मनुष्यजीवितं च [१\*] सकलमिदमशाश्व-  
53 तं च वु(बु)द्धा न हि पुरुषैः परकीर्तयो विलोप्याः ॥[२१\*] लिखितं  
चैतन्मया पर[मे]श्वराज्ञया  
54 श्रीमहं(हा)देव्यानुमतेन श्रीचाक्षिराजदूतकं सामन्तश्रीगौतव(व)लाधिकृतसूनुना महामा-

<sup>1</sup> Read विजयस्कन्धागरावस्थितेन.

<sup>2</sup> The writer first wrote पर्वणि and then thought of joining the last syllable with the initial उ or उदक.  
Read पर्वण्युदक°.

<sup>3</sup> Read प्रतिदिशतो वा.

<sup>4</sup> Read ।दिति ।

<sup>5</sup> Read °नुमन्ता च.

<sup>6</sup> Read दलाम्बुविन्दुलोला-

- 55 न्निविग्रहाधिकृतश्रीकु[कै<sup>1</sup>]केनेति । देवदत्तस्य हं(हा)रिद्रगोचं । मीमनगो[चं]  
[अ]इयने: [1] [गं]-
- 56 तियन्मस्य भ(भा)रद्वाजगा(गो)चं । नारणस्य<sup>2</sup> कुतिमाषगोचं । वोष्णस्य हारिद्रं  
गोचं । कसमनस्य का[श्य]प-
- 57 गोचं । नारौकस्य<sup>3</sup> सीगुलि [1\*] छठिकुमरस्य<sup>4</sup> वाजसने<sup>5</sup>गोच(चं) [1\*] दीक्षितस्य  
भागा: पंर(च) देवदत्तस्य [हौ भागी<sup>6</sup>]
- 58 शेषा एकादश [1\*] एवमष्टादश भा[गा: 1\*]<sup>7</sup>

No. 3.—ARANG PLATES OF MAHASUDEVARAJA.

By PANDIT L. P. PANDEYA.

The charter which is edited below consists of three copper-plates and was first brought to light by me in March, 1929. I published a short notice of it in the English paper "The Hita-vada" of Nāgpur in its issue of April 11, 1929<sup>8</sup>. The plates<sup>9</sup> were in the possession of a cultivator named Bhagirathi Sonkar of Arang in the Raipur District of the C. P. Nothing definite is known about the provenance of the grant except that it had been lying in the house of the owner for over fifty years—since the time of his father.

Arang has all the appearance of having once been a large and important city. Here and there are many fine old tanks with numerous remains of temples and sculptures, both Jain and Brahmanical. The only temple that is now standing is of Jain origin. It is popularly known as Bhanddewal from the fact that it contains three colossal naked Jain figures. The temple is richly carved and adorned with a profusion of sculptured statues on the outside, many of which are highly indecent. To the west of the town on the bank of a tank there is a small temple dedicated to Mahāmāyā. A description of this temple and also that of the other antiquarian remains at Arang has been given by Cunningham.<sup>10</sup> Besides the present set, two other sets of copper-plates were discovered at the place in addition to a fragmentary Brāhmī inscription.<sup>11</sup>

The plates are held together by a ring the ends of which are secured in a circular seal about 3½" in diameter. The seal is identical with that described by Fleet in *C. I. I.*, Vol. III, p. 196. Its upper part shows the representation of a standing Lakshmi facing full front; on each side of her

<sup>1</sup> The vertical stroke of the superscript *k* of क is not incised.

<sup>2</sup> Read नारायणस्य.

<sup>3</sup> This name is evidently identical with नारौक in l. 35 above, though here the medial stroke of च is not incised.

<sup>4</sup> Read छठिकुमरस्य. The vertical stroke of क in कु is not incised.

<sup>5</sup> Read वाजसनेय.

<sup>6</sup> These letters are damaged by rust, but traces of the first and the last can be marked on the plate.

<sup>7</sup> Traces of ग are visible on the plate.

<sup>8</sup> Hiralal also has noticed it in his *List of Inscriptions in C. P. and Berar* (2nd ed.), p. 106-A.

<sup>9</sup> Since writing this the plates have been acquired by the Central Museum, Nāgpur, where they are now deposited.

<sup>10</sup> Cunningham, *A. S. R.*, Vol. XVII, pp. 20 ff.; see also *Raipur District Gazetteer*, pp. 257 ff.

<sup>11</sup> See above, Vol. IX, pp. 342 ff.; *C. I. I.*, Vol. III, pp. 191 ff. and Hiralal, *List of Inscriptions in C. P. and Berar* (2nd ed.), pp. 94, 105 and 110.



an elephant is standing on a water-lily, with its trunk raised above her head. In the proper right corner there is a figure of an expanded water-lily and in the proper left that of a conch (*śaṅkha*). Below is the **legend** in two lines. The rims of the plates are not raised. The plates measure 6·4" in length and 3·2" in breadth. The weight of the plates is 48½ *tolas* and that of the seal 45 *tolas*. The letters show through on the back of the plates, especially in the case of the last plate which was too thin and was, therefore, cut while incising the second and third letters of l. 21. The engraver has, therefore, left 1" of the breadth on the back of the last plate unincised. The first plate contains five lines of writing on its second side and the second plate has the same number of lines on its first side. The second side of the second plate and the first side of the third contain each six lines of writing, while the second side of the third plate has only four lines.

The **characters** belong to the box-headed type in which the inscriptions of the Vākātakas and the Rājim and Balodā plates of Mahāśiva Tivararāja, are written.<sup>1</sup> The sign of the *upadharmānīya* occurs in ll. 3, 8 and 17, and that of the *jihvāmūlīya* in l. 21. The numerical symbols for 8,<sup>2</sup> 9 and 20 occur in l. 26. The **language** is Sanskrit and, excepting the five benedictory and imprecatory verses at the close, the whole record is in prose.

As regards **orthography**, attention may be drawn to the use of *ṛi* for *ri* in *tridaśapati*, l. 6; of *ṇ* for *anusvāra* in *adhyarddhānśēna*, l. 10 and of *gna* for *jña* in *svamukh-āgnayā*, ll. 25-26. In *bhavaṃnti*, l. 21, the *anusvāra* is wrongly retained after its change to the nasal of the class to which the following letter belongs.

The engraver was Drōṇasiṃha, who also engraved the Khariyār Plates of Mahā-Sudēvarāja and the Raipur Plates of the same king, both of which records were issued from Śarabhapura.

The record is dated in the 8th regnal year<sup>3</sup> of the donor Mahā-Sudēvarāja on the 29th day of Vaiśākha. The place of issue was Śarabhapura, which town or city has not yet been definitely identified. Sambalpur town in Orissa, Sirpur (old Śrīpura) the ancient capital of Mahākōsala on the bank of the Mahānadi, in the Raipur District, Sarabhavaram in the Godāvarī District, Sarapgarh or Sarabpur in the Gangpur Feudatory State in the E. S. A. and Sarawā, a village near Sheorinarayan town in the Bilāspur District have been suggested by different scholars as the probable site of the ancient Śarabhapura. These suggestions have been made on the similarity of names only. No authentic evidence has yet been found to confirm the identification. But this seems certain that the dynasty held sway, at least over a part of Mahākōsala—present Chhattīsgarh Division in C. P.—where about seven charters of this family have been discovered. They belong to three different kings:—viz., Mahā-Sudēvarāja, Mahā-Jayarāja and Mahā-Pravararāja.

Mahā-Pravararāja's charter was issued from Śrīpura, which is no other than the capital town of Mahākōsala referred to in the Rājim and the Balodā Plates of Mahāśiva Tivararāja who is styled as the supreme lord of Kōsala (*Kōsalādhipati*). The other charters were issued from Śarabhapura. Whether Śarabhapura was also the capital of Prasannamātra and of his son Mānamātra is not known. No copper charters of either have yet been brought to light.

A silver coin of Śrī-Prasannamātra, the grandfather of Mahā-Sudēvarāja and Mahā-Pravararāja and the father of Mahā-Jayarāja, with the legend inscribed in beautiful box-headed characters was recovered from the bed of the Māna or Māndh<sup>4</sup> river near Salhepalī, a village lying in the

<sup>1</sup> C. I. I., Vol. III, pp. 291 ff. and above, Vol. VII, pp. 106 ff.

<sup>2</sup> [See below p. 22 n. 4.—Ed.]

<sup>3</sup> This river is a tributary of the Mahānadi—the great river of Mahākōsala—otherwise known as Chitrōtpalā.

Raigarh Feudatory State, E. S. A. and is in the possession of the Mahākōsala Historical Society at Balpur in the Bilāspur District.

No materials are available to ascertain whether the town or city of Śarabhapura was situated on the Mahānadi and whether it was ever the royal capital of the lords of Kōsala. Not a single charter out of the seven sets of plates of this family known to us, mentions its donor as 'the lord of Kōsala'. Nor does any set describe the village granted to be situated in the Kōsala kingdom. The only reference to the name 'Śarabha' is found in the Eran Posthumous Stone Pillar Inscription of Gōparāja, dated in the Gupta year 191 (A. D. 510-511), in which he is stated to be the daughter's son of one Śarabharāja.

The present charter records the royal confirmation of the grant of a village named **Siviliṅga-ka** situated in the **Tōsaḍḍa-bhukti**, by the **Pratihāra** Bhōgilla. The particulars of the donees and their shares in the village are as follows :—

- |  |                   |
|--|-------------------|
| (1) Yajñasvāmin of Kātyāyana-gōtra, a student of the Mādhyandina-śākhā of the white Yajurveda; one share and a half. |                   |
| (2) Kumāravatsa of Bhāradvāja-gōtra . . . . .  |                   |
| (3) Yajñasvāmin of Ātrēya-gōtra, a student of the Kāṇva-śākhā of the white Yajurveda. . . . .                        | } one share each. |
| (4) Viśākhāsavāmin of Kātyāyana-gōtra . . . . .  |                   |
| (5) Gōlasvāmin of Kauśika-gōtra, a student of the Mādhyandina-śākhā . . . . .  | } ½ share each.   |
| (6) Dāmōdarasvāmin, same as above . . . . .  |                   |
| (7) Dāmasvāmin, same as above . . . . .  |                   |
| (8) Pañchālīsavāmin of Bhāradvāja-gōtra . . . . .  |                   |
| (9) Dikshita Āyanika of Bhāradvāja-gōtra . . . . .   |                   |

Of the geographical names Tōsaḍḍa may be the Tōsarū village in the Patnā State, E. S. A. Prof. V. V. Mirashi identifies Tōsaḍḍa with Tusdā near Dumarapalli about 30 miles to the south-east of Arang. Śiviliṅga is not traceable near about Arang and Sirpur (old Śrīpura).

I edit the inscription from the original plates.<sup>1</sup>

#### TEXT.

##### First Plate.

- 1 श्री<sup>2</sup> स्वस्ति [\*] शरभपुराद्विक्रमोपनतसामन्तमकुटचूडामणिप्रभाप्र-
- 2 सेकाम्बुधौतपादयुगलो रिपुविलासिनोसीमन्तोद्धरणहेतु-
- 3 र्वसुवसुधागोप्रद<sup>3</sup>प<sup>4</sup>रमभागवतो मातापितृपादानुध्यात-
- 4 श्चौ<sup>5</sup>महासुदेवराजः तोसदु(ड)भुक्तोयशिविलिङ्गके प्रतिवासि-
- 5 कुटुम्बिनस्समाज्ञापयति ।<sup>5</sup> विदितमस्तु वो यथायं ग्राम-

##### Second Plate; First Side.

- 6 स्तु(स्त्रि)दशपतिसदनसुखप्रतिष्ठा[क\*]रो यावद्रविशशिताराकिरणप्रति-

<sup>1</sup> Ink-impressions of this inscription were also kindly supplied to me by Mr. M. A. Saboor of the Nāgpur Museum, through Prof. V. V. Mirashi of the Nāgpur University. I am indebted to Prof. Mirashi for very valuable suggestions towards the correct reading and interpretation of certain portions in the text.

<sup>2</sup> Expressed by a symbol.

<sup>3</sup> The engraver had begun to incise *ma* after *pa*, but later on corrected it into *ra*.

<sup>4</sup> The subscript *r* appears like the sign of medial *ri*.

<sup>5</sup> This mark of punctuation is shown by two dots.



i.

2 2  
4 4

This image shows an arang plate with four lines of ancient script. The script is a mix of Indic and Devanagari characters. There are two circular holes on the left side of the plate, one between lines 2 and 4, and another between lines 4 and 6. The plate is dark and the script is light-colored.

ii, a.

6 6  
8 8  
10 10

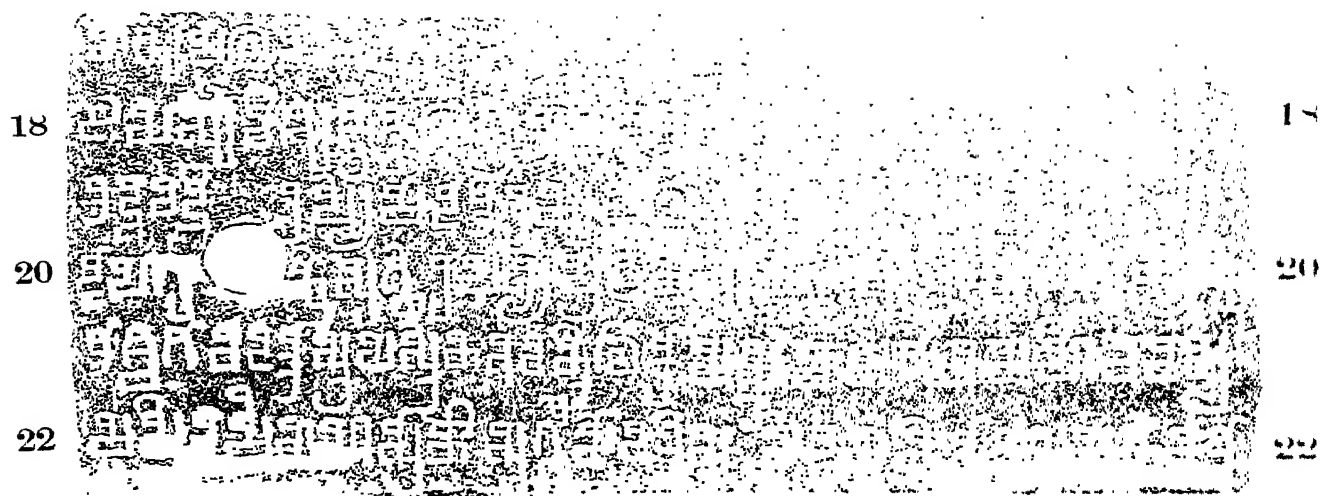
This image shows an arang plate with four lines of ancient script. The script is a mix of Indic and Devanagari characters. There are two circular holes on the left side of the plate, one between lines 6 and 8, and another between lines 8 and 10. The plate is dark and the script is light-colored.

ii, b.

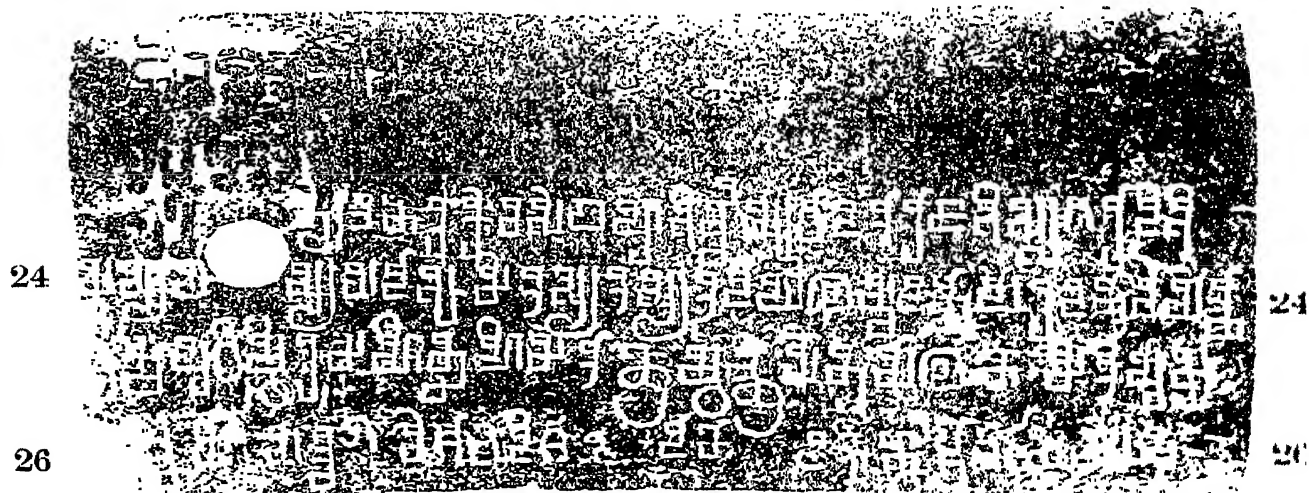
12 12  
14 14  
16 16

This image shows an arang plate with four lines of ancient script. The script is a mix of Indic and Devanagari characters. There are two circular holes on the left side of the plate, one between lines 12 and 14, and another between lines 14 and 16. The plate is dark and the script is light-colored.

iii.a.



iii.b.



Seal

From a photograph.

Actual size.



- 7 हतघोरात्थका[रं]<sup>1</sup> ज<sup>2</sup>गदवतिष्ठते तावदुपभोग्यस्सनिधिसोपनिधि-  
 8 रचाटभट<sup>3</sup>प्रावेश्यस्सर्व्वकरविसर्जितः<sup>4</sup> प्रतिहारभोगिल्लेन माता-  
 9 पिचोरात्मनश्च पुण्याभिहृदये कात्यायनसगोत्रमाध्यन्दिनवाज-  
 10 सनेययज्ञस्वामिनः(ने) अर्धर्द्धाङ्गन<sup>5</sup> भारद्वाजकुमारवत्सआ(वत्सा)चे-

*Second Plate ; Second Side.*

- 11 यक्राण्ववाजसनेययज्ञस्वामिन(नी) प्रत्यङ्गेन<sup>6</sup> कात्यायनविशा[ख]-  
 12 स्वामिकौशिकम(मा)ध्यन्दिनगोलस्वामि एवं दामोदरस्वामि दामस्वामि  
 13 भारद्वाजपञ्चालिस्वामि दीक्षितायनीका[न्\*] प्रत्यर्द्धाङ्गेन<sup>7</sup> ताम्र(स्त्र)शास-  
 14 नेनातिसृष्टो भूत्वास्माभिरनुमोदितः<sup>8</sup> [।\*] ते यूयमेवमुपलभ्येषा-  
 15 मान्नाश्रवणविधेया भूत्वा यथोचितं भोगभागमुपनयन्तस्सुखं  
 16 प्रतिवत्स्यथ [।\*] भविष्यतश्च भूमिपाननुदर्शयति [।\*] दानादिशिष्ट<sup>9</sup>

*Third Plate ; First Side.*

- 17 मनुपालनज(जं) पुराणा धर्मेषु निश्चितधियः प्रवदन्ति धर्मं(र्मम्) ॥(1)  
 तस्माद्दि(द्दि)-  
 18 जाय सुविशुद्धकुलश्रुताय दत्तां भुवं भवतु वो मतिरेव गोप्त[म्] ॥<sup>10</sup>  
 19 तद्भवद्भिरप्येषा दति(त्ति)रनुपालयितव्या [।\*] व्यासगोता(तां)याच श्लोकानु-  
 20 दाहरन्ति [।\*] अग्नेरपत्य(त्यं) प्रथमं सुवर्णं ॥<sup>11</sup> भूर्वेणवी सूर्य्यसु-  
 21 ताश्च गावः[।\*] दत्तास्त्रयस्तेन भवं(व)न्ति लोका यक्षाश्चनं गां च मही-  
 (ही) च दद्यात् [॥\*]<sup>12</sup>

<sup>1</sup> The letter *ra* which was first omitted is written below *ja* of *jagad* with a *kākapadu* sign and the *anusvara* meant for *ra* is placed on *kā*.

<sup>2</sup> The cross on ज shows that a syllable was omitted.

<sup>3</sup> *Ta* is written below the line.

<sup>4</sup> The *visarga* is superfluous.

<sup>5</sup> Read अर्धर्द्धाङ्गेन.

<sup>6</sup> Read प्रत्यङ्गेन.

<sup>7</sup> Read प्रत्यर्द्धाङ्गेन.

<sup>8</sup> The medial *i* sign which was first engraved above *tah* by mistake has been cancelled.

<sup>9</sup> There are two small horizontal strokes here.

<sup>10</sup> Metre : *Vasantatilakā*.

<sup>11</sup> The sign of punctuation here is superfluous.

<sup>12</sup> Metre : *Indravajrā*.

22 षष्टिं वर्षसहस्राणि स्वर्गे मोदति भूमिदः।\*] आच्छेत्ता चानुमं(म)न्ता च ता-

*Third Plate ; Second Side.*

23 न्येव नरके वसे[त् ॥\*]<sup>1</sup> बहुभिर्व्वसुधा दत्ता(त्ता) राजभिस्सगरादिभिः।\*]

24 यस्य यस्य यदा भूमित(स्त)स्य तस्य तदा फलं(लम्) ॥\*]<sup>1</sup> स्वदन्ता(त्तां)  
परदन्ता(त्तां) वा यत्ना-

25 द्रक्ष्य युधिष्ठिर ।\*] महीर्षहिमताच्छ्रेष्ठ दाना<sup>2</sup>च्छ्रेयोनुपालनमिति<sup>3</sup> ॥\*]<sup>1</sup> स्वसु-

26 खाग्न(ज्ञ)या संव्व(वत्) ८<sup>4</sup> वैशाख दि २० ८ उक्ती(त्की)र्णं द्रोण[सिंघे]न ॥

*The Seal.*

1 प्रस[न्ना]र्ण[वसम्भू][त]मा[न]माचेन्दुजन्मनः।\*]

2 श्रीमत्स . . . . . [शा]सनं<sup>5</sup> ॥\*]

#### No. 4.—A NOTE ON THE PANCHAVARA COMMITTEE.

By K. V. SUBRAHMANYA AIYER, B.A., COIMBATORE.

One of the principal duties of the village assemblies, of whatever description they may be, *sabhā, ūr* or *nagara*, was to secure to the king the taxes or incomes due by the village as a whole. These incomes seem to have been once for all determined and entered in the accounts of the State, the *nāḍu* and the village. The various assemblies mentioned above are given a latitude of free action in the general management of the lands in the village, but are made primarily responsible for the realisation and payment to the State of the incomes due to it. Subject to this responsibility, they seem to have been empowered to dispose of lands according to circumstances, *viz.*, to compound taxes on lands given away as *dēvadānas*, *brahmadēyas*, *pallichchandas*, *sālābhōyas*, etc.; to afford facilities for making the waste lands arable; to authorise the opening of channels, tanks and the like for improving farms; and to regulate the supply of water both for drinking and for cultivation purposes. Besides this responsibility, their chief function appears to have been the management of endowments made to temples and charitable institutions in the villages under their jurisdiction; the well-being of the subjects; local administration of justice, etc., for which they seem to have been vested with necessary powers. For carrying out these varying duties, the members of village assemblies appear to have formed themselves into different committees.

<sup>1</sup> Metre : *Anuṣṭubh*.

<sup>2</sup> The syllables दाना which were omitted here have been incised below the line with a *kākapada* sign.

<sup>3</sup> Read *°pālanaṁ* ॥ *iti*.

<sup>4</sup> [I am inclined to read this symbol as 7.—Ed.]

<sup>5</sup> Metre : *Anuṣṭubh*. Read the latter half of the verse as *Śrīmat-Sudēvarājasya sthīraṁ jagati śāsanam(m)* following the other plates of this ruler.

Of such committees, the *Pañchavāra-vāriyam*<sup>1</sup> is one. Beyond the mere mention of the name *Pañchavāra-vāriyam* we have not as yet been able to understand the object for which it was formed. And this is the case with the other *vāriyams* as well. Neither does the designation of this committee give us a clue as to the probable sphere of its work. In the compound *Pañchavāra-vāriyam*, the latter part, viz., *vāriyam*, has been understood to mean 'a committee' as in the case of the other groups<sup>2</sup>; the first part, viz., *Pañchavāra*, like *tōḷam*, *ēri*, *kuḍumbu*, *kaḷani*, with which the other committees were connected, may denote the object of prime concern of this body. *Pañchavāra*, however, is not a simple word like *tōḷam*, *ēri*, etc., but is a compound in itself with a qualifying particle. Literally, it may be rendered into 'five shares' (*pañcha*-five, *vāra*-share).

There are a few inscriptions which throw some light on the interpretation of the term *Pañchavāra-vāriyam*. We give below extracts from these, with translations and short notes, from which it will be seen that it was a committee concerned in the realisation of the revenue in kind due to the king on certain class of lands amounting to five shares (*pañcha-vāra*) out of the six of the entire assessment.

#### EXTRACT I.<sup>3</sup>

Ll. 54-61 ...a[ā]n]du araiyēy-oru-mā checheyyum oḷ[ukkavi]ppuṇamum oḷukkuppura-mum a[r\*]chehanābhōgamum-āga i-mu[la\*]ttāl pañchavāramum echchōṇum nēr[v]āyamum veṭṭi-vedipaiyuñ cheṇṇīr-podivi.....

#### TRANSLATION.

For *oḷukkavi*, *oḷukku*<sup>4</sup> and *archanābhōga*, (the incomes from) this land, viz., *pañchavāram*, *echchōṇu*, *nērvāyam*, *veṭṭi*, *vedipai*, and *cheṇṇīr-podivi*....

NOTE.—The earliest use of the word *pañchavāra* occurs in this extract from an inscription dated in the 21st year of the reign of the Pallava king Nripatunga (circa A.D. 865), found at Tirukkandiyūr in the Tanjore District. Here, it will be noted that the word *pañchavāra* is used as the name of one of the dues on land, being grouped with *echchōṇu*, *nērvāyam*, *veṭṭi*, *vedipai* and others, all of which we know from numerous epigraphs to be the names of taxes or fees.

<sup>1</sup> Line 10 of the first Uttaramallūr inscription published in the *A. S. R.* for 1904-05, pp. 131 ff., describes the method of selection of the members of the committees of *Pañchavāra-vāriyam* and *Por-vāriyam* in the following words:—

*Pañchavāra-vāriyattukkum por-vāriyattukkum muppadu kuḍu[m]b[i]lum mup[pa]du kuḍa[v-ō]lai iṭṭu śēriyāl o[ru]ttarai-kkuḍav-ōlai paṇi[t]tu paṇṇiruvārilum [a]ruvār pañcha[vāra\*]-vāriyam-avid(āvad)-āgavum [l\*] aruvār p[or]-vāriyam-avid (āvad)-āgavum [l\*].*

This means: "for the *Pañchavāra* committee and the gold committee, thirty pot-tickets shall be put in for the thirty *kuḍumbu* and one man for each *chēri* shall be taken: and of the twelve persons (so taken), six shall constitute the *Pañchavāra* committee and (the other) six shall constitute the gold committee". The second Uttaramallūr inscription describes more clearly how the members for these two committees were selected. Lines 13 and 14 of its text run as under:—

*Pañchavāra-v[āriya]t[tukkum] por-vā[ri]yattukku-muppadu (k)kuḍumbilum kuḍav-ōlaikku pēr titti muppadu vā[y-ō]lai-kattum puga [it]tu mup[pa]du kuḍav-ō[ai] paṇittu muppadilum [paṇ]ṇirāṇḍu pēr [pa]ṇittu-kko[la]-vad-āgavum [l\*] paṇitta paṇṇirāṇḍilum aruvār por-vāriyam aruvār pañchavāra-vāriyamum āvaṇavāgavum [l\*].* The passage means: "for the *Pañchavāra* committee and the gold committee, names shall be written in the thirty *kuḍumbu* for pot-tickets and thirty bundles with covering tickets shall be put in and thirty pot-tickets shall be taken: from (these) thirty, twelve persons shall be drawn. Of the twelve (so) taken, there shall be constituted six for gold committee and six for *Pañchavāra* committee".

<sup>2</sup> It will be unnatural to take *vāriyam* in *pañchavāra-vāriyam* in a sense different from what it connotes (viz., committee) in other places in the same inscription.

<sup>3</sup> *S. I. I.*, Vol. V, No. 572.

<sup>4</sup> *oḷukku* and *oḷukkavi* seem to be some kinds of oblations.

EXTRACT II.<sup>1</sup>

I-ṇṇilattūl vanda pū-pponṇum pañchavāramum vēlikkāśum nīrvilaiyum ulliṭṭa antarāyaṇ-  
gaḷum veṭṭi muṭṭaiyāḷ echchōṛru-kkūṛṇunel ulliṭṭa kuḍimaigaḷ eppērpattadum eṇgaḷ ūrgaḷ mēlē  
ēṛri. . . . . i-ṇṇilattūl vanda iraiy-iḷichchi.

## TRANSLATION.

All the internal taxes (*antarāya*) inclusive of *pū-ppon* (gold due at harvest) *pañchavāram*,  
*vēlikkāśu* (the *kāśu* due on *vēli*), and *nīrvilai* (water-rate), as well as all *kuḍimai* inclusive of  
*veṭṭi*, *muṭṭaiyāḷ*, *echchōru* and *kkūṛṇunel*, accruing from this land, shall (*hereafter*) be imposed on  
our village and this land shall be enjoyed free of taxes.

NOTE.—From this extract it is made plain that *pañchavāra* is one of the internal taxes or  
fees (*antarāya*) accruing from lands such as *pū-ppon*, *vēlikkāśu* and *nīrvilai*, which incomes, we  
know from other inscriptions, were due to the king from lands. The fees forming the *antarāya*  
are, in this inscription, differentiated from another kind of fees named *kuḍimai*.

EXTRACT III.<sup>2</sup>

L. 8 . . . . . kōv-Irājakēsāripanmar-āṇa uḍaiyār śrī-Rājādh[i\*]rājadēvaṛku yāṇḍu 28-  
āvadu Jayaṅgonḍaśōḷa-maṇḍalattu

9 Ōymā-nāṭṭu=kKiṭṭkay-nāṭṭu=kKiḍaṅgil-āṇa Mummaḍiśōḷanallūr [ūrōm] nila-  
vilaiy-āvaṇam [i\*] eṇgaḷūr=tTiruttiṇḍiśvaramuḍaiya-mādhēva[r]

10 kōyilil śrī-Irājādhirājaviṭaṅkar-Śaṇḍēsvaradēvar-pakkal koṇḍa kāśu 100 i-kkāśu  
nūṛuṇ=koṇḍu nāṅgaḷēy=enṇum śaṁtrādittavar siddhāya=ppañchavāram uṭ-

11 paḍa=chchilvariyaṇu peruvariyaṇu ellām irukka ittēvar=iraiyili aṇubavikka=kkāḍa-  
varāga viṇṇukkuḍutta nilam-āvadu [i\*]

18 . . . . . śrī-Rājādh[i\*]rājaviṭaṅkaṛku nāṅgaḷ=iraiyili dēvadānamāga viṇṇukkuḍutta

19 pariśāvadu [i\*] ūrāṅkum ēri-vēṇḍum siddhāya-pañchavāram śilvarigaḷu[m\*] maṇṇum  
eppērpattā irai kalippittu=tTiruttiṇḍiśvaramuḍaiyārḱēy=iraiyili dēvadāna-

20 māga aṇubavikka=kkāḍavārgaḷāga viṇṇukkuḍutta nilattil uludu kuḍigaḷai eppē-  
pattā. . . iraimaṇṇa. . . kāṭṭapperādōmāgavum=ippariśu viṇṇu vilai-kāśum Śa-

21 ṇḍēsvaradēvar-pakkal vilai-pporuḷum=irai-pporuḷumāga=kkōṇḍu ivv-ūrum ēriyaṇu=  
iraiyili dēvadānam=ākki [vi]ṇṇu vilaiyāvaṇam śeyḍu kuḍuttōm

22 Tiruttiṇḍiśvaratt=eḷundaruḷuvitta Irājādh[i\*]rājaviṭaṅkadēvar Śaṇḍēsvaradēvar[k\*]ku  
Kiḍaṅgil-āṇa Mummaḍiśōḷanallūr=ūrōm.

## TRANSLATION.

In the 28th year of (*the reign of*) king Rājakēsārivarman *alias* Uḍaiyār Rājādhirājadēva, we,  
the village (*assembly*) of Kiḍaṅgil *alias* Mummaḍiśōḷanallūr in Kiṭṭkai-nāḍu, a sub-division of Ōymā-  
nāḍu, (*which was a district*) of Jayaṅgonḍaśōḷa-maṇḍalam, made the following sale deed of land.  
(We) received from Rājādhirājaviṭaṅkar-Śaṇḍēsvaradēvar of the temple of Tiruttiṇḍiśvaramu-  
ḍaiya-Mahādēva of our village 100 *kāśu*. Having received (*this amount of*) one hundred *kāśu*, we  
sold the (*following*) land, ourselves paying for it, as long as the moon and the sun last, all (*the dues*  
*of*) *śilvari* and *peruvari* including *siddhāyam*, *pañchavāram*, etc., and the god enjoying it free of  
taxes.

<sup>1</sup> S. I. I., Vol. III, No. 64, unpublished portion.

<sup>2</sup> S. I. I., Vol. VII, No. 842.



In this wise, we sold (*the land*) as a tax-free *dēvadāna* to the god Rājādhirājavīṭaṅkar. Causing the deduction of all kinds of dues such as *siddhāyam*, *pañchavāram* and *śilvari* required (*to be paid*) to the *ūr* and the tank, we sold and gave the land to (*the god*) Tiruttiṇḍīśvaramuḍaiyār to be enjoyed as a tax-free *dēvadāna*. We shall not (*let*) this land for cultivation or receive any kind of dues thereon. We, the village (*assembly*), of Kiḍaṅgil *alias* Mummaḍiśōlanallūr, having sold the land in this wise, and having received from Saṇḍēsvaradēvar the sale amount and tax amount, made this village and the tank a tax-free *dēvadāna*, drew up the sale deed and gave it to Rājādhirājavīṭaṅkar-Saṇḍēsvaradēvar set up in (*the temple of*) Tiruttiṇḍīśvaram.

NOTE.—The above extract is from an inscription of the time of the Chōla king Rājādhirāja I., dated in the 28th year of his reign (=A.D. 1040), found at Kiḍaṅgil in the South Arcot District. The inscription registers a sale of land—together with the right to three-fourths of the tanks irrigating it (this is found in the unextracted portion of the inscription)—to the temple of Tiruttiṇḍīśvaramuḍaiyār at the place, by the *ūr* assembly. In this, the assembly, after acknowledging receipt of the price of the land sold and the amount for making it tax-free, states that it had caused the taxes due on the land to be deducted (from the accounts) and conveyed it to the temple to be enjoyed as a tax-free *dēvadāna*, the *ūr* assembly meeting the taxes due on the land and the tank. Here also, as in the second extract *pañchavāram* is mentioned among the taxes due from lands, *e.g.*, *siddhāyam*, *śilvari* and *peruvari*.

#### EXTRACT IV.<sup>1</sup>

L. 4 .....iraṇḍu tirunandāvilakk=erippadaṅkku pañchavāra-kkālōḍ-okku[m\*] nāliyāl tiṅgal

5 padin-aṅu-nāli uri ālākku neyyum kōyilukkē koṇḍu-śeṅṅu....

#### TRANSLATION.

For burning the two perpetual lamps, sixteen *nāli*, (*one*) *uri*, and one *ālākku* of ghee, as measured by the measure equal in capacity to the *pañchavārakkāl*, shall be taken monthly to the temple.

NOTE.—The above extract is dated in the 14th year (=A.D. 983-4) of the reign of the Chōla king Parakēsarivarman Uttama-Chōla and states that the quantity of ghee given to the temple must be measured by the *nāli* equal in capacity to the measure called *pañchavārakkāl*. Incidentally this inscription helps us to understand that *pañchavāra* is a payment in kind and that for measuring it a special measure was employed which derived its name *pañchavārakkāl* from the use which it was put to. From one of the Takkōlam inscriptions of Parāntaka I.,<sup>2</sup> we get the information that the capacity of a *pañchavāra* measure (*marakkāl*) was 7 *nāli* and 1 *uri* as measured by the *Rājakēsari-nāli*. Thus the *pañchavāra-marakkāl* was less than the ordinary *marakkāl* only by 1 *uri*.

#### EXTRACT V.<sup>3</sup>

L. 27 Paḷan-dēvadānamāṇa Pūṅguḍi nilam paṇṇiru-vēliyiṇāl muṇ dēvarkku nikki iṟukka-kkaḍava pañchavāram nel-

28 lu aṅuṇṇu-kkalamum Muṣiṭṭaikkūḍi nilam nāl-vēliyiṇāl dēvarkku nikki iṟukka-kkaḍava pañchavāra-nell=i-

<sup>1</sup> S. I. I., Vol. VII, No. 114.

<sup>2</sup> No. 261 of the Madras Epigraphical Collection for 1921.

<sup>3</sup> S. I. I., Vol. III, No. 151.

29 runūrru-kkalamum i-dēvarkkēy=iṟuppadāga=kkuḍi nīkki iṟaiyūyāga yāṇḍ āṟvadu-mudal variyil=iṭṭu=kkuḍutt-aruli-

30 ṟṟu [\*]

### TRANSLATION.

In order that the six hundred *kalam* of paddy of *pañchavāram* which previously had to be set apart and paid to the *dēva* (king) from the twelve *vēli* of land of the old *dēradāna* village of Pūṅguḍi and the two hundred *kalam* of paddy of *pañcharāram* which had to be set apart and paid to the *dēva* (king) from the four *vēli* of land of Muṣiṭṭaikkūḍi, shall (*hereafter*) be paid to this god (temple), the ryots removed and the lands made tax-free and entered as such in the accounts and given over with effect from the sixth year (*of the king's reign*).

NOTE.—This extract is from an inscription from Kōṇērīrājapuram in the Tanjore District, dated in the 7th year of the reign of Parakēsarivarman and relates to grants of lands in the two villages Pūṅguḍi and Muṣiṭṭaikkūḍi to the temple at the village. From it, it is seen that this item of *pañchavāram* was paid in paddy and to the king before the assignment of the lands in the two villages was made to the temple. The phrase *dēvarkku nīkki iṟukka-kkaḍavu* qualifying *pañchavāram* occurring twice in the extract makes this sense clear, and precludes us from taking the word *dēva* in this phrase to mean the temple or god. The effect of the grant of the lands was that the stated incomes in paddy which till then used to be paid to the king were transferred to the temple. This extract further lets us know the rate at which this fee of *pañchavāram* was paid. Since 600 *kalam* was the *pañchavāra* for 12 *vēli* and 200 *kalam* for 4 *vēli*, it works out at 50 *kalam*s per *vēli*. The extracts IV and V thus make it quite plain that *pañchavāra* was a tax or fee paid to the king, in kind, on the lands of a village, at 50 *kalam* per *vēli*.

To judge from the rate, it may be said that *pañchavāra* was not an insignificant item in the revenue of the king but was the chief one. The word *vāram* in the compound *pañchavāram* would even suggest that it may be the (*king's*) share, rent or assessment on land. And the particle *pañcha* can have nothing to do with *pañchi* or *pañchu* meaning 'cotton' or with *pañcham* meaning famine.

We shall now give one more extract with translation to show what the ordinary rate of assessment on lands was and how and when it was realised. It will furnish the ratio of *pañchavāram* to the entire assessment.

### EXTRACT VI.<sup>1</sup>

L. 20 .....Ivvūr iṟukkum-iḍattu irubattu-

21 [n]ā[1-a]ḍiyāṇa Sundara-Pāṇḍiyaṇ-kōlāl nilam=aḷandu payir pā[r][t\*]tu viḷaında nilattukku [a]ntarāyamu[m] vīpi[y]ōgamum taruvadāṇa achem kārīyavarāchchiyum<sup>2</sup> veṭṭipāṭṭamum paṇchupīli sanduvikkiragappēṟum ma[r][ru]m e[p]pe[ya]rpa[ṭṭi]ṇavum uṭpaḍa kārukkū mātṭāl

22 kāṣu kālum mudal Vīra-Pāṇḍiyaṇāl nellu mukkalamum tulā vīraicbchu viḷaında nilattukku ivvarisaiyil [o]ṇṟu-pādiyum e[ ] [va]ragu [ti]ṇaippull=iṟuṅgu viḷaında nilattukku mātṭāl tira[ma]m=iraṇḍum [pa]ṣāṇam=ivva[ri]śai[ya]māga ivv-āṇḍu-mudal iṟuppa-

<sup>1</sup> S. I. I., Vol. V, No. 448, pp. 170-1.

<sup>2</sup> Read *kārīyavarāchchiyum*.



23 dāga iṭṭu variyilār eḷuttittā ulvariyaṁ nam o[lai]yun=tara=chchoṇṇōm [\*] kaikkonḍu  
ippaḍi cha[nḍrā]dityavat śelvadāga=kka[\*]lilum śembilum veṭ[ti]kkolgaṇṇu tiruvāymo[li]n-  
daruḷiṇār [||\*].

### TRANSLATION.

In respect of payment of taxes of this village, the lands shall be measured by the rod Sundara-Pāṇḍya-kōl of twenty-four feet length, the crops examined, and on lands on which crops had been realised, for *antarāya* and *vinīyōga*, for *achchu*, *kāriyavārūchchi*, *veṭṭi-pāṭṭam*, *pañchupīli*, *sandu(sandhi)vigrahappēru* and for all other payable dues, there shall be paid from this year one-fourth *kāṣu* and three *kalam* of paddy as measured by Vira-Pāṇḍya (-kāl) during *Kār* on each *mā* of land ; one-half of this rate shall be paid on lands sown in *Tulā* and crops raised ; two *tiramam* shall be paid on each *mā* of land in which *eḷ*, *varagu*, *tinaippul* and *iṇṇu* had been harvested ; and that this same rate shall be (levied) for *paśānam* also : and that a copy of the tax register signed by the *variyaḷār* as well as a copy of our order shall be issued. Thus receiving (*i*), let the same be engraved on stone and copper so that it may remain in force as long as the moon and the sun last.

NOTE.—This inscription is dated in the 8th year and 988th day of the reign of Māṇavarman Sundara-Pāṇḍya II and is of importance in several ways. In the first place it lets us know that arrangements existed for the periodical inspection of crops and land ; that assessment was charged only on such of the lands as had been sown and crops realised ; that this assessment was paid both in kind and in money, which included a number of fees, small and great. The following are stated to be the rates, viz., 3 *kalam* of paddy and  $\frac{1}{4}$  *kāṣu* on each *mā* for *Kār*, half of this rate for *Tulā* cultivation, 2 *tiramam* (drammas) on each *mā* for the cultivation of *eḷ*, *varagu*, etc. ; for *paśānam* also, the above rates prevailed. The information would have been complete and left nothing to be desired, had the inscription specified the quantity to be paid for each item separately. Even as it is, it serves a very useful purpose as we shall see presently. From the rate given for *mā*, the assessment for a *vēli* works out to 60 *kalam* of paddy and 5 *kāṣu*. This covered all the taxes payable on land, *antarāya* and others, mentioned and unmentioned as the inscription puts it, some of which were given in kind and others in money. We have already shown that one of the items included in the *antarāya* was *pañchavāra* and it was 50 *kalam* for a *vēli*. Therefore, deducting this 50 *kalam*, the balance of 10 *kalam* and 5 *kāṣu* should have been the charge for all the other items put together. Thus, the single item of *pañchavāra*, amounting to as much as 50 *kalam* out of 60 paid in paddy, seems to be the prime source of the state income from lands. The proportion of this item of *pañchavāra* to the entire income in paddy being five-sixths, an explanation of the connotation of this term is furnished. The duty of the *Pañchavāra* committee may therefore be taken to be the realisation of this important revenue. Here we may note also that a few Sanskrit charters make mention of committee-assemblies and that one in particular has reference evidently to the *Pañchavāra* committee. Verse 6 of the Kolavennu plates<sup>1</sup> of Chālukya-Bhīm II, in describing the donee of the grant, has “*yat-putra-pauṭrāḥ paṭavō vaṭavō vāragōshṭhishu*.” The Masulipatam plates<sup>2</sup> of the same king, besides employing the term *vāragōshṭhi*, refer to *pañchavāri*. The verse in question runs as follows :—

*yat-putra-pauṭrā vaṭavō vāragōshṭhishu vāgminaḥ |*  
*pañchavāriṁ samāpayya sampūjyantē mahājanaiḥ ||*

<sup>1</sup> S. I. I., Vol. I, p. 45.

<sup>2</sup> Above, Vol. V, p. 137, v. 8 ; see also p. 138, n. 7.

It is not unlikely that *vāragōshṭhi* in these inscriptions is an equivalent of *vāraṇam* and that *pañchavārī* has the same significance as *pañcharāvāriyam* of the Uttaramallūr records. The Siyadōṇī inscription<sup>1</sup> uses the word *vāra pramukha* in which one may easily recognise the Tamil *vāriya-pperumakkaḷ*. From the reference in the Masulipatam plates, it may be gathered that the choice of a person to serve on the *Pañcharāra* committee was done by the *Mahājanas* by which term are perhaps meant the great men of the village assembly and that the selection was considered a great honour.

#### No. 5.—KOLHAPUR COPPER-PLATES OF GANDARADITYADEVA : SAKA 1048.

By A. N. UPADHYE, M.A., KOLHAPUR.

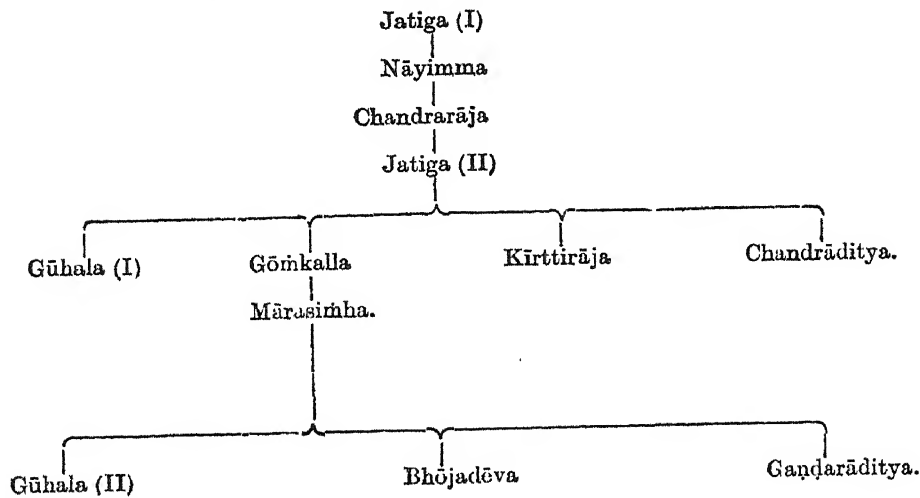
The present copper-plates were discovered in course of the operations of levelling the Khāsabāg grounds, Kolhāpur. They were put in a nice stone-case with a slipping lid, and buried some six to seven feet below the surface. The plates with the stone-case are now kept in the Rajaram College Museum, Kolhāpur. I am very thankful to the Principal, Rajaram College, for his kindness in placing these plates at my disposal for their study.

The plates consist of three copper sheets each measuring 11 inches in length and about 7½ inches in breadth. They are strung together with a ring of 3 inches in diameter to which is fixed a square seal (2½ by 2½ inches) bearing in relief a well and prominently carved figure of Garuḍa holding a cobra in his left hand. On the prominent border line of the surface there are the marks of the moon and the sun. The plates are tolerably thick, at least 1/10 of an inch, and the inside edges are slightly raised to protect the writing. The first side of the first plate is blank. On the second side of the last plate there is a line-drawing of a cow with a *līṅga* and a sword in front, and the sun and the moon in the corners above.

The plates are preserved in a good condition, due to being enclosed in the heavy stone-case. The characters are Dēvanāgarī, and they are deeply incised. A few letters are worn out, but the reading can be easily guessed. The record is composed partly in prose and partly in verse, the language being Sanskrit. As to orthography almost all the conjuncts with *r* have their other consonant duplicated, e.g., *kīrtti* (l. 7), *dharmma*, *varṇṇa* (l. 12), *sarppa* (l. 18), *nirmmita* (l. 25), etc. Sometimes the consonants have been doubled wrongly, e.g., *maulli* (l. 9), *pañchchānana* (l. 10), *akhillān* (l. 12), *vikalla* (l. 13), *pratipāllana* (l. 21), *adhigammya* (l. 27), etc. Almost uniformly *ḷ* is represented by *v* in these plates. Though the language is Sanskrit, it shows a good deal of Kannaḍa influence. Perhaps the grant was drafted on a Kannaḍa model. The text contains a few Kannaḍa words too, viz., *maruvamka-sarppa*, *ayyana-sihō* (l. 18), *iḍuvar-ādityō* (l. 19), *vīḍ-ānuvrityā* (l. 22), *khampaṇa* (l. 30) and *magila* (ll. 32, 38). *Vīḍ-ānuvrityā* is decidedly an imitation of Kannaḍa *bīḍinol* which occurs in the same context in various Kannaḍa grants. The meaning of *malavam* or *mallavam*, etc. (ll. 34, 38) is not clear; even the scribe, in fact, does not appear to be sure about its sound, as he is not uniform in its spelling.

<sup>1</sup> Above, Vol. I, pp. 173ff.

The genealogy of the Śilāhāra dynasty given in these plates is as shown below :—



It agrees with the usual genealogy of the Śilāhāras of Kolhāpur<sup>1</sup> with the differences : (i) that here we have no mention of Ballāḷa, a brother between Bhōjadēva and Gaṇḍarāditya ; and (ii) that Gūhala (I), in these plates, is shown as the elder brother of Gōmkalla which information we have got here for the first time. In other Śilāhāra plates<sup>2</sup> we are only told that Gōmkalla and Gūhala were the sons of Jatiga, but in the present record Gūhala is definitely mentioned as an *agraja* which cannot mean anything but an elder brother.<sup>3</sup> Gūhala is called *īśa* here, and in the plates published by Bhagvanlal Indraji we also get : *tad-bhrātā Gūvalō rājā nirjit-āri-vrajō-bhavat*. But it is very difficult to say in the light of the available materials whether Gūhala ruled the country any time, for it appears to have been usual to call all the royal brothers as *rājā*, etc. Possibly Gūhala died early and without any issue. That might explain why Gōmkalla is so prominently mentioned ; and after him Gūhala is mentioned casually, though he was the elder brother.

As to the contents of the plates, the grant opens with a few verses giving the genealogy of Gaṇḍarādityadēva of the Kolhāpur branch of the Śilāhāra dynasty. Then we have a long list of the titles of this ruler. Gaṇḍarāditya, in response to the request of his minister Maillapayya, is stated to have granted lands at Kōmnijavāḍa which is in the *khampana* (something like our modern Taluk) of Kōḷavalli in the district of Miriāji, for the repairs of the temple of Khēḍāditya at Brahmapurī in Kōllāpura and for the maintenance of eight Brahmins whose names and *gōtras* are given. The grant was made in the Śaka year 1048 when Gaṇḍarādityadēva was in his camp at Vallavāḍa-grāma. The grant concludes with the usual verses of curse on those who may violate the conditions of the grant.

A few words may be added regarding the localities mentioned in these records. The Śilāhāras are called *Tagarapuravarādīśvara*, and about the identification of the city of Tagara

<sup>1</sup> See J. B. B. R. A. S., Vol. XIII, p. 8 ; Bhandarkar, *Collected Works*, Vol. III, p. 175.

<sup>2</sup> See Khare, *Sources of the Medieval History of the Deccan*, Vol. I, p. 33.

<sup>3</sup> [The word *agraja* here has probably to be taken in the sense of 'the first born son' (i.e., Gōmkalla was the eldest son of Jatiga). The Śilāhāra grant of Mārasimha dated Śaka 980 published in the *Inscriptions from the Cave Temples of Western India* (pp. 102 ff.) states clearly that Gūhala was the younger brother of Gōmkalla. The Kāśī plates of Bhōjadēva (*An. Rep. of the Bhārata Itihāsa Saṁśūdhaka Maṇḍala* for Śaka 1835, pp. 222 ff.), which also contain the verse under discussion give the reading *āditaḥ* in place of *agrajaḥ*. Thus we find in the plates under publication the same order of descent of the brothers, viz., Gōmkalla, Gūhala, Kīrttirāja and Chandrāditya as in other Śilāhāra charters.—N. L. R.]

much has been written. Fleet's identification of Tagara with Tēr is now generally accepted. I might, however, refer here to two latest papers on the subject. Prof. K. G. Kundangar proposes that Tagara should be identified with Törke.<sup>1</sup> But it is difficult to derive the form Törke from Tagara, and moreover, the place is nowhere called Tärkshyapura from which he has tried to derive it. Recently Prof. Hiralal has pointed out<sup>2</sup> that a Vidyādhara dynasty is associated with Tēr, twelve miles to the north of Dhārāsīva or modern Osmanabad in the Nizam's Dominions. He indicates the possibility that Nila and Mahānila, two Vidyādhara princes from Himālaya, were the ancestors of Śilāhāras, and they migrated to Tēr for some political reasons. Thus Prof. Hiralal confirms, on the authority of *Karakaṇḍa-chariṭ* and other literary sources, the opinion of Fleet that Tagara should be identified with Tēr near Osmanabad. Vallavāḍa is to be identified with Vaḷayavāḍa also called Vaḷavāḍa, the site of the present Rādhānagarī about 27 miles to the south-west of Kolhāpur. Kōllāpura is the present Kolhāpur; and Brahmapurī is, even to this day, a local name of a part of Kolhāpur adjoining the bank of the river Pañchagaṅgā. Miriñji is to be identified with Miraj, and Kōḍavalli with Kōḍōli about seven miles to the east of Kolhāpur. Kōmnijavāḍa is not identified, but it might have been a small village near about Kōḍavalli.

The date, Śanivāra, Āshāḍha śukla Chaturthī, Śaka 1048 of the plates, as kindly worked out for me by Principal R. N. Apte, corresponds with Saturday, 26th June 1126 A.D., which was a day of Karka-samkrānti.

#### TEXT.

[Metres : vv. 1-3; 5, 9, 10 *Anuṣṭubh* ; vv. 4, 6, 8 *Śārdūlavikrīḍita* ; v. 7 *Upajāti*.]

#### First Plate.

- 1 Svasti śrī [1\*] Jayaty=āvishkṛitaṁ Viṣṇōr=vārāhaṁ kṣhōbbhit-ārṇavaṁ [1\*] dakṣiṇ-ōṁna  
(ōṁna)ta-daṁshṭr-āgra-viśrānta<sup>3</sup>.bhuvanaṁ
- 2 vapuḥ [1 1 1\*] Āsīd=vidyādharaḥ pūrvaṁ nānmā<sup>4</sup> Jīmūtavāhanaḥ [1\*] par-ārthaṁ jīvitam  
yēna Garuḍāya
- 3 nivēditaṁ [1 2 1\*] Śilāhār-ākhyā-vamśo=yam Tagarēśvara-bhūbhṛitām [1\*] tad-vamśe  
Jatigō nāma jā-
- 4 tō bhūbhṛich-ohhikhāmaṇiḥ [1 3 1\*] Svasti śrī-Jatiga-kṣhitīsa-tanayō Nāyimma-nāmā nri-
- 5 paḥ putras=tasya cha Chandra-rāṭ=prithu-yasās=tasy=āpi sūnuḥ kila [1\*] samjātō Jatigō
- 6 jagaj-jana-nutaḥ śrīmāms=cha tam(n)-namdanō Gōrṅkallō bhuvī bhūmi-pāla-ti-
- 7 lakas=tasy=āpy=abhūd=agrajaḥ<sup>5</sup> [1 4 1\*] Gūhalēśō=tha tad-bhrātā Kirttirājō=nujō-
- 8 sya cha [1\*] Chandra-rādityas=tatas=tasya chakrē rājyam=akamṭakam [1 5 1\*] Śrīmad-Gōm-  
kala-bhū-
- 9 mi-pāla-tanayaḥ śrī-Mārasimhō nripas=tat-sūnur=nnripa-maulli(li)-lālita-pa-
- 10 da-śrī-Gūhal-ākhyō nripaḥ [1\*] tad-bhrātā bhuvī Bhōjadōva-nripatir=vair-ibha-parhechā  
(chā)-

<sup>1</sup> See *Karakaṇḍa Sāhitya-parishat-patrike*, October, 1934.

<sup>2</sup> See Introduction to his edition of *Karakaṇḍa-chariṭ*, pp. 41 ff, and his article in the *Annals of the B. O. R. I.* Vol. XVI, pp. 4 ff.

<sup>3</sup> In these plates very often *anuvāra* is used in place of *parasavarṇa*.

<sup>4</sup> Read *nāmnā*.

<sup>5</sup> [See note 3 on p. 29 Ed.]



*ii*α.

SURVEY OF INDIA, CALCUTTA.



- 11 nanaś=chakrē rājyam=akhamḍitam pritha-yaśū lamkaśa<sup>1</sup>-tullyam(lyam) kila | [ 6 ||\*] Tasy= ānujō dha-  
 12 rmma-dharō dharitryām dadhāra varṇṇān=akhillā(lā)n=sva-dharmmē [ | \*] dhairy-āgra-dhuryō Dhanadō dhanānām

*Second Plate : First Side.*

- 13 śrī-Gaṁḍarāditya iti prasiddhaḥ | [ 7 ||\*] Dīn-ānātha-daridra-duḥkhi-vikalla(la)-vyākīrṇa-  
 nānā-  
 14 vidha-prāṇi-trāṇa-parāyaṇaḥ pratidinam gupt-ākhyā-dānēna yaḥ [ | ] yaḥ kṛishṇ-ājina-dhē-  
 15 nu-bhūmy-ubhayatōmukhy-ādi-dāna-pradaḥ śāsavad=V(B)rahma-mati-praviṇa-hṛidayō bhū-  
 dēva-ka-  
 16 lpa-drumaḥ || [ 8 ||\*] Svasti [\*] Samadhigata-paṁchamahāśav(b)da-Mahāmamḍalēśvaras= Tagara-pura-  
 17 var-ādhiśvaraḥ śrī-Śilāhāra-narēndrō Jīmūtavāhan-ānvaya-prasūtas=suvarṇa-Ga-  
 18 ruḍa-dhvajō maruvaṁka-sarppa<sup>2</sup> ayyana-si(sim)hō ripu-mamḍalika-bhairavō vidviṣṭa-  
 gaja-kamṭhīra-  
 19 iḍuvar-ādityō rūpa-Nārāyaṇaḥ Śanivāra-sidhdhi(ddhir=)giri-durga-lamghanāḥ Kali-yuga-  
 Vikramā-  
 20 dityaḥ śrī-Mahālakshmī-lav(b)dha-vara-prasād-ādi-samasta-rājāvalī-virājita-  
 21 śrīman-Mahāmamḍallē(lē)śvarō Gaṁḍarāditya-dēvō dusṭa-nigraha-śiṣṭa-pratipālla(la)-  
 22 na-purassaram sva-dharmmēṇ=aika-chehhatram=upabhūmjanō Vallavāḍa-grāmē vīḍ-  
 ānuvri-  
 23 tyā(ttyā) sukha-samkathā-vinōdēna vijaya-rājyam(jyam) chiram kurvan virājatē [\*] Tat-pā-  
 24 da-padm-ōpajivi-mahāpradhānēna Kaḍitāmūtya-Maillapayyēna mahā-tīrthē

*Second Plate : Second Side.*

- 25 śrī-Kōllāpurē V(B)rahma-nirmmita-V(B)rahmapuryām śrī-Khēḍāditya-dēvassya(sya) jīrṇa-  
 prāsā-  
 26 da-samudhdh(ddha)araṇa-purassaram Trikūṭa-prāsādam vinirmāya tatra V(B)rahma-  
 Vishṇu pra-  
 27 tishṭhāpya tatra dharmma-chikīrshayā vijñāpita-śrī-Gaṁḍarādityadēvas=tad=adhigammya  
 (mya)  
 28 Śaka-varshēshu sahasr-ōparyy-ashtāchatvārīmśati gatāyām varttamāna-Parābhava-  
 samvatsa-  
 29 r-āmtarggat-Āshāḍha-śukla-chaturthyām Śanivārē dakṣiṇāyana-samkrāntau Mirimji-dē-  
 ām-  
 30 targgata-Kōḍavalli-khampaṇ-ānuvarttini Kōṛmijavāḍa-grāmē tatradya-Nārgā-  
 31 vumḍa-Rājaya-Sēnayābhyām Nārgāvumḍa-sāmyabhūtam Kūṁḍi-damḍēna nivartta-  
 32 na-dvayam mānyam chaturvīmśati-hasta-vistaram magilam=ashṭa-bhōga-tēja-sāmyam  
 cha krayēṇ=ādāya

<sup>1</sup> Apparently there is a scribal error. I propose the reading *Lamkēśa*.

<sup>2</sup> Read *maruvakka-sarppa*.



of Tagara ; in that family was born a crest-jewel of kings **Jatiga** by name. Welfare ! The prosperous lord of earth **Jatiga** had a son, king **Nāyimma** by name ; his son was **Chandrarāt** of great fame ; to him in turn was born a son, **Jatiga** by name, who was praised by the people of the world ; and his prosperous son was **Gōmkalla** who was a saffron-mark (*on the forehead*) of all the kings on the earth. His elder brother<sup>1</sup> was king (? *īśa*) **Gūhala** ; his younger brother was **Kīrtirāja**, and next to him was **Chandrāditya** who made his kingdom free from all the troubles. That prosperous lord of the earth, **Gōmkalla**, had a son, viz., king **Mārasimha** ; his son was king **Gūhala** by name whose feet were fondled by the crowns of kings ; his brother was king **Bhōjadēva** who was a lion to the elephants in the form of enemies on the earth, and who is reported (*kīla*) to have consolidated his kingdom with wide fame like that of the king of **Laṅkā** (?)<sup>2</sup>. His younger brother is the famous **Gaṇḍarāditya** who is a protector of *Dharma* on the earth, who has maintained all the *Vaṇṣas* in their respective duties, who is a courageous and foremost leader, and who is a **Kubēra** of treasures. Day to day he is engrossed in sheltering by anonymous gifts the various living beings that are distressed, helpless, poor, miserable, maimed and wandering ; he bestows, in both the ways,<sup>3</sup> eminent gifts such as the skin of the black-antelope, cows and lands ; his mind is skilled in reflecting on the eternal Brahman ; and he is a wish-fulfilling tree to the Brahmins.

(Ll. 16-23). Welfare ! The prosperous *Mahāmaṇḍalēśvara* Gaṇḍarādityadēva—who is honoured by all the royal titles such as : one who has obtained *pañchamahāśabda*, a *Mahāmaṇḍalēśvara*, the overlord of Tagara, the best of towns, the prosperous Śilāhāra Monarch, one born in the lineage of Jimūtavāhana, one who has the banner of golden Garuḍa, one whose shelter is sought by the serpent,<sup>4</sup> a lion to his father,<sup>5</sup> a Bhairava to the inimical *Maṇḍalikas*, a lion to the elephants (*in the form*) of antagonists, the sun of the archers,<sup>6</sup> Nārāyaṇa in handsomeness, one who achieved success (*even*) on Saturdays, one who seized the mountain forts, a Vikramāditya of the Kali age, and one who received the favours of the boon from Śrī-Mahālakṣmī—is carrying on for a long time his victorious reign enjoying the sole mastery of the kingdom by carrying out his

<sup>1</sup> [See p. 29 n. 3, above.—Ed.]

<sup>2</sup> The reading *prithuṣāṣā laṅkāśa* is decidedly defective, and the metre too is spoiled. I have taken it as *Laṅkēśa*.

<sup>3</sup> *Ubhayataḥ* refers to gifts given in two ways, namely, openly and anonymously. [Dr. Chhabra correctly points out that *ubhayatōmukhī* has been used here in the sense of a parturient cow, a gift of which is highly eulogised in the Smṛitis. Cf. Hēmādri, *Chaturvargachintāmaṇi*, Dānakhaṇḍa, prakaraṇa 7.—Ed.]

<sup>4</sup> The correct reading should be *maruvakka-sarppa*. The nasal here is due to that deceptive *śūnya* (called *nolli*) used in Old-Kannāḍa script which has two values, when it is fat with space inside it means that the next consonant is duplicated, when small it is an *anusvāra*. *Maruvakka* is a Kannāḍa word, a further corruption from *maru* or *mare pokka* or *hokka* from the root *maru* or *mare pogu* 'to seek shelter'. It is a title of the Śilāhāras, because they are Garuḍa-dhvajas, the serpent being always at the mercy of Garuḍa. [Mr. N. Lakshminarayan Rao suggests that it would be better to interpret the expression as a 'serpent to the hostile army' taking *maruvakka* to mean 'a hostile army'—in which sense it is widely used in Medieval Kannāḍa literature—than to consider both the component parts of the word as corruptions (*i.e.*, of *mare* and *pokka*). *Maruvakka-sarppa* corresponds to Skt. *paru-bala-sarppa* which is found among the *birudas* of the chief Mārasīṅgha of the Sēnāvāra family which, like the Śilāhāras, claimed to belong to Jimūtavāhan-ānvaya and Khachara (*i.e.*, Vidyādhara)-vaṇṣa (see *Ep. Carn.*, Vol. VI, Cm. 94).—Ed.]

<sup>5</sup> *Ayyana siṁhō* : again a Kannāḍa word 'a lion(-like son) of his father', meaning a pet and brave son of his father. This reminds us of the Kannāḍa phrase '*bappare huliya*', meaning, 'Bravo, my tiger', generally addressed by the father to his son.

<sup>6</sup> *Iḍuvar* is a Kannāḍa word meaning 'those that put (an arrow to the bow)', 'those that shoot arrows', that is, the archers.

duties (*svadharmēṇa*), by punishing the wicked and protecting the good, and spending his time merrily in happy talks in his standing camp<sup>1</sup> at Vallavāḍa-grāma.

(Ll. 23-39) Kaṭitāmātya Maillapayya, the *Mahāpradhāna* dependent on his (i.e., of Gaṇḍarāḍityadēva) lotus-like feet, after repairing the dilapidated temple of śrī-Khēḍāḍityadēva, situated in Brahmapurī, created by Brahman in the great holy place of śrī-Kōllāpura, built a *Trikūṭa-prāsāda*, installed there (*the images of*) Brahmā and Viṣṇu, and with a desire to do some religious act requested Gaṇḍarāḍityadēva who understood it (i.e., his desire). And when the Śaka years one thousand and forty-eight had elapsed, in the Parābhava year, on the fourth day of the bright half of the month of Āshāḍha, on Saturday, on the Dakṣiṇāyana-samkrānti, he bought, by paying the cost, from Rājaya and Sēnaya of the Nārgāvunḍa<sup>2</sup> family in the village of Kōṁnijavāḍa in the *khaṁpaṇa* of Kōḍavalli in the province of Miriñji two *nivartanas* of non-taxable land (*mānya*) that had the rights of Nārgāvunḍas, measured by the Kūṇḍi pole, and a plot for a house twenty-four cubits in extent with the eight rights, etc.; then he added thereto from the land in the village, four *nivartanas* measured by the same pole, and thus made six *nivartanas* of land free from tax, etc.,<sup>3</sup> . . . .<sup>4</sup> [constructed] a house 24 cubits in extent and another 48 cubits in extent: thus in all 72 cubits in extent. All these had the rights of the Nārgāvunḍas. In Brahmapurī, in the presence of (*the god*) śrī-Khēḍāḍityadēva, he gave two *nivartanas* of land measured by the same pole with a house 24 cubits in extent along with eight rights, etc., to twelve Brahmins for their food with rice of white grains, with broth made of *āḍhakī* and other pulses, with ghee, butter-milk and four vegetables and for *tāmbūla*.

(Ll. 39-44) Then there are these eight Brahmins all of them intent on religious practices: Gaṅgādhara-Chaturvēdi-Bhaṭṭōpādhyāya of Gautama-gōtra, Gōvinda-kramavid of Bhāradvāja-gōtra, Bhāskara-Chaturvēdin of Atri-gōtra, Nārāyaṇa-bhaṭṭa of Jāmadagnya-Vatsa-gōtra, Mādhava of Bhāradvāja-gōtra, Vāmana of Kāśyapa-gōtra, Viṣṇu-bhaṭṭa of Dhanañjaya-gōtra and Vāmana of Bhāradvāja-gōtra.<sup>5</sup> To each of them were granted 400 *vappakas*<sup>6</sup> measured by the same pole and to each a house six cubits in extent. Similarly for the repairs of the broken parts, etc., of the *Trikūṭa-prāsāda* 400 *vappakas*<sup>6</sup> were given by the same measure.

(Ll. 44-47) This *sarva-namasya* (*grant*) which is free from all obstacles, which is faultless with regard to its income and which is not to be touched by finger (*even*) by the royal officers, is made to last as long as the sun and the moon after a libation of water and a washing of the feet. The *Mahājanas*<sup>7</sup> of Brahmapurī shall protect all these religious gifts.

(Verses 9-10) [These are two of the well-known imprecatory verses.]

(L. 48) Auspicious glory.<sup>8</sup>

<sup>1</sup> *Viḍānurittiyā* is probably to be taken as meaning 'following the custom of a *viḍu* (i.e., camp)'. It reminds us of a similar expression in Kannaḍa grants *biḍiṇol* meaning 'in the camp'.

<sup>2</sup> *Nārgāvunḍas* are those who are now known as Nāḍagaṇḍas, a Kannaḍa word meaning 'headmen of the country'.

<sup>3</sup> *Maḡiḷa* means a site for a house.

<sup>4</sup> The meaning of *malavaṇ*, etc., is not clear. The same phrase is spelt differently in ll. 34 and 38.

<sup>5</sup> It should be noted that some names are in singular and some in plural.

<sup>6</sup> *Vappaka* is a measure.

<sup>7</sup> *Mahājanas* were members of a particular assembly probably something like our *Pañchas*.

<sup>8</sup> My thanks are due to my colleague Prof. K. G. Kundangar who helped me in translating certain technical terms in the plates.

## No. 6.—HIDDA INSCRIPTION OF THE YEAR 28.

BY DR. STEN KONOW, OSLO.

The credit for bringing this record to light belongs to Professor F. W. Thomas. In a paper contributed to the *Journal of the Royal Asiatic Society*, 1915, pp. 91 ff., he draws attention to some remarks by Masson about a Kharōshthī inscription he had found at 'Tope No. 13 of Hidda' on an earthen jar, and which he had copied. A lithographed reproduction is found opposite p. 262 of the *Ariana Antiqua*.

Professor Thomas further tells us that, in going through Masson's papers in the India Office Library, he found 'a number of attempts at decipherment of one or two Kharōshthī inscriptions', and one of them proved to be the very record reproduced in the old publication. There were several attempts, and Professor Thomas reproduced the most careful one and published his reading of the inscription, which was subsequently, with some alterations, reproduced in my edition of the record in the *Corpus*, pp. 157 ff.

The copy published by Professor Thomas is far from being satisfactory, but the way in which he was able to rearrange the sequence of the letters and bring out the meaning is highly to be admired. But now new material has come to hand, which makes it possible to read the legend with greater certainty.

In a letter of the 13th December 1935, Dr. E. H. Johnston writes: 'In the course of cataloguing the Masson papers in the India Office Library, I have come across a number of copies of the inscription on the Hiddah jar..... Most date from after Masson's return to England early in 1842 and have no special value..... Three however are on blue paper; one seems to be a new working copy, written out for an attempted transliteration. The others are on two strips of paper, which Masson pasted on to another sheet of paper after his return to England.'

Fuller particulars about these last-mentioned copies were given in another letter from Dr. Johnston of the 13th January 1936: 'The copies are on two strips of blue foolscap, measuring 55 by 315 millimetres and 98 by 313 millimetres, respectively. I regard them as Masson's originals for various reasons. That he looked on them as particularly important is shown by the fact that he has cut them out of the particular sheet on which they were and pasted them on to another sheet; this must have been done after his return to England, as the kind of paper on to which they have been pasted shows. Masson used this blue foolscap almost exclusively in 1834 and many of his original sketches of the Topes of Hiddah and Chaharbagh are on similar paper, having been done that year (1834) at the time of excavation. The writing is done with a broader pen than he was in the habit of using. There are at least a dozen copies of this inscription among his papers, most of them made after he had left Afghanistan, and in every case except this the copy was evidently made in order to put between the lines an attempt at transliteration. No room has been left for such writing on these strips, though you will notice some remains of such an attempt at the bottom. I imagine the first strip was left incomplete after writing the first line because of the disfigurement by blots.'

With the kind permission of Dr. Randle, the Librarian of the India Office, excellent photographs of these strips have been prepared, and I have been authorized to make use of them for an eventual new edition of the record.

There cannot be any doubt that Dr. Johnston is right in considering these strips as Masson's original draft. And we can also see that the incomplete strip is the first one. It has partly been corrected in the second. And we shall find several certain indications which show that the copies reproduced in the *Ariana Antiqua* and in Professor Thomas' plate have been made from our strips.

The arrangement of the letters is the same as in the published plates, and it is clear that the two lines of the inscription ran all round the jar, and that Masson failed to see where the record begins. Professor Thomas' ingenious restoration of the sequence is absolutely certain, and I shall follow it in my ensuing remarks, using the abbreviations **A** for the *Ariana Antiqua* plate, **B** for the copy published by Professor Thomas, **I** for the first strip and **II** for the second.

The first word is correctly given as *saṃbatsārae* in I. In II the *anusvāra* hook is more rounded, and Masson has added an *e-mātrā* above *saṃ*, probably because the top of the *akshara* was blurred. This wrong *e*-stroke is then found both in A, which here faithfully reproduces II, and in B, which represents a combination of I and II.

The ensuing *aṭhaviṣatīhi* 20 4 4 do not call for any remark. We can only see that Masson first misread the *vi*, but corrected it in II.

Then follows *mase* with a bottom stroke crossed by a horizontal, bent downwards at both ends and surmounted by a curved upright, below *se* in I, while these additions have been omitted in II, evidently as the result of closer inspection, so that we must certainly read *mase*. The bottom strokes return, however, in B, where they are the same as in I, and in A, where there is only a long horizontal.

Then comes *Apelae* in I. In II the *pe* and the final *e* have been slightly modified. In A *pe* has been misread as *pī*, and *la*, which is a little misshapen in I, has been miswritten. In B the two different forms of *e* have been entered, that of II in the line, that of I, slightly misshapen, above.

The ensuing *sasthehi* is quite clear; but it is hardly probable that *sta* with the vertical to the right had a different sound from the ordinary *sta*. The word itself is, as we know, Iranian, cf. Av. *sand-* 'to appear', Khotanī Saka *sasta-* 'appeared'. Between the letters *sa* and *sthe* there is in II a long vertical stroke. It is impossible to tell why Masson has inserted it.

The *hi* of the following *daśahi* is misdrawn in II, the bottom having been continued into the preceding *śa*, causing a break in the left bar of the latter. Both forms are reproduced in B.

The *i* of the ensuing *iśa* (not *ise* as read by Professor Thomas) has an angular top in I, and this form recurs in A, and also in B, where, however, the rounded form of II is added above the line; *śa* is misshapen in A, and in B a second form has been added above the line, we cannot say from which source.

In the word *pratisthapita* we can clearly follow the process of deterioration. I is quite clear, though the upright of *stha* is separated from the cross-bar. In II the horizontal of *pra* protrudes slightly to the left of the vertical, and the bottom of the final *ta* has been lengthened, and a short vertical has been added, so that the *akshara* looks almost like *ro*. The results can be seen in the apparent *phra*, the disjointed *stha* and the misshapen *ta* of A, and in the similar *pra* and the splitting up of *tistha* into three *aksharas* in B.

In the word read as [*ra*] *javanitimi* by Professor Thomas, we can now see that the apparent hook which he took to be a mutilated *ja* is a clear *ma*. The preceding *ra* shows a short horizontal stroke protruding to the left just above the bottom in I, so that we could think of reading *ro*. But it is absent in II, and as the same *rama* recurs in l. 2, the reading seems to be certain. *Rama* can hardly be anything else than the name of a person, probably the Indian name, which already occurs in the *Rigvēda*.

The *akshara* following after *rama* looks like *taṃ*, but can also be a shortened cursive *raṃ*. Then comes an evidently misdrawn letter in I, while II has an unmistakable *ña*. A and B give both forms, one above the other, and here again clearly show their dependence on I and II. With the ensuing *mi* we thus get *ramataṃñāmi* or *ramaraṃñāmi*. If it were possible to assume a



doublet *tanya* besides *taniya* 'own', which we read on a Tor Dherai potsherd<sup>1</sup>, we might think of connecting *ramatanñami* with the following *thubami* 'in the Stūpa belonging to Rāma', but we have no reason for supposing the existence of such a variant, *taniya* itself being doubtful and probably only the final portion of *ataniya*. The word *raña*, Skr. *araṇya* 'wood, grove', on the other hand, occurs in connection with *thuba* on the Kurram casket.

'The Rāma wood' is then the name of the place where the stūpa was situated, and most probably the real name. Cf. passages such as *Takhaśilae nagare—utareṇa—prachu deśo—Kshema nama—atra..... śariraṃ [pra\*]tithaveti* 'in the town of Takhaśilā,—to the north,—the eastern quarter,—Khema by name,—here he establishes a relic' (Taxila copper-plate, with the enumerating idiom which we know so well from Mārāṭhī); *ime pradistavita bhagavato dhātu dhammaraṇe Takhaśi[la\*]e tanuvae bosī(dhi)satvagahami* 'these relics of the Lord were established in the Buddha relic-stūpa of Takhaśilā, in his own Bodhisattva-chapel' (Taxila silver scroll); *Chhaḍaśilae śarira praistaveti gahathubami* 'in Chhaḍaśilā he establishes a relic in the house-stūpa'<sup>2</sup>; *Vagramari(r)aviharam(r)i thu[ba]m(r)i bhag(r)avada Śakyamune śarira pariṭhaveti* 'in the Vagramariya vihāra, in a stūpa, he (sc. Vagramariya) establishes a relic of the Lord Śākyamuni' (Wardak vase), etc. The last-mentioned passage shows that such a name can be derived from the name of a living person.

In my edition of the Kalawān record I have shown that the list of Yakshas in the *Mahāmāyūrī*<sup>3</sup> contains details which may be of interest in connection with Kharōṣṭhī inscriptions, but that the forms of the names used in the *Māyūrī* must sometimes be checked by the help of the Chinese and Tibetan versions of the work. I believe that such is also the case with reference to our record.

In the *Mahāmāyūrī* l. 83 we read: '*Laṅkeśvaraś ca Kapiśyām Mārīcī Rāmakakshayām*' 'the lord of Laṅkā (i.e., Rāvaṇa, is the Yaksha) in Kapiśī, Mārīcī in Rāmakakshā.'

Now the arrangement of the various localities in the *Mahāmāyūrī* is roughly geographical, and we are probably justified in assuming that Rāmakakshā should be looked for in Afghanistan. Professor Helmer Smith has drawn my attention to the fact that the irregular form *-kakshayām* for *-kakshāyām* may point to some corruption. Of the Chinese versions one has *lo-mo-k'i-lo*, i.e., *Rāmakhilē*, which is just as unsuitable in the rhythm as *Rāmakakshāyām*. Yi-tsing gives *o-lo-mo-lin* 'the forest of Rāma', and the Tibetan translation *dga-bahi tshan-tshin* 'the wood of the pleasant one'. From these renderings we learn that the literal meaning of the name was 'Rāma wood', and from the fact that Mārīcī and not Rāma is mentioned as the Yaksha of the place, we must necessarily draw the inference that the Rāma wood was not considered to be a grove dedicated to a Yaksha or other supernatural being called Rāma, but as a place founded or owned by a person of the name Rāma.

As indicated above, the Rāma-grove was most probably situated in Afghanistan, and I think that we are justified in assuming that it was the very same 'Rāma-grove' which is mentioned in our record. Since the inscription in l. 2 contains wishes for the welfare of Rāma, he was probably at that time the owner of the wood, and we may draw the inference from the *Mahāmāyūrī* that his name stuck to the place also in later times, after his death.

The Hidda inscription would then be the oldest record in which this 'Rāma-grove' is mentioned. It is, besides, written in prose, and we have every reason for assuming that it contains the genuine form of the name. The author of the *Mahāmāyūrī*, who, according to Professor

<sup>1</sup> C. I. I., Vol. II, Pt. I, p. 176.

<sup>2</sup> Kalawān inscription, *Ep. Ind.*, Vol. XXI, pp. 251 ff.

<sup>3</sup> Cf. the late Sylvain Lévi's important paper, *J. A.*, XI, ii, 1915, pp. 19 ff.

Smith's observations, is remarkably careful with regard to the rhythm, could not use *Rāmāraṇyē* in his verse. He therefore chose a synonym of *araṇya*, as indicated by Yi-tsing and the Tibetan translation. *Khila* might be a translation of *araṇya*, taking this to mean 'wilderness, desert', but the word does not suit the metre and is evidently a later 'improvement'. *Kakshayām* might be considered as a metrical license instead of *kakshāyām*, but then *kakshā* is not known to have had the meaning 'wood, forest'. *Kaksha*, on the other hand, has this sense, and it is, therefore, I think, probable that the author of the *Mahāmāyūrī* wrote *Rāmākakshake*, and that this was subsequently changed to *-kakshayām* by somebody who did not know that there was a 'Rāma wood', but knew the word *kakshā*.

After *ramaramāmi* both I and II have *thubami saṅghamitrena ṇavakarmiana*, i.e., *ṇavakarmiana* 'in the stūpa, through the *Navakarmika* Saṅghamitra'. The shape of *gha* is a little irregular, and the loop is half open in II, which has led to a misshapen *gha*, with the better form above it, in B. No importance can be attached to the fact that the initial *na* of *ṇavakarmī[ē]na* looks like a cerebral *ṇa*. Since we have a dental *na* in the beginning of *nirvana*, l. 2, it is clear that the two characters are not distinguished in such a way that the apparent *ṇ* is used when initial and the apparent *n* between vowels, in which case we should have to assume that *ṇ* in reality denotes the dental, and *n* the lingual *ṇ*. It is, on the contrary, probable that the clear distinction between *ṇ* and *n* which we find in the Dutreuil de Rhins manuscript only corresponds to the actual state of things in a restricted area and is partly due to the influence of literary tradition, while the North-Western Prakrit generally only knew the dental *n*<sup>1</sup>.

The designation *navakarmika* is used in two other Kharoṣṭhī records. In the Taxila copper plate we read, according to Professor Thomas' evident correction,<sup>2</sup> *mahadanapati Patika saja uvajha[na\*] Rohiṇimitrena ya imami saṅgharame navakarmika* 'the great gift-lord Patika together with the Upādhyāya Rōhiṇimitra, who is *navakarmika* in this Vihāra'. The Māpikāla inscription, l. 12 runs *sadha Budhileṇa navakarmigēṇa* 'together with the *navakarmika* Buddhila'. The term is also met with in Brāhmī inscriptions, cf. Professor Lüders' List, and in several passages in Pāli literature, to which Professor Smith has been good enough to give me some references. According to *Kaccāyana* 353, *Saddanīti* 786.<sup>3</sup> a *nāvakammika* is one who is entrusted with a *navakamma*, a monk or a nun selected by the Saṅgha in order to act on its behalf. *Vinaya Piṭaka* II, 159, ll. 22 ff., we read about people who undertake some *navakamma* and take care of the monks who supervise the work (*navakammam adhiṭṭhenti*), and the Buddha gives instructions about the choice of such bhikkhus. A *navakammika* monk is to be zealous so that a Vihāra may be completed quickly and dilapidated portions repaired (*navakammiko, bhikkhave, bhikkhu usukkam āpajjissati kinti nu kho vihāro khippam pariyosānam gaccheyā ti, khaṇḍaphullam paṭisamkharissati*), and he should be selected by the Saṅgha after such assistance has been requested by some householder. In *Vinaya Piṭaka* IV, 211, Sāḷha wants to build a Vihāra and asks for a nun as *navakammikā*, and the bhikkhunīsaṅgha deposes the nun Sundarīnandā for the purpose. She constantly repairs to Sāḷha's residence and asks for various implements (*vāsīm detha, pharasum detha, kuṭhārīm detha, kuddālam detha, nikkhādanam dethā ti*), while Sāḷha constantly goes to follow the progress of the work (*katākatam jānitum*). In accordance with such passages Buddhaghōsa, *Samantapāsādikā* on *Vinaya Piṭaka* II, 160, l. 12 says that the *navakammika* does not do the manual work, but supervises the progress (*laddhanavakammena bhikkhunā vāsi pharasu-nikkhādanādini gahetvā sayam na kātabbam, katākatam jānitabbam*). In *Vinaya*

<sup>1</sup> Professor Turner has been good enough to tell me that in Shina Skr. -ṇ- regularly appears as -ṇ- and -n- as -ṇ-.

<sup>2</sup> *Göttingische gelehrte Anzeigen*, 1931, p. 6.

<sup>3</sup> Professor Thomas explains *saja* = *sadya* 'at present'. I identify it with Vedic *sacā* 'together'.

*Piṭaka* IV, 34, ll. 2 ff. we read about the Ālavaka monks that they were engaged in *navakamma* (*navakammam karontā*), and that they cut down trees or had trees cut down. But one of the monks, who was felling a tree, was warned by its *dēvatā* not to destroy her dwelling in order to make one for himself, and the Buddha speaks about the offence in connection with the destruction of life which was inevitable when a tree was cut.

A *navakammika* may reside for a prolonged period at one place. In *Vinaya Piṭaka* II, 15, ll. 29 ff. we read about the venerable Sudhamma, who stayed with the householder Chitta as his *navakammika*, and in *Jātaka* IV, 310, ll. 13 f. about residence as *navakammika* in a great Vihāra in Kajaṅgalā (*āvāsiko hotu mahāvihāre, navakammiko hotu Kajaṅgalāyam*), and the commentary here speaks of a dilapidated Vihāra (*jiṇṇavihāra*), i.e., one in need of repairs.

It is evident from the above quotations that the *navakamma* was of different kinds, from the building of a Vihāra down to various sorts of repairs. *Manorathapūraṇī* I, 31, l. 15 speaks of a *navakammika* in connection with Uposatha halls, almshouses, etc. (*uposathāgāra-bhojanasālādīni*), and such work was formerly considered as a good means of banishing distracting thoughts (*porāṇakapaṇḍitā pana navakammam katvā pi vitakkaṃ pachhindimsu, Papañcha-sūdanī* II, 91, l. 18). And in *Vinaya Piṭaka* II, 172 we hear of several minor kind of *navakamma* such as heaping up clay or earth, replastering a wall, making a door or a socket for a bolt, white-washing, etc.

A *navakarmika* is consequently in most cases a monk, acting on behalf of the Saṅgha in supervising new buildings, repairs, etc., and such was evidently the case with Saṅghamitra. What he had to superintend may have been the erection of the Stūpa, or some repairs, or even only the putting down of the relic.

For the second line the new material consists of one copy only, viz. II. As seen by Professor Thomas, we must evidently begin with the sixth *akshara* from the end.

The first word is certainly *edena*, though the *e*-stroke of *de* is curved and joined to the upright in such a way that Masson in A and B has introduced a small loop.

The next word was correctly read as *kuśalamulena* by Professor Thomas, who pointed out that the *u* of *ku* and the final *na* are missing. The new copy shows definitely that I was wrong in assuming that the ensuing *e* was misdrawn for *na*. After *śa* follows in II what looks like a second *śa*, corrected to *na*, and then a cancelled letter which looks as an unsuccessful attempt at writing a *la*. In A both these letters are clumsily imitated, one above the other, while B seems to combine them into one misshapen *akshara*. What looks like *śa* corrected to *na* might be the *na* we miss after *le*, in which case we would have to infer that it had been misplaced in the original. It is, however, more probable that Masson has forgotten to cancel it properly. The dot before the ensuing *la* is, as Dr. Johnston informs me, not in ink, but the remains of a drop of moisture.

Then follows, as read by Professor Thomas, *eteshā dharmāna*, where the final *na* is misshapen in A.

The next *aksharas* were read *lokika vija* by Professor Thomas, while I suggested to read *abhibhūti*. The new copy clearly shows that the first *aksharā* was *la*. A comparatively long sloping line descends towards the left from the underside of the hook of *la*, which itself is continued on to the vertical. It might be taken to be the *o*-stroke, which, however, protrudes from the vertical in other inscriptions. It is therefore possible that it is of the same kind as the superfluous and meaningless stroke between *sa* and *sthe* in *sasthehi* II, l. 1. It is considerably shortened in B and it has led to a distorted sign in A. The next *akshara* is certainly *bhi*, as stated by Professor Thomas, and the new copy clearly shows that it is followed by *bhavina*.



The curve of *ma* is here narrower than in *rama*, l. 1, and we understand how Masson has come to write the hook which has been misinterpreted as a mutilated *ja*. If we bear in mind that the nom. pl. of *in*-bases frequently ends in *ī* in Pāli and Prakrit, it becomes evident that we must translate *labhi* (or, *lobhi*) *bhavima* 'may we become possessed (or, desirous) of,' and the usual wording of such wishes in other texts favours the reading *labhi*.

With regard to the ensuing *yasha*, which is perfectly clear in all copies, it is, of course, possible that it corresponds to Skt. *yat śat*. But, in the first place, we should expect *śo* for *śat*, and, in the second, the parallelism with the preceding *etasha dharmana* leads us to expect *yesha*, so that *ya* is probably a miswriting or misreading for *ye*. But then it seems almost certain that the *akshara* following after *dharma* must be *ṇam* and not *kha*, so that we must read *dharmanam*. The use of *ṇa* instead of *na* does not make any difficulty, as we have already seen. As a matter of fact the *akshara* in question looks more like *ṇam* than *kha*. And there is also another difficulty in reading *kha*. This *kha* would have to be connected with the following *e* to *khae*, corresponding to Skt. *kshayē*. But the regular development of old *ksha* in our dialect is to become a sound written with a sign which has been variously transliterated *ksha* and *c'ha*, and which clearly denotes the cerebral affricative known from Dardic.<sup>1</sup>

It cannot be objected that the *anusvāra* is suspicious. We have the same uncertainty in *kshunammi*, *ramñami*, *thubami*. I shall only mention in passing that in all other instances of the genitive plural in our record a consonant follows, while here the next sound is a vowel. But it may be worth while remembering that final *aṁ* is written *a* in the Dutreuil de Rhins manuscript, and still we can see that the final nasal made itself felt, so that, e.g., Pāli *siham va* is represented by *siha ba*<sup>2</sup> and not *siha va*.

*E* must then be taken to the following *akshara*, which we now see cannot be *ba* but must be *ta*, a reading which Professor Thomas mentions as possible.

Then follows what he read as *dho*, but which looks much more like *vo* and may be the enclitic personal pronoun of the second plural, used in a weakened sense 'you see', much like the corresponding *ū* in Khotanī Saka.

The next two *aksharas* seem to be *syeta*; A has *syata*. I do not any more think that we can adopt Professor Thomas' emendation of *tavosyeta* to *bodhisatva*, because Masson's new copy seems to be so reliable throughout. The only way of explaining *syeta* I can think of is that the *e* above *syā* has come in in the same way as the *e* of *sembatśarae* in II l. 1, as also assumed by Professor Thomas, and that there has been an invisible *i-mātrā* in *ta*. I would therefore read *syati* and translate: may we become possessed of these *dharma*s of which *dharma*s this may be, i.e., of which *dharma*s the following may consist (or, be the cause).

The next passage can be read without any doubt, as done by Professor Thomas: *śarira sarvasatvana nirvanasambharāe bhavatu*. The final *ra* of *śarira* is provided with a small hook, which has become a regular *anusvāra* in A, but there is no reason for reading *śariraṁ*. The *r*-loop of *(sa)rva* runs into the vertical of the preceding *sa*; the top of the *sa* of *satvana* has been connected with the upright of the *va* of *tva*, and there is an apparent bar to the right of the vertical of *rva* in *nirvana*, which evidently is only the disjointed continuation of the *i*-stroke of the preceding *ni*. The result is that we find various distortions both in A and in B which here again clearly show their dependence on II. *Sarva* looks like *saṁ* and a mutilated *rva*; *satvana* has been split up and mutilated in different ways; the *rva* of *nirvana* looks

<sup>1</sup> Cf. Turner, *Gypsy Lore Society, Monographs* No. 4, p. 11.

<sup>2</sup> The form *avalāśa va* (A \* 15) shows that we have to do with the acc. pl., and that *abalassam* in the *Dhammapada* is due to a misunderstanding of the original.

almost like *rka*, and in B slightly differing forms have been added above the *na* of this word. In A, moreover, the *bha* of *sambharae*, has been slightly distorted.

The whole sentence is a blessing of the same kind as the final clause of the Taxila silver scroll. We may only be in doubt whether *śarīra* should be connected with the preceding *eta*, in which case we might think of construing *y[e\*]śha dharmāṇaṃ* with *nirvanasambharae* and taking *bhavatu* as a further explanation of *syeta*, i.e., *syati* 'to the nirvāṇa equipment of which dharmas for all beings this your *śarīra* might serve'. Such an explanation seems, however, to be rather hard, and it is more in accordance with the usual formula to translate: 'out of which dharmas this may result: let the *śarīra* be for the nirvāṇa equipment of all beings', or, more probably, 'of which dharmas this your *śarīra* may consist (or, be the cause). Let it be for the nirvāṇa equipment of all beings'.

As already indicated the next word is clearly *ramasa*, and the suspicious form *rajasa* instead of *raño* 'of the king' disappears from the dialect. The form *rajasa* in the Niyā inscriptions corresponds to Skt. *rājyasya*.

Then comes a difficult *akshara*, which Professor Thomas describes as an 'unintelligible form, which seems to contain a *y*.' He read the ensuing letters as *griprachāṇya* and added: 'We have a sufficiency of parallels to prove that the idea intended is that conveyed by the word *agrapratyāṃśa*, and we are free to choose between two suppositions: either there has been a misreading of *agraprachāṃśa* (confusion of *ya* and *śa* being easy), or the inscription had employed a synonym, possibly *agraprachāya*=*agrapratyāya*, in which the second member had the (rare) sense of "tribute," "share"'.

As long as we did not know Masson's original copy, we were justified in assuming that his reproductions were not quite reliable. Now we cannot do so any more, and we must assume that the 'unintelligible' letter, which has become quite disfigured in A and B, is a fairly reliable copy of what Masson saw on the jar. So far as I can see, it is possible to read it as *no*, the *akshara* being turned backwards in a similar way as the *de* of *edena*, but it is more probable that we have to do with a misshapen *a*. Then follows *griprachaya*. The *p* of *pru* shows the same protrusion, only more pronounced, as in *pratisthapita* l. 1. The same is the case in A, and also in B, where we find two slightly varying attempts at rendering the *akshara*. The bottom of *cha* is curved like the bottom of *dha*, but it does not seem possible to read *cham*. *Prachaya* may represent Skt. *pratyaya* as well as *pratyāya*. The latter word is, so far as I know, only found in lexicographical works as one of the meanings of *kara*, e.g., in Hēmachandra's *Anēkārthasaṅgraha* 405 *karaḥ pratyāya-śuṇḍayōḥ raśmau varshōpalē pāṇau* 'kara means toll, trunk, ray, hail, hand.' We have no right to assume that it could mean 'share'. Moreover, it is *a priori* unlikely that *prachaya* in a Buddhist inscription is anything else than the well-known *pratyaya*, Pāli *pacchaya*.

If the reading *a* is correct, we thus have *ramasa agri prachaya*, where *agri*=*agrē*. It is hardly allowed to connect this *agri* with the ensuing *prachaya* into a compound. There cannot however, in my opinion, be much doubt that Professor Thomas was right in supposing that what is meant is to invoke a blessing on Rāma as the person who is to receive the principal share of the *punya* connected with the establishment of the relic, just as we read in the Wardak vase inscription *mahiya cha Vag(r)amareg(r)as(r)a agrabhag(r)apad(r)iyāṃsae bhavatu* 'may it be for the sharing in the principal lot for myself Vagramareya,' where the person there singled out is the owner of the Vihāra, which fact makes me inclined to think that Rāma in our inscription occupied a similar position, i.e., that he was the donor or owner of the Stūpa and not an eponymous Yaksha.

If I am right about the purport of the sentence, (a)gri means or it is 'in future,' the locative of *agra* 'first, principal,' and means about the same thing as *agrapratyamsa*. With regard to *prachaya*, if it is not miswritten for *prachasa*, i.e., *prachamsa=pratyamsa*, we may doubt whether it is to be taken as a nominative or as an ablative, but the former seems to me to be the proper explanation.

I cannot finish these lines without paying my tribute to Professor Thomas for the sagacity and ingeniousness with which he has succeeded in solving almost all the problems connected with the Hidda record at the hand of the inferior reproductions at his disposal. And I should also like to give expression to my admiration of Masson's achievement. Without apparently understanding a single word he has left us a reliable and extremely careful copy, which gives an almost perfect reproduction of the original.

With some confidence I then give the following text and translation.

#### TEXT.

L 1-sambatsarae athavisatihi 20 4 4 mase Apelae sasthehi dasahi 10 isa kshunammi prati-  
sthapita sarira Ramaramnami thubami Samghamitrena navakarmiana(-ena.).

L 2 edena k[u]salamule[na\*] etesha dharmana labhi bhavima y[e\*]sha dharmanam eta  
vo syeta (syati) sarira sarvasatvana nirvanasambharae bhavatu Ramasa agri prachaya.

#### TRANSLATION.

In the twenty-eighth—28—year, in the month Appellaios, after ten—10—had appeared in this instant was established a relic in the Rāma grove, in the Stūpa by Saṅghamitra the superintendent of work. Through this root of bliss, might we become recipients of these *dharma*s, of which *dharma*s this your relic may be. Let it lead to nirvāṇa equipment for all beings and be the support in future (or, the cause for the foremost share) for Rāma.

#### No. 7.—THREE MAUKHARI INSCRIPTIONS ON YUPAS : KRITA YEAR 295.

By PROF. A. S. ALTEKAR, BENARES HINDU UNIVERSITY.

The three Maukhari inscriptions, that are being published here for the first time, were discovered by me at Baḍvā in Kotah State in Rājputāna on the 1st of March 1936 in the course of a tour of archaeological exploration organised by the State Historian, Dr. Mathuralal, at the instance of the Kotah government. Baḍvā is a large village, about 5 miles south-west of Antah, a railway station on the Kotah-Bina line of the G. I. P. Railway. The stone pillars, on which the inscriptions are engraved were at the time of their discovery situated outside the village, about half a mile to its east, at a locality known as Thamb-Tōraṇ<sup>1</sup> which is obviously a vernacular form of the Sanskrit expression *Stambha-Tōraṇa*. This name was probably given to the locality, about 1,700 years ago, when two stone structures, partially resembling an arch, were raised there by the erection of four sacrificial posts by the Maukhari rulers, then ruling over the territory. At the time of their discovery only three of these pillars were *in situ*, one inclined at an angle of about 80°, and the other two lying flat on the ground. One of the latter pillars had to be raised before ink-impressions of its inscription could be taken, as it had fallen with the inscribed side downwards. The remnants of the fourth pillar could be found at a distance of about two furlongs, where a

<sup>1</sup> The Kotah government is taking steps to remove these pillars to Kotah.

মুখের উপর দৃষ্টি  
করিলে দেখা যায় যে  
এই চিত্রটি একটি  
অস্বাভাবিক দৃষ্টি  
কোণ থেকে তোলা  
হয়েছে।

II  
এই চিত্রটি একটি  
অস্বাভাবিক দৃষ্টি  
কোণ থেকে তোলা  
হয়েছে।

I  
এই চিত্রটি একটি  
অস্বাভাবিক দৃষ্টি  
কোণ থেকে তোলা  
হয়েছে।



portion of it was discovered converted into a *satī* stone. On one side of this stone are still to be seen the letters *yajñō* of the original inscription of the 3rd century A. D. It is therefore clear that this fourth pillar also bore an inscription, similar to, but not identical in its contents<sup>1</sup> with those on the other three.

The two pillars of the front row were separated from each other by a distance of about 25 feet. The rear row, of which only one pillar was *in situ*, stood behind the first at a distance of about 25 yards. The ends of the *yūpas* turn inwards to their proper right, as will be seen from the accompanying photograph; two *yūpas*, standing at a distance of about 25 feet with their inclined portions facing each other, must have appeared like the lower portions of a *tōraṇa*. This may have been the reason, as I have already suggested, for the name *Stambha-Tōraṇa* being given to the locality, probably ever since the time of the erection of the pillars.

Each of the three pillars is described as a *yūpa* in the inscription engraved upon it. Sacred texts declare that *yūpas* should be made of wood. The *Kātyāyana-Śrautasūtra* vividly describes the expedition for securing a suitable stump for this purpose<sup>2</sup>—how the tree is to be felled, how its superfluous branches are to be chopped, etc. Different results are promised to the sacrificer according to the tree that may be selected for making the *yūpa*. The *Aitarēya-Brāhmaṇa* lays down that the *yūpa* itself was to be offered as an oblation at the end of the sacrifice.<sup>3</sup> No wooden *yūpas* have, however, been so far discovered.<sup>4</sup> The stone ones, that we have come across so far, begin from the 2nd century A. D., and seem to be an innovation introduced for commemorative purposes by the advocates of the Vedic revival, probably with a view to emulate Buddhist pillars like those of Aśoka. We have so far discovered only four complete stone *yūpas*, besides the present three. In the early centuries of the Christian era the stone *yūpas*, commemorating different sacrificers, must have been fairly common; otherwise the word *yūpa* would not have acquired the sense of a *jaya-stambha*.<sup>5</sup>

It is interesting to note that the practice of erecting commemorative *yūpas* runs counter to the sentiments expressed in this connection by the authors of the *Grihyasūtra* and *Dharmasūtra* literature. Their writers probably flourished just after the time of the Upanishadic and Buddhist revolt against the practice of slaughter of animals in sacrifices. Many of them like *Vāsiṣṭha*,<sup>6</sup> *Baudhāyana*,<sup>7</sup> *Vishṇu*<sup>8</sup> and *Āśvalāyana*<sup>9</sup> declare that the touch of a *yūpa* is as polluting as that of a funeral pyre or a woman in her courses; the *Hiranyakēśi-Grihyasūtra* says that by touching a *yūpa* one brings upon oneself the guilt of whatever faults may have been committed in the sacrifice.<sup>10</sup> It would appear that with the revival of Vedic sacrifices, the leaders of society and of the new movement ceased to subscribe to the above views of the *Dharmaśāstra* writers

<sup>1</sup> In the inscriptions on the pillars completely preserved the word *yajñō* does not occur.

<sup>2</sup> VI, 3.

<sup>3</sup> II, 1.

<sup>4</sup> The wooden post, bearing a fragmentary inscription, discovered at Kirārī (*ante*, Vol. XVIII, p. 152), does not look like a *yūpa*. It has a *kalāśa* at the top, which no sacred text recommends in the case of a *yūpa*. Its inscription is too fragmentary to determine whether it was a *yūpa*.

<sup>5</sup> Cf. संयामनिर्विष्टसहस्रबाहुर्दृष्टादशद्वीपनिखातयूपः । अन्यसाधारणराजशब्दो बभूव योगी किल कासंवैर्यः ॥ *Raghu-vaṁśa*, VI, 38.

<sup>6</sup> Cf. यूपचित्तिग्रन्थानरजस्वलास्तिकाश्चौनुपस्पृश्य सशिरा अभ्युपेयादप इति । IV, 31.

<sup>7</sup> I, 5, 9, 5.

<sup>8</sup> 22, 69.

<sup>9</sup> III, 6, 8.

<sup>10</sup> Cf. न यूपमुपस्पृशेत् । दुरिष्टं यज्ञस्य प्रतिमुञ्चति यद्येकमुपस्पृशेत् । I, 5, 16, 16. The commentator माहद्वय adds:—दुरिष्टमिति भूतनिदशात्मना एव यागे प्रतिषेधो नास्मान्निः ।

and began to encourage the construction of stone *yūpas* as a triumphant and enduring testimony to the revival of the old Vedic religion. *Yūpa* is a veritable thunderbolt, says the *Āitarēya Brāhmaṇa*.<sup>1</sup> Hindu champions of the revival of the Vedic religion were obviously so proud of their commemorative stone *yūpas* as Indra was of his thunderbolt.

Detailed instructions have been given in the Vedic literature about the shape and size of the sacrificial post. The height was rigidly fixed only in the case of the *Vājapēya* sacrifice, where the post had to be made 17 cubits high; in the case of other sacrifices it could vary from five to fifteen cubits.<sup>2</sup> After the leaves and branches of the stem were cut off, it was to be given an octagonal shape, for that was the shape of the thunderbolt of Indra, and *yūpa* is a thunderbolt.<sup>3</sup> The stem was not to be straight, it was to be curved both at the top and the centre, the concavity in either case facing the same side.<sup>4</sup> It was never to be made tapering at the top, for such a post was supposed to hasten the death of the sacrificer.<sup>5</sup> At a distance of two to eight inches from the top of the post was to be slipped in a ring or *kaṭaka*, technically known as *chashāla*, which also had naturally to be octagonal in shape.<sup>6</sup> *Yūpa* resembled in its external appearance a *Brahmachārīn*; so it had a girdle at its centre and a triple *upavīta* across it. It was to be covered by a number of cloths.<sup>7</sup>

These detailed instructions about the nature of the *yūpas* do not seem to have been known to the sculptors responsible for the construction of the stone *yūpas* of King Mūlavarmān of Borneo; for they are roughly dressed stones of irregular shape.<sup>8</sup> In India, however, the Hindu revivalist tried to conform to the requirements of the sacred texts as far as possible. Thus none of the complete and undamaged *yūpas* discovered so far is pointed at the end. They all bend at the top. The *yūpas* on the *Aśvamēdha* coins of Samudragupta show a bend at the middle also; the omission of this feature in the case of stone *yūpas*—for we do not find it on a single *yūpa* so far discovered—is probably to be attributed to a greater regard being paid to artistic beauty than to the injunctions of the sacred texts. A stone pillar showing a bend in the middle and at the top would be hardly graceful. The portion above the ground of the three *yūpas* at Badvā is octagonal; the underground shaft of two of them is, however, square. The shafts of the *yūpas* discovered at Isāpur and Bijayagaḍh<sup>9</sup> are, however, square at the bottom and octagonal above. This departure from the requirements as laid down in the sacred texts also seems to be due to architectural considerations. A pillar square at the bottom and octagonal above was probably regarded as more graceful than one octagonal throughout. The

<sup>1</sup> II, 1.

<sup>2</sup> *Kātyāyana-Śrautasūtra*, VI, 3. The cubit is to be the cubit of the *Yajamāna*. The *Śatapatha-Brāhmaṇa*, however, allows any height for the *yūpa*; see III, 6, 4, 26.

<sup>3</sup> *Āitarēya-Brāhmaṇa*, II, 1. The *Śatapatha-Brāhmaṇa* connects the eight sides of the shaft of the post to the eight syllables of each line of the *Gāyatrī* metre (V, 2, 1, 5). This is a fanciful reason.

<sup>4</sup> The *Śatapatha-Brāhmaṇa* requires it to be अानत उपरिष्ठादुपगतो मध्ये and not अपगतो मध्ये, XI, 7, 4, 3; the *Kātyāyana-Śrautasūtra* lays down that it should be मध्यासीपनतम् । VI, 1.

<sup>5</sup> Cf. *Śatapatha-Brāhmaṇa*, XI, 7, 4, 3; अयं यस्मै . . शूल इवायं भवति स इह कपीती नाम । यस्मादयं यूपं कुरुते पुरा हायुषोऽमं लीकमेति ।

<sup>6</sup> *Kātyāyana-Śrautasūtra*, VI, 1, 26. Some authorities permitted a *chashāla* made of wheaten dough. See *Śatapatha-Brāhmaṇa*, V, 2, 1, 6.

<sup>7</sup> *Śatapatha-Brāhmaṇa*, III, 7, 1, 21. For the resemblance between the sacrificial post and a *Brahmachārīn*, see *Rigveda*, III, 8, 4 & 5.

<sup>8</sup> Vogel, *The Yūpa inscriptions of King Mūlavarmān from Koetei*, p. 202, [As Dr. B. C. Chhabra has pointed out, they might not have been intended to represent sacrificial posts; see *J. A. S. B. Letters*, Vol. I (1935), p. 41—Ed.].

<sup>9</sup> *Annual Report, A. S. I.*, 1910-11, pp. 40ff. Fleet, *C. I. I.*, Vol. III, p. 253.



architect responsible for the *yūpa* at Nāndsā seems to have paid scanty regard to the sacred texts ; for he has fashioned a pillar entirely circular.<sup>1</sup> None of the pillars at Baḍvā has a girdle at the middle ; we can, however, see it clearly on the *yūpas* of the *Aśvamēdha* coins of Samudragupta<sup>2</sup> and on one of the two Iśāpur pillars. Our *yūpas*, like all the rest discovered so far, do not show any *upavīta*.<sup>3</sup> Nor do they show any cloths carved round them. Probably it was felt that it would not be easy to show this detail in stone, and so the architects in all cases discovered so far, have omitted it. Cloths fluttering like banners at the ends of the *yūpas* on the coins of Samudragupta seem to be the ends of the cloths with which the *yūpa* was to be covered. The *yūpas* on these coins have pedestals ; no traces of these were discovered near the *yūpas* at Baḍvā. Sacred texts do not recommend them.

The total height of two of our *yūpas* is 13' 3" and that of the third 15' 8" ; the length of the shaft underground is about 4' in each case. Each of them has a square *chashāla* about eight inches from the top, as laid down in the sacred texts. The portion above the *chashāla* bends inwards, as is the case with all the other sacrificial pillars discovered so far.

The inscriptions on these *yūpas* have been written not in horizontal lines, as is the case with the Iśāpur pillar, but in one long vertical line, reading from the top to the bottom, and about 8 feet in length.<sup>4</sup> The inscription on the *yūpa* of Balasimha, however, is written in two such vertical lines on two different facets of the octagonal pillar owing to some natural defect in the stone in the first facet. Each of these lines is 4 feet and 8 inches long. The height of the normal letters is about 1·8", of letters with verticals like *ka*, *ra*, etc., about 4", of conjunct letters like *kla*, *sya*, etc., 4½" and of conjuncts with medial vowels like *tri* about 6". The letters on the *yūpa* of Balasimha are slightly bigger and broader, and seem to have been engraved by a different mason, copying a manuscript written in a different duct. The **Characters** bear a general resemblance to those of the third century A. D. in general, and to those on the Nāndsā *yūpa* in particular, engraved 13 years earlier.<sup>5</sup> We do not see here any precursors of the Eastern variety forms of the Gupta alphabet. Medial *ā* and *ē* strokes are still indicated by horizontal lines (except in some rare cases like *dē* in *Sōmadēva* in inscription B) usually attached at the top. In *mō* of *Mōkharēḥ* the vowel sign is attached in the middle. *Ya* has developed a loop in its left limb, and when the last member of a conjunct, it shows all possible varieties of form. Sometimes it is archaic,—tripartite and with a curved back (cf. *sya* in *śuklasya* in the first line of the record of Balasimha ; in this same inscription, however, is to be seen the relatively later bipartite form in *-simhāsya*). Normally, however, this letter shows a loop on the left. In inscription C, there is the stop *m* at the end ; it is denoted by the normal form of the letter *ma*, but smaller in size and written below the line as is usually found in the writing of this period.

**Numerical Symbols** for 200, 90 and 5 occur in each of the three records. The signs for 90 and 5 are the usual ones for the period, but the additional stroke attached to the symbol for hundred in order to convert it into 200 is rather unusual. Instead of a short horizontal stroke being attached to the vertical, in each of the three inscriptions we find the horizontal stroke first taken upwards and then led right across the top of the symbol to more than half its breadth. That this modified symbol stands for two hundred is rendered absolutely certain by its being identical in form with the symbol used in the Nāndsā *yūpa* inscription. In the latter record the

<sup>1</sup> *Ind. Ant.*, Vol. LVIII, p. 53.

<sup>2</sup> Allan, *The Catalogue of the Coins of the Gupta Dynasties*, Pl. V, Nos. 9-14.

<sup>3</sup> Possibly the garlands round the top of the *Yūpas* discovered at Iśāpur may have been intended as substitutes for the *upavīta*.

<sup>4</sup> The inscription on the Bijayagaḍh pillar is also vertical and written in the same manner.

<sup>5</sup> *Ind. Ant.*, Vol. LVIII, p. 53.

date is also expressed in words and the import of the numerical symbol engraved there is thus absolutely certain. As will be presently shown, the year 295 of the record has to be referred to the Vikrama era. The earliest known inscription of this era is that on the Nanda *yūpa*, which is dated in the year 282.<sup>1</sup> This record, however, has not yet been properly edited.

The Language of the record may be described as incorrect Sanskrit. *Kṛtā* at the beginning of the inscriptions seems to be a mistake for *Kṛitaiḥ*. Among other mistakes may be pointed out *Phalguṇa* for *Phālguna*, *pañchē* for *pañchamē* and *tri* for *trī*. The reading *dakṣiṇyam* is absolutely certain on the *yūpa* of Balasimha; it seems to be a mistake for *dakṣiṇā*. In the inscriptions on the *yūpas* of Sōmadēva and Balavardhana *sahasraṁ* has been spelt as *sahashraṁ*. Usually no *sandhi* rules have been observed, the solitary exception being *Mōkharī-Bala-putrasya* in the inscription on the pillar of Balasimha.

Each record commemorates the performance of a *Trivātra* sacrifice. The *Taittirīya-Saṁhitā* gives a detailed description of the origin and nature of this sacrifice.<sup>2</sup> We are told that Prajāpati invented it for Vasus, Rudras and Ādityas and won thereby the three worlds. The *Sāṅkhya-yana-Srautasūtra* declares that by the merit of this sacrifice, the sacrificer can win for himself whatever is threefold (*trivīdha*) in affairs both mundane and spiritual.<sup>3</sup> This sacrifice is an amalgam of Agnishtōma, Ukthya and Atirātra sacrifices, performed on the first, second and third days respectively.<sup>4</sup> Its full name is *Garga-Trivātra*; it was called *Aśvi-Trivātra* if a horse was immolated on the second day.<sup>5</sup> The wording of the concluding portion of each record, *Trivātra-sammatasya dakṣiṇyam(ṇā) gavāṁ sahasraṁ* appears to be suggested by that of the concluding sentence of the description of this sacrifice in the *Taittirīya-Saṁhitā* (VII, 15) where we read,

तदेतत्सहस्रायनं सहस्रं स्तोत्रियः सहस्रं दक्षिणा सहस्रसंमितः स्वर्गो लोकः ।

The Maukhari sacrificers gave precisely the same amount of *dakṣiṇā* as prescribed by the sacred texts. As a matter of fact, *Trivātra* sacrifice has been described in one place as *Sahasra-dakṣiṇā-Trivātra*.<sup>6</sup> Out of these 1,000 cows, 333 were to be given every day in groups of ten; the three that remained every day, along with the thousandth one, which was required to be variegated in colour, were to be given to the *Hōtri* on the last day of the sacrifice.

The fragmentary *yūpa*, discovered at Nagari, records the performance of a *Vājapēya* sacrifice by at least three brothers.<sup>7</sup> The three sacrificers at Badvā, though brothers, chose to set different commemorative *yūpas*. Their number was four, but the name of the fourth sacrificer has perished along with his commemorative *yūpa*, of which only a fragment could be discovered and recovered.

The names of the brothers, whose memory has been preserved by their commemorative pillars, are Balavardhana, Sōmadēva and Balasimha. They are described as the sons of Mōkhari Mahāsēnāpati Bala.<sup>8</sup> The term Mōkhari is a mere variant for Maukhari and thus our record, which is dated in the year 295 of the Vikrama era, is the earliest dated Maukhari record to be so far published. The Maukhari family of Bala is undoubtedly earlier than the house of Yajñavarman ruling in Bihār, as the former was ruling in Rājputāna in the first half of the 3rd century A. D., and Yajñavarman cannot be placed earlier than the fourth

<sup>1</sup> *Ibid.*; ante, Vol. XIX, Appendix, p. 1, No. 1.

<sup>2</sup> VII, 15.

<sup>3</sup> XVI, 21.

<sup>4</sup> *Taittirīya-Saṁhitā*, VII, 15.

<sup>5</sup> *Sāṅkhya-yana-Srautasūtra*, XVI, 21.

<sup>6</sup> *Satapatha Br.*, XIII, 4, 2, 1.

*Memoirs, A. S. I.*, Vol. IV, p. 120.

<sup>8</sup> [See p. 52 n. 8 below.—Ed.]

century A. D. The seal discovered by General Cunningham in Gayā district bearing the legend *Mokhalinam* in Aśōkan Brāhmi is still the earliest Maukhari document, but it bears no personal name.<sup>1</sup>

The term Maukhari connotes that the family was founded by a progenitor named Maukhara;<sup>2</sup> if he was a real historical personage, we have now to place him earlier than the third century A. D. Whether the Maukhari families of Bihār, Kanauj and Baḍvā were all descended from him, we do not know. No evidence is available at present to establish any family connection between these three houses. The *varman*-ending names of the members of the Bihār and Kanauj Maukhari families, along with the epithet *kshatrasthitēr=dēśikaḥ* given to one of the members of the former family,<sup>3</sup> make it clear that they were Kshatriyas by caste. Three of the four names of the members of the new Maukhari family, Bala, Balavarddhana and Balasimha, confirm the same conclusion. It is also interesting to note that all these Maukhari rulers are seen to be zealous patrons of the Vedic sacrifices.<sup>4</sup>

None of the Maukhari chiefs mentioned in these records were known to us so far.<sup>5</sup> Bala, the head of the family, is designated as *Mahāsēnāpati*. It is, however, not easy to determine the precise political status denoted by this title. *Sēnāpati*, the title by which Pushyamitra, the founder of the Śuṅga dynasty, was known even to posterity, is a humbler title than the one given to Bala in our records. Bala, therefore, may well have been more than a mere general. In contemporary Āndhra<sup>6</sup> and Ikshvāku records,<sup>7</sup> however, this title seems to denote a feudal chief of considerable importance, ruling over a fairly big district.<sup>8</sup> It would appear that the Maukhari Commander-in-chief Bala was very probably enjoying a similar status. He does not seem to have been an independent ruler.

If he was not independent, whose feudatory was he? This question cannot be confidently answered at present. At the time of our record, i.e., in A. D. 239, the Kushāṇas were too weak to exercise any paramount control over southern Rājputāna, even if we suppose that the accession of Kanishka took place in c. 120 A. D. From the very brief and imperfect summary of the Nāndsā *yūpa* inscription published so far,<sup>9</sup> it would appear that in A. D. 226, i.e., 13 years earlier than the time of our record, the rule of the Western Kshatrapas extended up to Nāndsā, which is about 70 miles nearly due west of Baḍvā.<sup>10</sup> It is therefore not improbable that the imperial overlord of

<sup>1</sup> *C. I. I.*, Vol. III, Introduction, p. 14. It may be pointed out that the facsimile of this important seal has never been published and that its present whereabouts are unknown.

<sup>2</sup> See Kaiyaṭa on the *Pātañjala Mahābhāṣya* on Paṇini IV, 1, 79. Our record does not connect the Maukharis with Aśvapati, the Madra king, as does the Harāhā record. The Madras were originally in the Punjab, and if the statement of the Harāhā inscription is true, it is likely, as my colleague Dr. R. S. Tripathi has suggested, that like the Mālēyas and Yaudhēyas, the Maukharis also may have had their home in the Punjab, from where they may have gradually migrated south-eastwards. If so, this movement must have begun very early; for we find the Maukharis in Bihār in the 3rd century B. C. It is, however, possible that the connection with Aśvapati may be more Puranic than historical.

<sup>3</sup> *C. I. I.*, Vol. III, Inscription No. 49.

<sup>4</sup> For the Bihār family's patronage of the Vedic religion, see *ibid.*, Inscription No. 49, v. 1. For the Kanauj family's patronage see v. 7 of the Harāhā inscription, *ante*, Vol. XIV, p. 116. These references are not merely conventional.

<sup>5</sup> A Mathurā inscription dated in the year 80 mentions Bala as a son of a certain lady (*ante*, Vol. I, p. 392, No. 24). If we place Kanishka in c. 120 A. D., then the date of this Bala would be c. 200 and it would be possible to identify him with Bala of our inscriptions. But from the fragmentary Mathurā record it does not appear that Bala, mentioned therein, was a Maukhari.

<sup>6</sup> *Ante*, Vol. VIII, p. 94.

<sup>7</sup> *Ante*, Vol. XIX, p. 1.

<sup>8</sup> *Ibid.*, p. 6.

<sup>9</sup> *Ind. Ant.*, Vol. LVIII, p. 53.

<sup>10</sup> Nāndsā is 36 miles from the railway station Bhilwara on the Chitor-Ajmer line.

the Maukhari Commander-in-chief Bala was the Kshatrapa ruler Vijayadāman, who was ruling from A. D. 238 to 250.<sup>1</sup> If agreeing with Prof. Rapson<sup>2</sup> and disagreeing with Dr. D. R. Bhandarkar,<sup>3</sup> we place Īśvaradatta Ābhira's intervention in A. D. 236, it is probable that Bala may have been compelled to transfer his allegiance to the interloper, provided he had made his power felt up to Kotah.

From the Chandravalli inscription of Mayūrasarman, the famous founder of the Kadamba house, it appears that he had defeated the Pallavas, Punadaś, Traikūtakas, Ābhīras, Pāriyātrikas, Śakas and Maukharis.<sup>4</sup> Since the record mentions specific kings and dynasties defeated, we cannot suppose that it contains mere empty boasts. All except the first two powers in the above list, belong to Central or Western India. The date of Mayūrasarman is, however, not definitely fixed, but I think the view of Dr. Krishna that he flourished about the middle of the 3rd century A. D.,<sup>5</sup> is to be preferred to that of Mr. Moraes who places him a century later.<sup>6</sup> If such be the case, then our new Maukhari inscriptions will throw considerable light upon the political situation of the time. It has been suggested that the Maukharis defeated by Mayūrasarman were the Maukharis of Bihār; but it does not appear from the list of Mayūrasarman's victories that he had extended his sphere of activity much beyond Western India. If, as suggested above, the Maukharis of Badvā were the feudatories of the Śakas (and of the Ābhīras also during their temporary ascendancy), then it is very probable that the Maukharis whom Mayūrasarman defeated were some of the descendants of Bala. After defeating (or encountering) the Traikūtakas and Ābhīras, Mayūrasarman attacked Central Gujarāt. He was there opposed by the Śakas, a portion of whose forces were under the command of their Maukhari feudatories of Central India. This circumstance is very probably responsible for the victory over the Maukharis claimed by Mayūrasarman. It does not seem that he had ever invaded Bihār.

It would appear that at the time of the performance of the sacrifice in A. D. 239, *Mahāsēnāpati* Bala was still alive. His sons were probably occupying subordinate positions in his principality. None of them seems to have made much progress in his official career, as no title like *Sāmānta* or *Sēnāpati* or *Daṇḍanāyaka* is associated with any one of them.<sup>7</sup>

The date of the records is given at the beginning of each of them in identical phrases. The expression used is :—*Kṛitēhi 200, 90, 5, Phalguṇa-śuklasya pañcē di*.

In order to get at the real meaning of the first word used here, it is necessary to compare the expression with similar ones occurring in early Indian inscriptions. Relevant passages to be considered are the following :—

- (1) *Kṛitayōr=dvayōr=varsha-śatayōr=dvayāśitayōh 200 80 2 Chaittra-pūrṇamāsī(syā)m*.—Nāndsā pillar inscription (*Ind. Ant.*, Vol. LVIII, p. 53).
- (2) *Kṛitēshu chaturshu varsha-śatēshv=ashtāvinī(m)śēshu 400 20 8 Phālguṇa(na)-bahulasya pañchadaśśiyām=ētasyām=pūrvvāyām*.—Bijayagadh pillar inscription (*Fleet, C. I. I.*, Vol. III, p. 253).
- (3) *Śrī(r=m) Mālava-gaṇ-āmnātē praśastē Kṛita-samjñitē ēkashashṭy-adhikē prāptē samāśata-chatuṣṭayē.....dinē Āśvōja-śuklasya pañchamyām*.—Mandasor inscription of Naravarman (*ante*, Vol. XII, p. 320).

<sup>1</sup> Rapson, *Catalogue*, etc., p. 129.

<sup>2</sup> *Ibid.*, p. cxxxv.

<sup>3</sup> *Annual Report, A. S. I.*, 1913-14, pp. 227-45.

<sup>4</sup> *Archæological Survey of Mysore, Annual Report*, 1929, p. 50.

<sup>5</sup> *Ibid.*, p. 56.

<sup>6</sup> *The Kadamba-kula*, p. 71.

<sup>7</sup> [See p. 52 n. 8 below.—Ed.]

- (4) *Yātēshu chatu[r]shu Kri(Kri)tēshu śatēshu sausyaishvā (? śhā)śīta-sōttara-padēshv= iha vatsa[rēshu]|| śuklē trayōdaśa-dinē bhuvī Kārttikasya māsasya.*—Gaṅgdhār inscription (*C. I. I.*, Vol. III, p. 74).
- (5) *Kṛitēshu chaturshu varsha-śatēshv=ēkāśīty-uttarēshv=asyām Mālava-pūrvāyām 400 80 1 Kārttika-śukla-pañchamāyām.*—Nagarī inscription (*P R A S W C.*, 1915-16, p. 56; *Memoirs A. S. I.*, No. 4, p. 120).

Besides the present three records, we have thus five other instances where the word *Kṛita* is used in connection with the reckoning of an era. Out of these, in three passages, viz., Nos. 1, 2, and 4, the term *Kṛita* alone has been used and in the remaining two, viz., Nos. 3 and 5, it is used along with a reference to the Mālavas. In the two other Mandasor inscriptions, one of Kumāragupta and Bandhuvarman<sup>1</sup> and the other of Yaśōdharman<sup>2</sup> the term *Kṛita* has been omitted altogether and the era is indicated as *Mālavānām gaṇa-sthityā* and *Mālava-gaṇa-sthiti-vaśāt*.

The controversy connected with the interpretation of the term *Kṛita* used in the above passages has not yet closed. That all the above passages refer to the years of the Vikrama era is now admitted, but why the terms *Kṛitēshu*, *Kṛitayōh*, etc. have been used in connection with the era is not yet definitely known. On the analogy of the passages Nos. 1 and 2 above, it is clear that *Kṛitēhi* of our inscriptions is to be corrected into *Kṛitaiḥ* and is to be taken as governing a term like *varshaiḥ* which is understood. The usual locative is here supplanted by the instrumental. But the meaning is the same, viz., 'when *Kṛita* years 295 had passed away.'

Dr. Fleet, while discussing the passage No. 4 above, was inclined to hold that *yātēshu Kṛitēshu vatsarēshu* should be interpreted as 'when fully completed (480) years had passed.' He held that *kṛitēshu* is more or less synonymous with *yātēshu*. The passage No. 3 above, however, makes it clear that *kṛita* cannot be taken in that sense, but is clearly the proper name of the year or the era referred to in that document. While discussing the passage No. 3 above, the late MM. Haraprasad Sastri suggested that *Kṛita* was the proper name of the first year of a cycle of four years current in ancient India. He could substantiate his theory only by supposing that Bijayagaḍh and Gaṅgdhār inscriptions, which are dated in the years 428 and 480 respectively, expressed expired years. This theory is now no longer tenable, for in our present records and in the passage No. 1 above, the years mentioned are 295 and 282 respectively, and still they are described as *Kṛita*. In a cycle of four years, these years would be 3rd and 2nd respectively or 4th and 3rd, if we take them to be expired years. MM. Sastri's theory has therefore to be abandoned in the light of the new data.

While commenting upon the passage No. 3 above, Dr. D. R. Bhandarkar has observed that time has not yet come for suggesting a definite interpretation for the word *Kṛita*.<sup>3</sup> He was inclined to hold that *Kṛita* was not the name of a king or royal dynasty associated with this era. To him it appeared that what is now known as Vikrama era was invented by the people or astronomers for the purpose of counting years and was consequently originally known as *kṛita* or 'made'. We do not so far know of any great astronomer having flourished in c. 57 B. C. None of the famous Hindu astronomers like Āryabhaṭa, Varāhamihira or Brahmagupta is known to have attempted the founding of an era. Astronomers in ancient India have *invented* eras like the Saptarshi and the Kaliyuga ones going back to pre-historic times; they are not known to have founded eras commencing at any specific historic date.

<sup>1</sup> *C. I. I.*, Vol. III, p. 81.

<sup>2</sup> *Ibid.*, p. 152.

<sup>3</sup> *Ind. Ant.*, Vol. XLII, p. 163.



What then is the meaning of the term *Kṛita* in the above passages? I see no reason why it should not be taken as the proper name of the era. From the passage No. 3 above it is clear that though the era was traditionally handed down in the Mālava tribe, it was known as *Kṛita*. The term *Kṛita* there does not designate any particular year of the era, but the whole collection of years, cf. *Kṛita-saṃjñitē ēkashashty-adhikē prāptē samā-śata-chatusṭayē*. The era may have been originally known by that term because of the name of its founder. *Kṛita* as a personal proper name is not familiar in later Indian history and literature, but the case seems to have been different in earlier times. *Kṛita* was the name of one of the Viśvādēvas; Vasudēva had given it to one of his sons from Rōhiṇī; a pupil of Hiraṇyanābha was known by that name; and fathers of Upa-richara and Haryavana were christened by it.<sup>1</sup> What inherent improbability is there in postulating that the so-called Vikrama era may have been originally started by a king named *Kṛita*? According to the *Viśvarūpa*, *kṛita* has also the sense of fruit or reward. This meaning seems to be connected with one of the Vedic meanings of the word,—‘booty’. At the time of the founding of the era, a king named *Kṛita* may probably have scored a memorable victory and won great booty (*kṛita*). To commemorate the victory an era was started called *Kṛita* named after its founder and his great achievement.

This theory is only a tentative one. I admit that so far we have no evidence whatsoever of a king named *Kṛita* having flourished by the middle of the 1st century B. C. But it is not improbable that in course of time we may discover a king of that name ruling at that time. It is also true that an era named after king *Kṛita* should be known by a *taddhita* expression like *Kārta-varsha* or *saṃvatsara*, on the analogy of the expression *Gauṇī-ābdē varsha-śata-trayē var-ttamānē* occurring in the Ganjām plates of the time of Śaśāṅkarāja.<sup>2</sup> The authors of early inscriptions were not particularly strong in Sanskrit (as is, for instance, evidenced by the present inscriptions) and the expression *Kṛita* (*saṃvatsara*) for *Kārta* (*saṃvatsara*) is quite possible in their compositions. It may be further pointed out that in several cases *taddhita* expressions have not been used in such cases. Thus in the Sūnak plates of Karpadēva<sup>3</sup> dated in the year 1148 and in the Bhadreswar inscription of the time of Chaulukya king Jayasimhadēva<sup>4</sup> dated in the year 1195, we have the expressions *Vikrama saṃvat* 1148 and 1195 and not *Vaikrama saṃvat* 1148 and 1195. Similarly we come across the expression *Valabhī Saṃvat* and not *Vālabhēya saṃvat*.<sup>5</sup> There is therefore nothing unusual in the years of the era of king *Kṛita* being known as *Kṛitaiḥ varshaiḥ* or *Kṛitēshu vatsarēshu* or *Kṛitayōr-vatsara-śatayōḥ*.

The foundation of the Vikrama era is still shrouded in impenetrable mystery. Dr. Sten Konow has suggested on the authority of the *Kālakāchārya-kathānaka* that the era was founded by king Vikramāditya of Mālava in commemoration of his ousting the Śakas from Ujjayinī, where they had obtained a temporary footing.<sup>6</sup> What is stated by the Jaina tradition is not, however, confirmed by the epigraphical data. If we analyse the inscriptions where the Vikrama era has been used, we find that the earliest instance, so far known, of the term Vikrama being associated with the era occurs full 794 years after its foundation.<sup>7</sup> This Vikrama is for the first time called a king only in the 11th century of the era.<sup>8</sup> It is therefore clear that in the

<sup>1</sup> See Monier Williams' Sanskrit-English Dictionary under *Kṛita*.

<sup>2</sup> *Ante*, Vol. VI, p. 144.

<sup>3</sup> *Ante*, Vol. I, p. 317.

<sup>4</sup> *Archaeological Survey Report for Western India*, No. 2, Appendix, p. xiii, No. 56.

<sup>5</sup> Unā inscription, *ante*, Vol. IX, p. 4.

<sup>6</sup> *Ante*, Vol. XIV, pp. 293-5.

<sup>7</sup> Dhiniki inscription of Jāikadēva, *Ind. A. S.*, Vol. XII, p. 155.

<sup>8</sup> Eklingji inscription of Naravāhana, dated V, 1028; *J. B. B. R. A. S.*, Vol. XXII, p. 166.



first seven centuries of this era, its connection with a king named Vikrama was altogether unknown. If, as the Jaina tradition asserts, king Vikramāditya of Ujjayinī, the expeller of the Śakas, was the founder of the era, it has to be admitted that people had completely forgotten his memory within 250 years after his death. We shall have to suppose that it was somehow revived in the 11th century, probably due to the historic researches of the time; and that the era came to be renamed after him. This seems to be altogether improbable.

The precise interpretation of the term *kṛita* being for a long time doubtful, the earliest proper name associated with the era was for a long time considered to be that of the Mālavas. Kielhorn had observed that from about the 5th to the 9th century of this era it was believed by poets to be specially used by the princes and people of Mālava.<sup>1</sup> The Mālavas, however, do not seem to be connected with the foundation of the era. It is interesting to note that in the three earliest instances of the use of this era, *viz.*, the present records and the passages Nos. 1 and 2 above, the Mālavas have not been associated with the era at all. The term *Kṛita* alone is used to denote it. The same is the case with the Gaṅgadhār inscription of the year 480 (passage No. 4 above). The passage No. 3 above is the earliest instance, known so far, of the association of the Mālavas with the era; but there it is expressly stated that *Kṛita* was its proper name, though it was traditionally handed down among the Mālavas.<sup>2</sup> The evidence available so far shows that the association of the Mālavas with the era commenced sometime towards the middle of the 5th century A. D., as evidenced by the passage No. 3 above. Towards the end of that century its original name *Kṛita* was dropped, as would appear from the name of the era in the Mandasor inscription of Kumāragupta and Bandhuvarman.<sup>3</sup> People of the 8th century believed that the era was founded by a Mālava ruler.<sup>4</sup> Down to the 4th century, however, the Vikrama era was known as *Kṛita* and was not known to be connected with the tribe or king of the Mālavas. The supersession of the name *Kṛita* by Mālava is paralleled by the supersession of the name of Gupta era by the term Valabhī era in western India.

The geographical position of the places, where *Yūpa* inscriptions and inscriptions with the term *Kṛita* occur, is worth noting. *Yūpa* inscriptions have been found at Isāpur, Bijayagaḍh, Baḍvā, Nagari and Nāndsā. Bijayagaḍh is about 50 miles south-east of Isāpur; Baḍvā is about 140 miles south-south-east of Bijayagaḍh; Nagari is about 90 miles east of Baḍvā; and Nāndsā is about 40 miles north-east of Nagari. It would appear from this that eastern Rājputāna played an important part in the revival of Vedic religion. *Kṛita* era inscriptions have been discovered at Nāndsā, Baḍvā, Mandasor, Bijayagaḍh, Gaṅgadhār and Nagari. Mandasor is about 100 miles south-west of Baḍvā and Gaṅgadhār is about 36 miles east of Mandasor. South-eastern Rājputāna was thus the country where the designation *Kṛita* was current. It is worth noting that it is precisely in this area that the term Mālava came to be later associated with the era; for Mandasor, Nagari, Kaṇaswa and Gyārāspur are situated in the same sector of the country. It is therefore clear that in this province the term Mālava superseded the earlier name *Kṛita* after the 4th century.

The inscriptions mention no places. The village where they were discovered, is known as Baḍvā; it is not improbable that Baḍvā may be a contraction of Balavāḍī and that the modern humble village may have been once a flourishing capital,—founded by the *Mahāsēnāpati* Bala,

<sup>1</sup> *Ind. Ant.*, Vol. XXI, pp. 403-4.

<sup>2</sup> This is no place to discuss the precise interpretation of the terms *Mālava-gaṇ-āmnāti*, *Mālava-gaṇa-sthiti-vāśāt* and *Mālavānām-gaṇa-sthityā*. All these refer to the established usage in the Mālava tribe. I do not think that the era has anything to do with any tribal organisation of the Mālavas.

<sup>3</sup> Fleet, *C. I. I.*, Vol. III, p. 81.

<sup>4</sup> See Kaṇaswa inscription, *Ind. Ant.*, Vol. XIX, p. 57.

who may have been the founder of the Maukhari branch in Kotah state. Its present population is only about 1,600, but half a century ago, it is said to have been four times more populous.

Before concluding, I would like to express my deep indebtedness to Major-General Ap-Onkar Singh, C.I.E., Dewan of Kotah, and to Dr. Mathuralal, State Historian, Kotah, for procuring the photographs of the *Yūpas* and supplying valuable information for the preparation of this article.

#### TEXT.<sup>1</sup>

##### A. The *Yūpa* of Balavarddhana.

L. 1. Siddham [\*] Kritēhi(Kṛitaiḥ) 200 90 5 Phalguṇa(Phālguna)-śuklasya pañchē di śri(śrī)-mahā-sēnāpatēḥ<sup>2</sup> Mōkharēḥ<sup>3</sup> Bala-puttrasya Balavarddhanasya yūpaḥ[\*] Tri-rātra-sammitasya dakshinyam(ṇā) gavām sahashram(sahasram)<sup>4</sup>[\*].

##### B. The *Yūpa* of Sōmadēva.

L. 1. Siddham[\*] Kritēhi(Kṛitaiḥ) 200 90 5 Phalguṇa(Phālguna)-śuklasya pañchē di śri(śrī)-mahā-sēnāpatēḥ<sup>2</sup> Mōkharēḥ<sup>3</sup> Bala-puttrasya Sōmadēvasya yūpaḥ[\*] Tri-rātra-sammitasya dakshinyam(ṇā) gavām sahashram(sahasram)<sup>4</sup>[\*].

##### C. The *Yūpa* of Balasimha.

L. 1.<sup>5</sup> Kritēhi(Kṛitaiḥ) 200 90 5 Phalguṇa(Phālguna)-śuklasya pañchē da(di) śri(śrī)-mahā-sēnāpatē[r]-Mōkharē-.

L. 2. r-Bala-puttrasya Balasimhā(ha)sya yūshaḥ<sup>7</sup>(paḥ) [\*] Tri-rātra-sammitasya dakshinyam(ṇā) gavām sahasram [\*].

#### TRANSLATION.

Well accomplished! On the fifth day of the bright half of Phālguna (*of the year*) 295 by Kṛita(*years, this*) sacrificial pillar (*was erected*) by Balavarddhana (Sōmadēva in inscription B and Balasimha in inscription C), son of Bala, the glorious Mōkhari commander-in-chief.<sup>6</sup> The fee of a thousand cows as laid down for the Trirātra sacrifice (*was duly given to Brahmanas*).

#### No. 8.—NANDAPUR COPPER-PLATE OF THE GUPTA YEAR 169.

By N. G. MAJUMDAR, M.A., INDIAN MUSEUM, CALCUTTA.

This copper-plate, which is edited here for the first time, has been in the possession of Mr. Ganapati Sarkar, Zemindar of Beliāghātā, Calcutta, since 1929. I first saw it at the Annual

<sup>1</sup> From ink-impressions.

<sup>2</sup> Read -patēr-.

<sup>3</sup> Read Mōkharēr-.

<sup>4</sup> There is a triangular symbol at the end.

<sup>5</sup> There are two symbols at the end of this record, one triangular and the other circular.

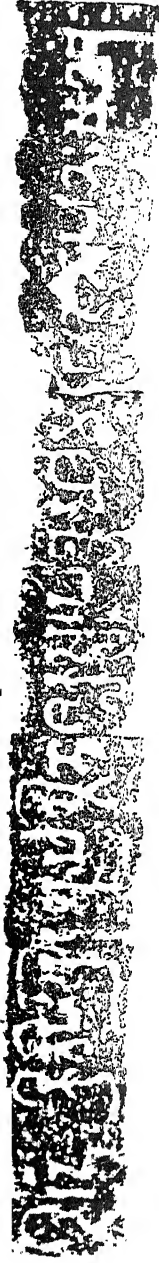
<sup>6</sup> The word *siddham* has been omitted in this record.

<sup>7</sup> The letter *sha* is a result of the engraver's carelessness.

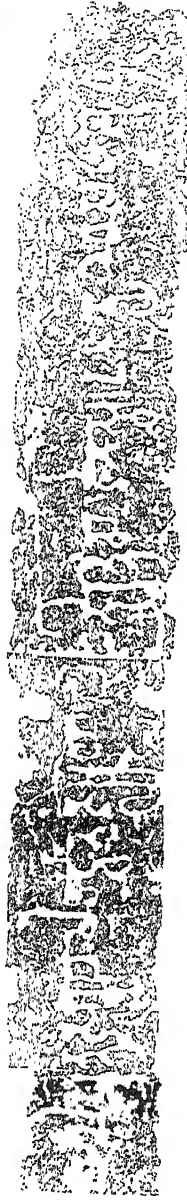
<sup>8</sup> [According to the text Mōkharēḥ and śri-mahā-sēnāpatēḥ would refer to each of the three brothers and not to their father Bala. Since all the three bear the title of *mahā-sēnāpati* it is to be presumed that it was meant to be only a title of nobility as in the inscriptions of the southern Ikṣāku rulers.—Ed.]

A. The Yupa of Balavarddhana.

Left half.

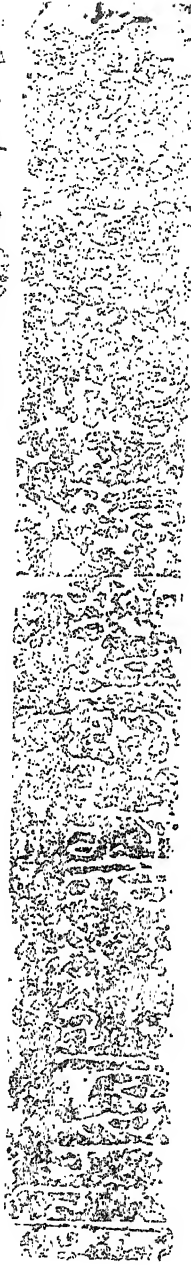


Right half.



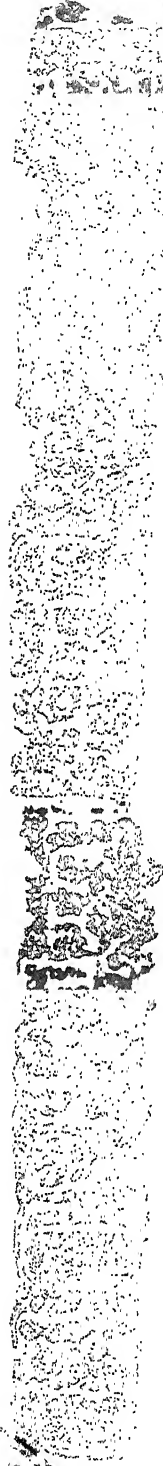
B. The Yupa of Somadeva.

Left half.

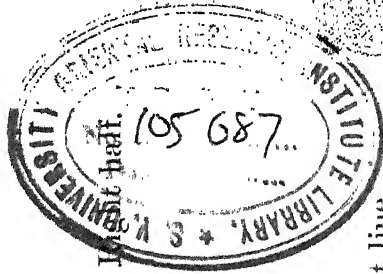


C. The Yupa of Balasimha.

First line



Second line



Exhibition of the Asiatic Society of Bengal, held on the 3rd February, 1936. Subsequently, at my request Mr. Sarkar very kindly handed it over to me for decipherment and publication. So far as available information goes, the copper-plate comes from a village called **Nandapur**<sup>1</sup> which lies on the southern bank of the Ganges, at a distance of about two miles to the north-east of Surajgarhā in the District of Monghyr. The plate is said to have been fixed to the wall of a niche in a dilapidated temple close to the site of a *Śiva-līṅga* locally known as 'Burhānāth Mahādēva'. According to reports collected by Mr. Sarkar, Nandapur and its neighbourhood are full of ruins representing an ancient site, a part of which has perished due to the erosion of the river bank.

This is a **single sheet** of copper, measuring about  $7\frac{1}{2}'' \times 4\frac{1}{2}''$ . It bears inscription on both sides, there being in all nineteen lines of writing of which fifteen are on the obverse and only four on the reverse. A **seal** is attached to the plate, which originally must have borne an inscription. But it has since suffered much from corrosion with the result that none of the letters is at present preserved. Probably two letters are also missing in line 4, just where the donee's name was mentioned, and a few are damaged, or partly obliterated, in lines 17 and 18. The rest of the document is in a fair state of preservation, and the engraving is, on the whole, well executed.

The **characters** belong to 'the eastern variety' of the Gupta Alphabet (cf. *la*, *sha*, *sa* and *ha*) as found in the Dhānāidaha, Dāmōdarpur, Baigrām and Pāhārpur copper-plates, being typical of the writing prevalent in Bengal during the fifth century A.D. Attention may be drawn to the hook-like sign for medial *ā* attached to the bottom of some letters in making up the sign for the medial *ō*, e.g., in *Gōrakshita* (l. 12), which occurs also in other records of the period. Another form of the medial *ā* sign is also used, in the shape of an upright stroke hanging from the right side of the *mātrā*. When applied to *na* and *ma* this stroke is lengthened, reaching the bottom of the letter where it is slightly bent to the left, e.g., in *Brāhmaṇā-* (l. 3) and *saṁmānam* (l. 15), in which we must recognize an advanced form of the sign.<sup>2</sup> The forms of the final *t* and *m* are noteworthy, e.g., in *vasēt* (l. 19) and *dattam* (l. 13). The numerical signs for 4, 100, 60, 9 and 8 occur in the inscription (ll. 13, 19).

The **language** of the record is Sanskrit prose, excepting that there are two imprecatory verses in lines 17-18. The phraseology will be found to tally in many respects with that of the Baigrām copper-plate.<sup>3</sup> As regards **orthography**, we should note the use of both *ba* and *va*. But the writer of the document has failed to distinguish between the two letters in the words *bāhya* (ll. 5, 9), *stamba* (ll. 5, 9), *kuṭumbin* (ll. 2, 13) and *Bandhudāsa* (l. 8), in all these instances the sign for *va* being used instead of that for *ba*.<sup>4</sup> The consonants *ka* and *ta* are often doubled before a subscript *r*, e.g., in *vikkrayō* (ll. 6, 9), *gōṭtra* (l. 3) and *kshēṭtra* (l. 13), although the word *vikraya* is spelt with a single *ka* in line 10. Some of the consonants following a superscript *r* are occasionally doubled, e.g., in *pravarttanāya* (l. 4) and *dharmma* (l. 11).

The charter was issued from a village called **Ambila**. It records the purchase of 4 *kulyavāpas* of fallow land within the village of **Jaṅgōyikā**, at the rate of two *dīnāras* per *kulyavāpa*, by the **Vishayapati Chhatramaha**, and the transfer of the same property as gift to a **Brāhmaṇa**, to enable him to perform 'the Five Great Sacrifices'. The name of the donee ending in *svāmin* cannot be made out with certainty. He was an inhabitant of **Nanda-vīhī** and **Khaṭṭā-pūraṇa-agrahāra**, and belonged to the **Kāśyapa-gōtra** and the **Chhandōga** (*charaṇa* of the **Sāma-vēda**). The land was bounded on the south by the plot given away to **Gōrakshita** and on the

<sup>1</sup> It is marked as 'Nandpur' in the 1"-scale map of the Survey of India (Sheet No. 72 K : 3 and 7) published in 1925.

<sup>2</sup> Cf. e.g., Faridpur grant of Gōpachandra, *Ind. Ant.*, Vol. XXXIX, Pl. III (facing p. 204), l. 24.

<sup>3</sup> *Ante*, Vol. XXI, pp. 81-82.

<sup>4</sup> Similarly in the Baigrām copper-plate the letter *va* instead of *ba* occurs in *stamba* in line 5, while *ba* is correctly employed in *stamba* in line 11, in *bāhya* in lines 5 and 11, and in *kuṭumbin* in line 2.

west by the land known as Gōpālibhōga. In the present transaction, the *Vishayapati* Chhatramaha himself was the applicant and appeared before the *Adhikarapa* to secure the plot of land by means of a *tāmra-paṭṭa*. The matter was enquired into and reported on by the Record-keepers (*Pustapāla*) Pradyōtasinha and Bandhudāsa. The land was measured by the standard unit of 8×9 *nalas*, following the recognized cubit length of Darvvikarma, as in the Baigrām charter. The copper-plate is dated the 8th day of the bright half of Vaisākha, the year 169, which is referable to the Gupta era of 319 A.D. The date would thus correspond to the year 488 A.D.

I am unable to identify *Ambila* whence the charter was issued, or *Jaṅgōyikā*, the village in which the plot of land was situated. But the name 'Nanda-viṭhī' has perhaps survived in 'Nandapura' where the plate is said to have been discovered. That the document was drafted, engraved and issued from Bengal, or more precisely from North Bengal, follows not only from the nature of the script but also from the close agreement of its phraseology with that of Baigrām and other plates of this century discovered in North Bengal. Moreover, from the mention of 8×9 *nalas* and the standard cubit length of Darvvikarma, the conclusion becomes irresistible that the land that was so measured and given away must have also belonged to the same region, although the donee himself resided at Nandapura in the Monghyr District of Biḥār.

#### TEXT.<sup>1</sup>

##### Obverse.

- 1 Svasty=Amvi(mbi)la-grām-āgrahārāt\*=sa-viśvāsam=adhikarapām(ṇam) Jaṅgōyikā-grāmē Brāhmaṇ-ōttarān=samvyavahā-
- 2 ry-ādi-kuṭumvi(mbi)naḥ kuśalam=anuvārṇya bōdhayanti(tī) likhanti(tī) cha [i\*] Vijñāpayati naḥ vishayapati-Chhattramahaḥ
- 3 ichchhāmy=aham sva-puṇy-ābhividdhayē Nanda-vaiṭhēya-Khaṭṭapūrap-āgrahārika-Chchhāndōga-Kāśyapa-sa-gōttra-Brāhmaṇā-
- 4 ....svāminē pañcha-mahā-yajña-pravarttanāya khila-kshēttara-kulyavāpa-chatusṭayam kritv=ātisrasṭum [i\*]
- 5 Yushmad-vishayē cha samudaya-vā(bā)hy-ādy-astamva(mba)-khila-kshēttarāṇāḥ āśvad-ā-chandr-ārka-tāraka-bhōjyā[nā\*]-
- 6 m=akshaya-nīvyāḥ dvi-dinārikya-kulyavāpa-vikrayō=nuvṛttas=tad-arhatha mattō=shṭau dinārān=upa-
- 7 saṃgrīhya Jaṅgōyikā-grāmē khila-kshēttara-kulyavāpa-chatusṭayam=akshaya-nīvyā=tāmrapaṭṭēna dātum=itī [i\*]
- 8 Yataḥ Pustapāla-Pradyōtasinha(sinha)-Va(Ba)ndhudāsayōr=avadhāraṇay\* āvadhāritam=ast iha vishayē samudaya-
- 9 vā(bā)hy-ādy-astamva(mba)-khila-kshēttarāṇām=akiñchit-pratīkarāṇāḥ dvi-dinārikya-kulyavāpa-vikrayō=nuvṛttaḥ [i\*]
- 10 Evam-vidh-ōtpratīkara-khila-kshēttara-vikrayē cha na kaś-chid=rāj-ārttha-virōdhaḥ diya-mānē tu Paramabhaṭṭāraka-
- 11 pādānām dharmma-shaḍ-bhāg-āvāptis=tad=diyatām=ity-ētasnād=vishayapati-Chhattramahaḥ=ashṭau dinārān=upa-

<sup>1</sup> From the original.

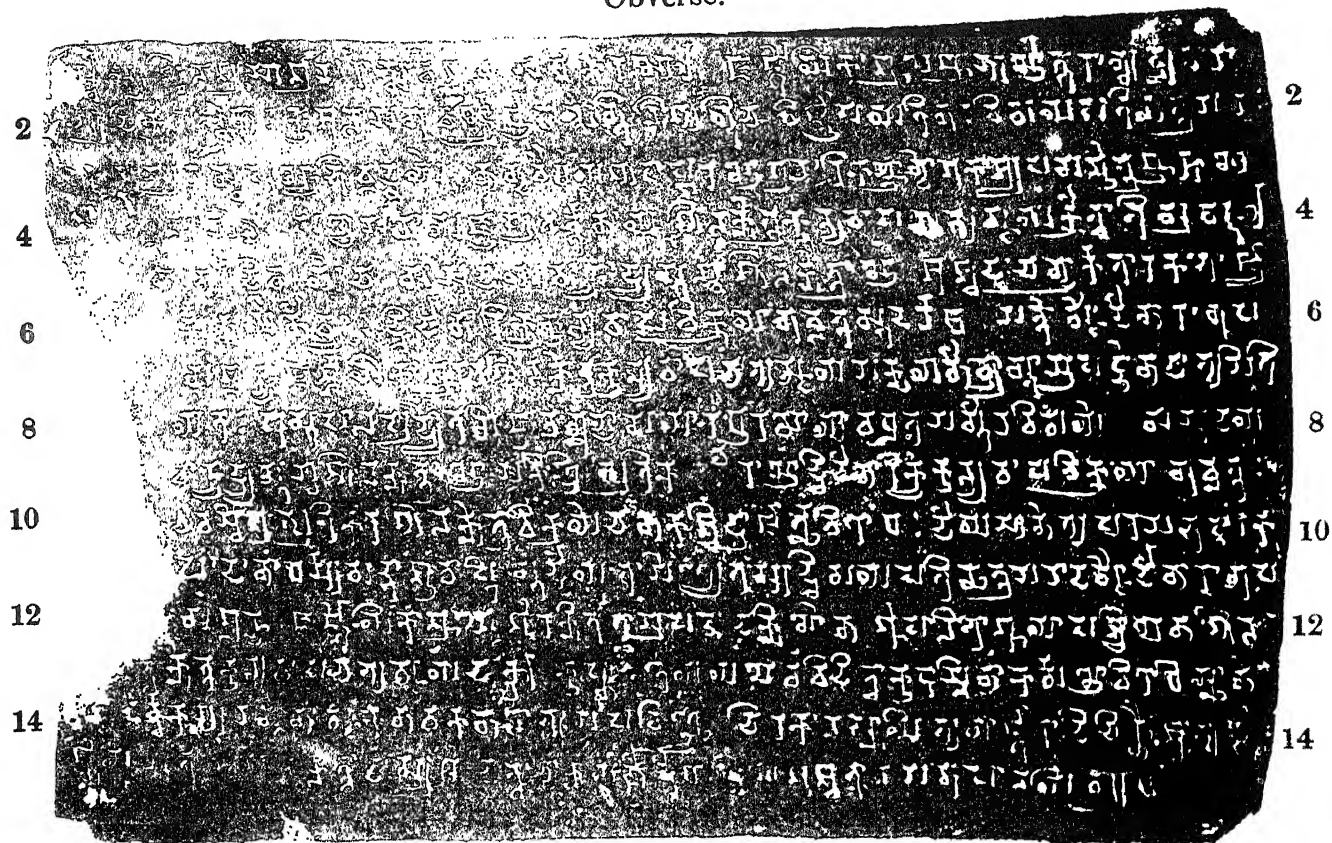
<sup>2</sup> [As in the Pāhārpur Plate one would expect here the mention of some officers like *Āyuktakas* who conveyed the necessary information to the Court. See p. 55 n. 1.—Ed.]

<sup>3</sup> The letter *va* in *-avadhāraṇay-* was at first omitted through inadvertence and later inserted below.

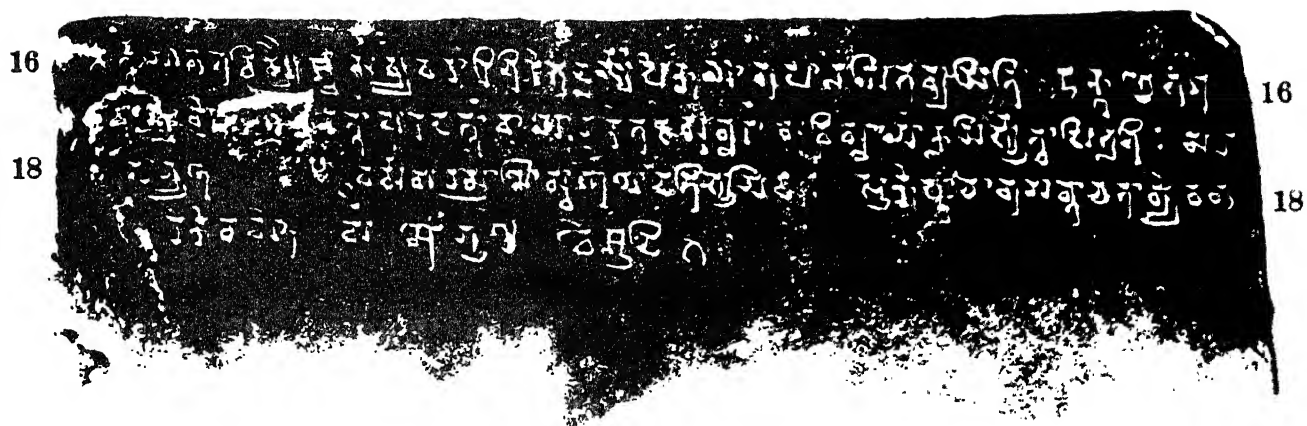


# NANDAPUR COPPER-PLATE OF THE GUPTA YEAR 169.

Obverse.



Reverse.







- 12 saṃgrihya **Jaṅgōyikā**-grāmē Gōrakshita-tāmrapaṭṭa-dakṣiṇēna Gōpālibhōgāyā paśchi-  
mēna khila-  
13 kshētra-kulyavāpa-chatusṭayaṃ dattam ku 4 [\*] Tē yūyam=ēvaṃ viditvā kuṭumvi-  
(mbi)nām karṣaṇ-āvirōdhi-sthānē  
14 Darvvikarmma-hastēn=āṣṭaka-navaka-nalābhyām=apaviñchhya chira-kāla-sthāyī-tush-  
āṅgār-ādi-chihnaiś=chaturddi-  
15 n-niyamita-saṃmānam kṛitvā dāsyatha datvā(ttā) ch=ākshaya-nīvi-dharmmēṇa śāsvat-  
kā-lam=anupālayishyatha

Reverse.

- 16 varttamāna-bhavishyais=cha saṃvyavahāribhir=ētaḍ-dharmm-āpēkshay=ānupālayitavyam=  
iti [\*] Uktañ=cha bhaga-  
17 [vatā Vyā]sē[na] [\*] Sva-dattām paradattām vā yō harēta vasundharām [\*] sa viśṭhā-  
yām kṛimir=bhūtvā pīṭribhiḥ saha  
18 pachyatē [\*] [Shasṭīm] varsha-sahasrāṇi svargē mōdati bhūmidaḥ [\*] ākshēptā ch=ānu-  
mantā cha tāny=ēva na-  
19 rakē vasēt [\*] **Sam 100 60 9 Vai śudi 8**

### TRANSLATION.

(Ll. 1-2) Hail ! From the (*royal*) grant (*agrahāra*) of **Ambila** village, our Head of the District (*Vishayapati*) **Chhattaramaha**<sup>1</sup>, with confidence<sup>2</sup> intimates, addresses in writing and informs the Court (*Adhikaraṇa*), as well as the Brāhmaṇas, the chief officers and others, and also the householders, at the village of **Jaṅgōyikā**, after having enquired about their well-being :

(Ll. 3-7) “ I wish to make over, for the sake of the increase of my religious merit, 4 *kulyavāpas* of fallow land, after (*it*) has been purchased, to the Brāhmaṇa . . . . . **svāmin**, an inhabitant of the *agrahāra* of **Khaṭāpūraṇa** in **Nanda-vīthī**,<sup>3</sup> belonging to the Kāśyapa-gōttra and the Chhāndōga-(*charaṇa* of the *Sāmaveda*), to enable him to perform the Five Great Sacrifices.<sup>4</sup> Now, in your District (*vishaya*) there is established the system of sale at the rate of two *dīnāras* per each *kulyavāpa* of fallow land, originally devoid of vegetation, which does not yield any revenue (*to the State*) and being under perpetual endowment (*akshaya-nīvi*)<sup>5</sup> can be enjoyed eternally, as long as the moon, the sun and the stars endure. So you should accept from me eight *dīnāras* and grant (*me*) by means of a copper-plate, for the sake of perpetual endowment, four *kulyavāpas* of fallow land in the village of **Jaṅgōyikā**.”

(Ll. 8-11) Whereas it has been ascertained on enquiry by the Record-keepers, Pradyōtasimha and Bandhudāsa, that there is established in this District the system of sale at the rate of two *dīnāras* per each *kulyavāpa* of fallow land, originally devoid of vegetation, which does not yield any revenue (*to the State*), and whereas there can be no loss of income to the Crown in such sale of revenue-free fallow land—rather in case of gift a sixth part of the religious merit would accrue to the King (*Paramabhāṭṭāraka-pāda*)<sup>6</sup>—now therefore let (*the land*) be granted.

<sup>1</sup> [See p. 54 n. 2. I should translate : ‘ From . . . Ambila . . . (the *Āyuktakas*) . . . intimate and write to (*bōdhayanti likhanti cha*) the Court that *Vishayapati* Chhattaramaha informs us . . . . .’ —Ed.]

<sup>2</sup> Cf. *sa-viśvāsam* in a Dāmōdarpur copper-plate ; *ante*, Vol. XV, p. 136, l. 2.

<sup>3</sup> The term *vīthī* is used in the sense of a part of a district or sub-division. Cf. Majumdar, *Inscriptions of Bengal*, Vol. III, p. 71.

<sup>4</sup> The five sacrificial rites are *bali*, *charu*, *vaiśvadeva*, *agnihōtra* and *atithi*.

<sup>5</sup> The expression *akshayanīvi* is used in l. 6 as well as in l. 7 in the fifth case, evidently as *kētau*. In the Bai-grām copper-plate, l. 17 it has the same case-ending in this sense.

<sup>6</sup> The reigning king is thus referred to also in other grants, *e.g.*, in Baigrām (l. 13), Dāmōdarpur, No. 5 (ll. 12-13, where the correct reading should be *dharmma-shaḍ-bhāg-āvāpti*), and in Faridpur grant of Dharmāditya (*Ind. Ant.*, Vol. XXXIX, p. 195, l. 13).

(Ll. 11-13) So having realized eight *dīnāras* from the Head of the District, *Chhattaramaha*, four *kūlyavāpas* of fallow land, *ku 4*, is being granted in the village of *Jaṅgōyikā*, (the land being bounded) on the south by (the plot granted by) a copper-plate charter to *Gōrakashita* and on the west by *Gōpālibhōga*.

(Ll. 13-16) Therefore having known this, you should give away (the plot) in a land that may not cause hindrance to cultivation of householders, after measuring (it) by (the standard unit of)  $8 \times 9$  reeds, according to the cubit length of *Darvvikarmma*, and also after demarcating the area in four directions by permanent marks of chaff, charcoal, etc.

(Ll. 15-16) And having made over you should still maintain (it) for ever, under the operation of the principle of perpetual endowment (*akṣhaya-nīti*). Likewise, it should be maintained, out of regard for piety, by the present and future administrative officers as well. And so says Lord Vyāsa. (Here follow two imprecatory verses.)

(L. 19) The year 169, the 8th day of the bright half of *Vaiśākha*.

#### No. 9.—SRUNGAVARAPUKOTA PLATES OF ANANTAVARMAN, KING OF KALINGA.

BY PROF. R. C. MAJUMDAR, M.A., PH.D., DACCA.

This is a set of three copper-plates, measuring  $8\frac{1}{2}$  inches in length and 2 inches in breadth. The right half of the third plate is broken and missing. The outer faces of the first and third plates are blank, while the second plate bears writing on both the sides. The plates are strung on a ring, the ends of which are soldered to a circular seal bearing in relief the figure of a conch with some indistinct emblem inside it.

The plates were discovered at the village of *Srungavarapukōṭa*, in the district of *Vizagapatam* (Madras). The cultivator who found them was under the impression that the metal was gold. So he broke the third plate, and had one piece melted by a goldsmith who, of course, declared it to be made of copper. Thus the remaining plates were left intact and secured by Dr. C. Narayana Rao, M.A., Ph.D. He gave them to Mr. M. Narasimham, who sold them to the *Madras Museum* where the plates are now preserved.

Mr. M. Narasimham edited the inscription in the *Journal of the Andhra Historical Research Society* (Vol. VIII, pp. 153-160), with Photo-prints of the plates. Unfortunately, his reading contains several errors, and many of his introductory remarks are either palpably wrong or open to serious objections.

I re-edit the inscription from ink-impressions kindly supplied by Dr. N. P. Chakravarti, the Government Epigraphist for India.

The alphabet is of an early southern type. It is undoubtedly earlier than the early *Gāḍga* records, e.g., those of *Hastivarman*<sup>1</sup> and *Indravarman*,<sup>2</sup> dated respectively in the years 80 and 87 of the era used by the family. It shows great resemblance to the alphabet of the *Kōmarti* plates of *Chandavarman*.<sup>3</sup> Dr. Hultsch, who edited this inscription, observed that its alphabet resembled that of the *Kollēru* plates of the *Sālaṅkāyana* King *Vijayanandivarman*. Since then the *Pedavegi* grant<sup>4</sup> of this king has given us an approximate idea of his date. He was the great-

<sup>1</sup> Above, Vol. XVII, pp. 332 ff.

<sup>2</sup> Above, Vol. III, pp. 128 ff.

<sup>3</sup> Above, Vol. IV, pp. 142 ff.

<sup>4</sup> *J. A. H. R. S.*, Vol. I, pp. 92 ff.

grandson of Hastivarman, who must almost certainly be identified with the king of Vēṅgī defeated by Samudragupta. The reign of Vijayanandivarman thus falls in the fifth century A. D.

The present record is dated only in the regnal year, but so far as we can judge from palaeography alone, it would, I think, be safe to presume that the present plates belong to the century 450-550 A.D.

The language is Sanskrit. With the exception of the three well-known imprecatory verses (ll. 16-19) the inscription is written in prose.

As regards orthography, the following points may be noted. Separate signs are used for *b* and *v*. Consonants are doubled after *r* with a few exceptions, viz., -*chandrārka* (l. 10), -*ājñair= bhava*° (l. 11), °*bhir=vr̥ttam* (l. 14) and *rājarshi* (l. 13). Consonants *k*, *m* and *t*, followed by *r*, are also doubled, and *dh* is doubled before *y*. *Anusvāra* is used for palatal *ñ* in *prabhañjana* (l. 4), the *anusvāra* sign being wrongly placed above *j*. Both *jihvāmūliya* and *upadhmānīya* are used. The final *t* and *m* are indicated by small-sized letters (*m* in l. 12, *t* in l. 19).

The inscription records the grant of the village of **Kiṇḍēppa** in **Tēllavalli-vishaya** as an *agrahūra* to the Brāhmaṇa **Māṭṛīśarman**, by the king of **Kaliṅga**, **Mahārāja Anantavarman**, son of **Mahārāja Prabhañjanavarman**, and the grandson of **Mahārāja Guṇavarman**, lord of **Dēvarāshṭra**. The grant was issued from the victorious city of **Pisṭapura**.

King Anantavarman is also known to us from the Siripuram copper-plate grant.<sup>1</sup> It was issued by Anantavarman, lord of Kaliṅga, from the victorious city of Dēvapura. It gives the name of the king's father as Prabhañjanavarman, evidently a mistake for Prābhañjanavarman, and that of his grandfather as Guṇavarman. There is no mention, however, of the last named king being lord of Dēvarāshṭra.

There can, of course, be no doubt about the identity of the donors of the two grants. Still, it may be remarked in passing that the phraseology of the two grants shows no close resemblance, and that they were issued from different places. This point is noteworthy as, very often, arguments for and against the identity or close association of two kings are based on such considerations.

**Dēvarāshṭra**, over which king Guṇavarman ruled, must be the kingdom of the same name which was conquered by Samudragupta. Formerly this was identified with Mahārāshṭra. But G. Jouveau-Dubreuil proved, with the help of the Kāsimkōṭa plates, that **Elamañchi-Kaliṅgadēśa** formed part of Dēvarāshṭra.<sup>2</sup> Elamañchi-Kaliṅgadēśa was taken to mean "the Kaliṅga country of which Elamañchi (the modern Yellamanchili) was the chief town"; and hence Dēvarāshṭra was located in the Vizagapatam District. This view is supported by the present grant, inasmuch as it seems to show that Pisṭapura was included within the kingdom of Dēvarāshṭra. It is, no doubt, possible to take the view that Dēvarāshṭra, over which Guṇavarman ruled, did not originally include Pisṭapura which was subsequently acquired by Anantavarman; but, even then, we must regard the two as neighbouring localities.

In any case, it appears to be reasonably certain, that Anantavarman ruled over both Pisṭapura and Dēvarāshṭra which were two separate kingdoms in the time of Samudragupta. Of the two 'Victorious Cities' from which he issued the grants, Pisṭapura is, no doubt, the same as

<sup>1</sup> It was edited by Mr. M. Narasimham in the Telugu Journal *Bhārati* (September, 1931) which is not accessible to me. A short account of its contents is given in his article on the present grant (*J. A. H. R. S.*, Vol. VIII, p. 153). The Government Epigraphist has, at my request, very kindly placed at my disposal an excellent ink-impression of the Siripuram plates. My remarks are based on the original reading of these plates.

<sup>2</sup> *Ancient History of the Deccan*, p. 60.

Pithāpuram in the Godāvarī District. The other, Dēvapura, from the close resemblance in name, may be regarded as the capital of Dēvarāshṭra, but of this there is no definite evidence as yet.

Of the kings who ruled in Kalinga during the interval between the invasion of Samudragupta and the rise of the Gāṅga dynasty, only the names of Chaiḍavarman,<sup>1</sup> Uṃavarman,<sup>2</sup> Nanda-Prabhañjanavarman,<sup>3</sup> Śaktivarman<sup>4</sup> and Viśākhavarman<sup>5</sup> were hitherto known from inscriptions. The present grant adds the names of three new kings belonging to a dynasty, viz., Guṇavarman, Prabhañjanavarman and Anantavarman.

We cannot definitely postulate any relationship between this dynasty and the kings previously known, although they all probably flourished between 400 and 550 A. D. But, in view of the very little knowledge we possess of the history of Kalinga during this period, two suggestions are made below in the hope that they may be of some use for future research in this direction.

As regards the king Nanda-Prabhañjanavarman, it has been suggested by Mr. D. C. Sarkar, that the name probably signifies "Prabhañjanavarman of the Nanda family."<sup>6</sup> If this view were accepted, this Prabhañjanavarman might be tentatively identified with the father of Anantavarman. It may, however, be pointed out that no other ruler of Kalinga styles himself as belonging to the Nanda family.

Some association may also be inferred between Anantavarman and Śaktivarman. Both issued their plates from the victorious city of Piśṭapura, and both had Varman as their name-endings. Further, Śaktivarman is called 'Vāsishṭhīputra', while in the present grant, Anantavarman's father is described as 'moon in the Vāsishṭha family'.

As to the time of King Anantavarman, I have already expressed above my view that the grant is to be placed, on palæographical grounds, during the period between 450 and 550 A. D. The date, most probably a regnal year, was mentioned at the end of line 19, but unfortunately this portion is missing, as noted above.

Mr. M. Narasimham has referred King Anantavarman to the first century A. D.<sup>7</sup> He bases this conclusion on the following expression in the Siripuram grant : *aṣṭāśakasaṃkhyabhya*. . . . *mahāśvayujē savva(mva)tsarē*. He interprets it as 'the eighth year of the Śaka era, in the year of Mahāśvayuja', He ignores, however, the fact that '*aṣṭāśaka-saṃkhyabhya*', obviously a mistake for '*saṃkhyēbhyaḥ*', cannot be taken as either qualifying the word *savvatsarē*, or as an independent word expressing date. I believe, the word qualifies the preceding word '*brāhmaṇēbhyaḥ*' and denotes the number of *Brāhmaṇas* to whom the grant is made. I must confess, however, that I am unable to explain the word, beyond merely suggesting that it might stand for 18, 28 or 88.

In any case, whatever may be the interpretation of the word, the king Anantavarman can never be referred to the first century A. D., as the alphabet of the inscription is too late for that.

<sup>1</sup> Kōmarti pl.; above, Vol. IV, pp. 144 ff.

<sup>2</sup> Brihatprōshthā grant; above, Vol. XII, pp. 4 ff. Tekkali pl.; J. A. H. R. S., Vol. VI, pp. 53-4. King Uṃavarman mentioned in these two plates may be the same or different persons.

<sup>3</sup> Ind. Ant., Vol. XIII, pp. 48 ff.

<sup>4</sup> Rāgōlu pl.; above, Vol. XII, pp. 1 ff.

<sup>5</sup> Above, Vol. XXI, pp. 23 ff.

<sup>6</sup> Journal of the Department of Letters (published by the Calcutta University), Vol. XXVI, p. 66, f. n. 2.

<sup>7</sup> [It may be noted that while Prabhañjanavarman and his father Guṇavarman are described as 'Moon in the Vāsishṭha family', i.e., belonging to the Vāsishṭha-gōtra, Śaktivarman bears the metronymic Vāsishṭhīputra, which indicates that probably the last mentioned belonged to a family different from that of the two former rulers.—Ed.]

J. A. H. R. S., Vol. VIII, p. 158.

period. It may be further pointed out that *ashṭāśśaka* is not a correct grammatical form for denoting 'the eighth Śaka year', and that no king of Kalinga was likely to use the era, under that express name, in the eighth year of its foundation.

As to the localities mentioned in the inscription, *Pishtapura* and *Dēvarāshṭra* have already been dealt with. The village *Kiṇḍēppa*, the object of the grant, was situated in the *Tēllavalli-vishaya*. Neither of these can be identified with certainty. Mr M. Narasimham says that the river called 'Tel' in the *Zamindari* of Jeypore used to be called the 'Telivāhi' in early times. He then argues that "the modern Jayapore (sic) must have been called Tēllavalli (sic) vishaya on account of the river Telivāhi which flows across it."<sup>1</sup> This cannot, however, be regarded as a satisfactory argument.

About fourteen or fifteen miles to the south-west of Srungavarapukōṭa, where the plates were found, there is a village called Tella-gamudy ( $82^{\circ}58' \times 17^{\circ}58'$ ) and near it, another village, called *Koṇḍapālem*. The former is situated at the crossing of two roads, and on the bank of a rivulet, thus indicating an important site. I venture to suggest that Tella-gamudy may be identified with the *Tēllavalli-vishaya* of the grant. But as there are several villages of the name of *Koṇḍapālem* in the neighbourhood of Srungavarapukōṭa it is not certain which of these is referred to in the inscription as the *Kiṇḍēppa-grāma*. Probably the latter has to be identified with *Koṇḍapālem* near Tella-gamudy.

The donee is styled *Achaṇṭapura-bhōgika*. I have translated it as 'resident of Achaṇṭapura', taking the term '*bhōga*' as a territorial division. I am unable to identify this place.

In the inscriptions of the *Śailōdbhava*, the *Parivrājaka* and the *Uchchakalpa* kings, the term '*bhōgika*' is used as a technical official title, possibly connected, according to Fleet,<sup>2</sup> with the territorial division called *bhōga*. But the term is used only with reference to the fathers and grandfathers of persons who wrote the charters.<sup>3</sup> In the case of the records of the *Gāṅga* dynasty we have, as the engravers of their charters, (1) *Āditya-Mañchin*, also called *Āditya-Bhōgika*, and his son (2) *Khaṇḍichandra*, also called *Khaṇḍichandra-Bhōgika*.<sup>4</sup> In all these cases, the term *bhōgika* must be taken as an official title, probably the chief of a *bhōga*, and whatever may be the particular duties of this official, the writing and engraving of charters were most probably included in them. But there is no doubt that the office carried dignity and prestige with it; for, in the records of the *Parivrājaka* and *Uchchakalpa* kings, even high officials like *Mahāsāmdhivigrahika* performed the same office, and described their fathers and grandfathers as *bhōgika*. In Sanskrit Dictionaries, the term *bhōgika* is explained as 'groom, horse-keeper'. The term has also been regarded as equivalent to Telugu *Bhōi*, a palankeen-bearer.<sup>5</sup>

None of the above meanings of *bhōgika* is suitable in the present case. We cannot think of the donee *Māṭṛīśarman* who was a *Brāhmaṇa*, possibly following scholarly pursuits, either as a regular official, or following such menial occupations as those of a groom or a palankeen-bearer. We have, therefore, to take *Achaṇṭapura-bhōga* as the name of a territorial unit, and regard *Māṭṛīśarman* as a resident of the same.

<sup>1</sup> *J. A. H. R. S.*, Vol. VIII, p. 157.

<sup>2</sup> Fleet, *C. I. I.*, Vol. III, p. 100, f. n. 2.

<sup>3</sup> *Ibid.*, pp. 100, 105, 109, 120, 124, 129, 134; above, Vol. III, p. 46; *J. B. O. R. S.*, Vol. XVI, p. 182.

<sup>4</sup> Above, Vol. XVIII, p. 308.

<sup>5</sup> *Ibid.*, f. n. 8.



## TEXT:

## First Plate.

- 1 Ōm<sup>1</sup> Svasti[|\*]Vijaya-**Pishṭapur**-ādhishṭhānān=mahī-maṇḍala-vyāpi-ārad-ēndu-kara-nirmma-  
la-guṇasya  
2 **Dēvarāshṭr**-ādhipatēr=anēka-samara-saṅghaṭṭa-vijay-ādhigata-yaśasō Mahārāja-śrī-Gu-  
3 **ṇavarmmaṇaḥ** parama-pautraḥ śakti-ttray-ōpanata-rājya-sampadō Vāsiṣṭha-kula-chand-  
rama-  
4 saḥ śrī-Mahārāja-**Prabhajamna**<sup>2</sup>**varmmaṇaḥ** priya-puttras=sva-bala-vikkrān<sup>3</sup>-ōpārjita-  
bhūr=nna-  
5 ya-vinaya-sattva-sampann-ādhigata-yaśā dēva-dvijāti-guru-jan-ānuddhyāna-sam-

## Second Plate ; First Side.

- 6 varddhita-mahimā parama-māhēśvarō mātā-pitṛi-pād-ānuddhyātāḥ **Kaliṅg-ādhipatiś-**  
śrī-  
7 Mahārāj-**Anantāvarmma**<sup>4</sup> **Tēllavalli**-vishayō **Kiṇḍōppa**<sup>5</sup>-grāmō sarva-samavētān-kuṭu-  
8 mbināḥ samājñāpayaty=asti ēsha grāmō=smābhir=Uttārāyaṇē<sup>6</sup>=smat-puny-ābhivṛiddha-  
9 yē ētasmai Kauśika-sa-gōttrāya Taittiriya<sup>7</sup>-sa-bramhachāriṇē<sup>8</sup> **Achaṇṭapura**<sup>9</sup>-bhōgi-  
10 ka-**Mātrīśarmmaṇō** ā-chandr-ārka-tāraka-pratishṭham=agrahāraḥ kṛtvā sarva-kara-  
bharaḥ

## Second Plate ; Second Side.

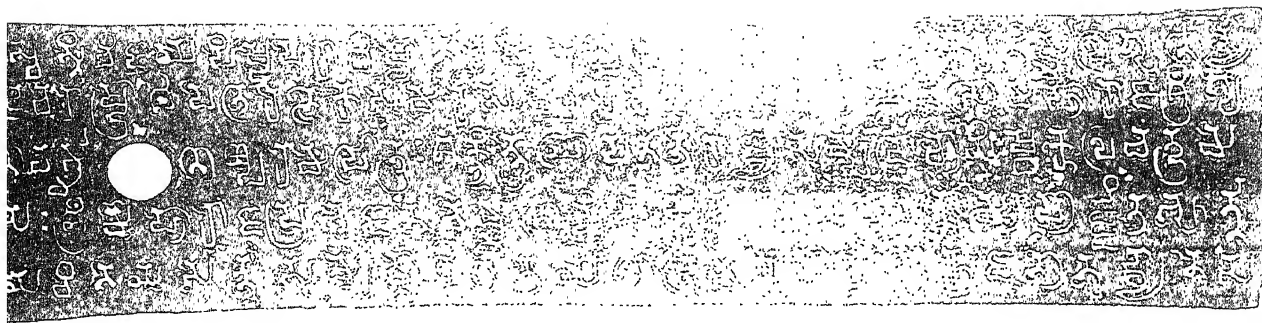
- 11 pariḥṛitya sampradattas=tad=ēvam=avadhṛit-ājñair=bhavadbhis-tad-ājñ-ānuvidhāyibhi-  
ḥ pratyaha-  
12 m=upasthātavyam[|\*] Brāhmaṇēna ch=ātmanō=grahāraḥ putra-pauttrikam=upabhuḥyamā-  
13 nō na kaiś-chid=vallabha-durllabhair=upahantavyaḥ[|\*] Āgāmibhir=api rājarahi-  
14 bhir=vṛittam=anupālayadbhir=yyath=āśya dharmma-prasavasy=āvicchbhēdēna pravṛi-  
15 ttir=bhbhavati<sup>10</sup> tath=ānushṭhēyaḥ ēvañ =cha sati tatra tēshām=api dharmma-ōp-ābhīsamba-

## Third Plate ; First Side.

- 16 ndhas=smariyatē || Bahubhir=vvasudhā dattā bahubhi [ś=ch=ānupālītā | yasya yasya yadā  
bhūmis=ta.\* ]  
17 sya tasya tadā phalaḥ [|\*] Sva-dattām=para-dattām vā yatnā[d-raksha Yudhisṭhira ;  
mahīm mahīmatām śrēṣṭha dānā.\*]

<sup>1</sup> Expressed by a symbol.<sup>2</sup> Read *Prabhajana*.<sup>3</sup> Read *vikkrām*.<sup>4</sup> Read *Ananta*.<sup>5</sup> N. reads *Kiṇḍōppa*,—but the right vertical stroke is a regular part of the letter p (N. denotes Mr. Narasimham).<sup>6</sup> Read *Uttārāyaṇē*.<sup>7</sup> Read *Taittiriya*.<sup>8</sup> Read *an-brahma*.<sup>9</sup> N. reads *Achaṇṭapura*.<sup>10</sup> Read *bhbhavati*.

SRUNGAVARAPUKOTA PLATES OF ANANTAVARMAN, KING OF KALINGA.



2

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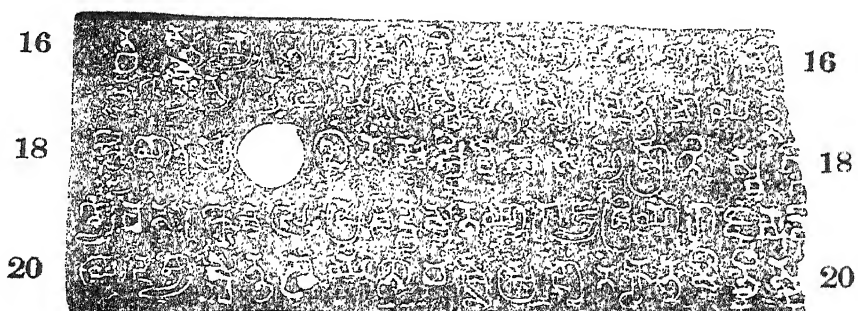
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- 18 ch=chhrēyō=nupālanam(m) [||\*] Shasṭim varsha-sahasrāṇi svarggē [mōdati bhūmidah |  
ākshēptā ch=ānumantā cha tā \*]-
- 19 ny=ēva narakē vasēt [||\*] Pravarddhamānayā rājya-śriyā rājava . . . . . [tra\*]
- 20 yōdaśyām=Uttarāyaṇē dharmma-pradānam kṛitam=iti bhū<sup>1</sup> . . . . .

## TRANSLATION.

Ōm. Hail ! From his residence in the victorious city of **Pisṭapura**, the glorious **Mahārāja Anantavarman**,—who is the lord of **Kalinga** ; who adores the feet of (*his*) mother and father ; who is the devout worshipper of Mahēśvara ; whose greatness has been enhanced by affectionate solicitude for the gods, the twice-born, and the elders ; who has acquired fame by reason of his being endowed with wisdom, modesty, and virtue ; who has acquired the earth by his own strength and valour ;

who is the dear son of the glorious **Mahārāja Prabhañjanavarman**, the moon of the Vāsishṭha family, who (*Prabhañjanavarman*) brought about the prosperity of the kingdom by the three elements<sup>2</sup> of regal power ;

who is the most excellent grandson of the glorious **Mahārāja Guṇavarman**, who<sup>3</sup> acquired fame by victories in many stubbornly fought battles, who <sup>3</sup> was the lord of **Dēvarāshṭra**, and whose<sup>3</sup> spotless virtues, like the rays of autumn moon, pervaded the whole world :—

commands<sup>4</sup> (*as follows*) all the ryots present at the village of **Kiṇḍēppa** in the district (*vishaya*) of **Tēllavalli** : this village has been granted by us, during summer solstice, for the sake of increasing our religious merit, to this **Māṭṛīśarman**,—a member of the Kausika *gōtra*, a student of the Taittirīya (*śākhā*), and a resident of **Achaṇṭapura-bhōga**—after having made (*it*) an *agrahāra*, which is to last as long as the moon, the sun, and the stars, and exempting (*it*) from all burdens of taxation.

Having understood this command you should, every day, act in accordance with it. The **Brāhmaṇa**, enjoying his own *agrahāra* in hereditary succession (*lit. through sons and grandsons*) should not be hindered in any way, by any officer (*however*) eminent.<sup>5</sup>

The future royal ascetics, following the traditional usage, should pursue that (*course*) which would lead to continuous progress (or practice) of this act of virtue. This being so, the association of these (*succeeding kings*) also with religious merit in this matter is mentioned in the *Smṛitis*.

[Three customary verses follow.]

By the increasing majesty . . . . .

On the thirteenth (*tithi*), during the summer solstice, this religious gift is made.

<sup>1</sup> N. reads 'bha'. The *u-kāra*-like sign may really be part of the next letter.

<sup>2</sup> There are three elements of royal power (*śakti*), viz., (1) *prabhuśakti*, i.e., the majesty or pre-eminent position of the king himself ; (2) *mantraśakti*, i.e., the power of good counsel, and (3) *utsāhasakti*, i.e., the power of energy.

<sup>3</sup> Refers to Guṇavarman.

<sup>4</sup> Refers to Anantavarman.

<sup>5</sup> The original expression is '*Vallabha-durllabha*.' The first word means 'Overseer, Superintendent, or herdsman', and probably stands for royal officials in general. I am unable to suggest any definite meaning for *durllabha*. One of its meanings given in the lexicon, is 'eminent or extraordinary,' and it may be regarded as an adjective of *Vallabha* (*Mayūra-vyamsakṭdivat*). Or possibly, from its association with *Vallabha*, it may also have to be taken in the sense of an Official, though the term in this sense is not known from any other source.

## No. 10.—NARASINGAPALLI PLATES OF HASTIVARMAN; THE YEAR 79.

By PROF. R. C. MAJUMDAR, M.A., Ph.D., DACCA.

This is a set of three copper-plates, measuring  $6\frac{1}{2}$  inches in length and  $2\frac{1}{2}$  inches in breadth. The outer face of the first plate has been left blank while the two other plates bear writing on both the sides. The writing is distinct and in good preservation. The plates are strung on a ring, the ends of which are soldered to the bottom of a circular seal showing indistinctly a couchant bull, facing right.

The plates were discovered in a field in the village of **Narasingapalli**, Chinnole taluk, Ganjam District, by one Suran Nayudu, while digging earth. He gave it to Mr. Byri Appalaswami Nayudu, from whom it was obtained by Mr. M. S. Sarma and sold to the Madras Museum. The inscription has been published in the Telugu Journal *Bhārati*, Vol. XI (September, 1934), pp. 461 ff., which is not accessible to me. I edit the inscription from an excellent ink-impression supplied by the Government Epigraphist for India.

The alphabet is of an early southern type and closely resembles that of the Utlām plates of the same king and the copper-plate grants of Indravarman II. This is only what could be expected, for Vinayachandra, who wrote the present plates, is also the writer of all the plates of the Kalinga kings **Hastivarman** and **Indravarman II**, viz. :—(1) Utlām plates of **Hastivarman**;<sup>1</sup> (2) Achyutapuram plates of **Indravarman II**;<sup>2</sup> (3) Santabommali plates of **Indravarman II**;<sup>3</sup> and (4) Parlā-kimēḍi plates of **Indravarman II**.<sup>4</sup>

If we compare the alphabet of our grant with that of the Jirjingi grant of **Indravarman I**,<sup>5</sup> dated in the year 39, we find that the latter belongs to a distinctly earlier class, and indeed the difference appears to be far greater than would be warranted by the interval of 40 years between the two. Attention may be specially drawn to the forms of *kh*, *g*, *n*, *ṇ*, *bh*, *m*, *v* and *ḥ*.<sup>6</sup>

The final form of *m* occurs at the end of the inscription, while it is replaced by *anuvāra* in *phalaṁ* (l. 23), *nupālanaṁ* (l. 24), and *dvādaśyām* (l. 27). The two numerical symbols 70 and 9 are used in the date (l. 27).

The language is Sanskrit, and with the exception of five verses, the inscription is written in prose. The influence of Prākṛit may be traced in the form *ḍkūṇāṭi* (l. 27). As regards orthography, *anuvāra* is represented by guttural *ṇ* in *Rājasiṅhasya* (l. 28) and *saṅghatēḥ* (for *saṁghatēḥ*, l. 29), while dental *n* is represented by *anuvāra* in *gītām* (l. 21). Consonants are doubled after *r*, with the exception of *sh* in *varsha* (l. 25), and *dh* is doubled before *y* in *anuddhyāta* (l. 8). Separate signs are used for *b* and *v*.

The inscription records the grant of a piece of land for defraying the expenses of the worship of god Nārāyaṇa and repairing his temples. The land included four *nivēḍanas* (which means houses or probably sites for the same) and was situated in the village **Rōhapaki** in the district of **Varāhavartani**. **Mahārāja Hastivarman** of Kalinga, who makes the grant, belongs to the **Gāṅga** family. As noted above, this king is already known to us from the Utlām plates, dated in the year 80.<sup>7</sup> The present grant is dated in the year 79, and is thus earlier of the two. Except

<sup>1</sup> Above, Vol. XVII, p. 330.<sup>2</sup> Above, Vol. III, p. 128.<sup>3</sup> J. A. H. R. S., Vol. IV, p. 21.<sup>4</sup> Ind. Ant., Vol. XVI, p. 134.<sup>5</sup> J. A. H. R. S., Vol. III, p. 49.<sup>6</sup> The difference is, no doubt, partly the result of difference in the style of writing, but as the two records belong to the same locality, we may assume, with a tolerable degree of certainty, on the basis of the palaeographic examination alone, that the Jirjingi grant is earlier than the present one.<sup>7</sup> Above, Vol. XVII, p. 330.

the Jirjīngi grant of Indravarman I, dated in the year 39, this is the earliest copper-plate grant of the *Gāṅga* family so far discovered.<sup>1</sup>

The introductory portion of this grant agrees word for word with that of the Urlām plates, save that in the latter the word *sukha* is added after the word *sarvvarttu* in line i. As is well known, this long phraseology became stereotyped in the grants of the family, and, with some additions and alterations, continued for nearly five hundred years. The corresponding phraseology of the Jirjīngi grant is, however, quite different. The present grant is, therefore, the earliest document where we can trace the stereotyped phraseology of the *Gāṅga* records. The five verses of the Urlām plates also occur in this grant.

The inscription is dated in the year 79. The exact equivalence of this date depends upon the determination of the epoch of the *Gāṅga* era to which it is presumably to be referred. As is well known, scholars differ widely on this point. This subject is too vast and complicated to be dealt with here. I may note, however, that whereas some earlier writers like Sewell<sup>2</sup> and R. D. Banerji<sup>3</sup> placed the initial date of the era, respectively in the ninth and eighth century A.D., Mr. G. Ramdas<sup>4</sup> pushes it back to the fourth century A.D. Dr. Fleet,<sup>5</sup> who first dealt with the subject, was of opinion that the two extreme dates for the epoch of the *Gāṅga* era were A.D. 481 and 634. He based his views partly on palæographic and partly on historical grounds. The latter have now lost much of their force, but I believe his view still holds good on palæographic grounds. The present grant may be regarded on palæographic grounds as somewhat later than that of Anantavarman which I have edited above. I have there shown my grounds for referring the latter to the century 450-550 A.D. The present grant may, therefore, be referred to the period 550-650 A.D. The epoch of the *Gāṅga* era would accordingly fall between 470-570 A.D.

This is in accord with the latest theory on the subject, viz., that of Prof. R. Subba Rao,<sup>6</sup> who is the first to work on the subject with the help of some positive data. He fixes the epoch of the era at A.D. 494.<sup>7</sup> Although one may differ from him in some of his arguments and conclusions, and may not be inclined to be dogmatic about the particular year A.D. 494, I think, the data presented by him would reasonably lead to the hypothesis that the epoch of the *Gāṅga* era lies between 494 and 560 A.D., i.e., roughly speaking, about the first half of the sixth century A.D.<sup>8</sup> Hastivarman may thus be regarded as flourishing towards the end of the sixth or the first half of the seventh century A.D.

No new information of Hastivarman's reign is furnished by this record. As in the Urlām plates, two of his *birudas* or epithets, viz., *Rājasinhha* and *Rapabhīta* are mentioned in the present grant. As regards the last, Dr. Hultzsch has already drawn attention to its peculiar

<sup>1</sup> I leave out of account the Tirlingi grant, dated 28 (*J. A. H. R. S.*, Vol. III, p. 54), for the reading of the date appears to me to be very doubtful. The writer of this grant is also Vinayachandra, son of Bhānuchandra. So if the year of the Tirlingi plate belongs to the same era to which those of Hastivarman and Indravarman II are to be referred, we have to presume that Vinayachandra was in active service from the year 28, or some time previous to it, to the year 91 (date of Parā-kimēdi plates of Indravarman II), or some time posterior to it. In other words, he held the office for nearly sixty-five to seventy years. This appears to be highly improbable.

<sup>2</sup> *The Historical Inscriptions of Southern India*, edited by Dr. S. K. Aiyangar, p. 357.

<sup>3</sup> *History of Orissa*, Vol. I, p. 239.

<sup>4</sup> *J. B. O. R. S.*, Vol. IX, pp. 398 ff.

<sup>5</sup> *Ind. Ant.*, Vol. XVI, p. 133.

<sup>6</sup> *J. A. H. R. S.*, Vol. V, pp. 272-4.

<sup>7</sup> Mr. J. C. Ghosh suggested that it should more properly be A.D. 490; *Ind. Ant.*, 1932, p. 237. See also Bhandarkar's *List*, p. 201, note 1.

<sup>8</sup> I shall discuss the question more fully in a separate article.



character and the fact that it occurs as a name of a member of the Śailōdbhava family.<sup>1</sup> I may add that several other members of the same family bear similar names, viz., Yaśōbhīta (or A-yaśo-bhīta) and Sainyabhīta.<sup>2</sup>

So far as is at present known, such names do not occur elsewhere. Hastivarman's rule in Kalinga falls during the period when the Śailōdbhava family was ruling in Kōṅgōda immediately to its north. The assumption of such a peculiar title by Hastivarman may not be totally unrelated to the rule of Śailōdbhava family, though we have no definite information as to any relation between the two.

The present grant of Hastivarman is a *dev-āgrahāra*, i.e., a free-hold created, not for the benefit of an individual person, but for the regular worship of god Nārāyaṇa and the repairs of his temples.<sup>3</sup> We have a similar example in the Santabommali plates of Indravarman II<sup>4</sup> which repeat the exact phraseology of this inscription denoting the object of the grant.

As noted below, the three epithets of god Nārāyaṇa (ll. 12-13) occur in a single verse of *KAH-dāsa's Raghuvamśa* (canto X, verse 21), and it is not unreasonable to presume that the composer of the record was acquainted with that work. Of far greater interest, from the historical point of view, is the designation of the god, viz., *Rapabhitōdaya* (l. 13). There can be hardly any doubt, that this was derived from the king's own *biruda*, *Rapabhīta*. It thus furnishes an example, well known in India and Indian Colonies in the Far East, of designating (the image of) a god after the king who set it up.<sup>5</sup>

The king made this grant presumably at the request, or on the recommendation, of *Buddha-mañchi-Bhōgika* (l. 16). The word *pratibōdhita* (l. 17), used in this connection, literally means 'to awaken, to inform, to entrust, etc.', but, considering the context, it is clear that 'to request' or 'to recommend' would convey the real sense.<sup>6</sup>

As to *Buddha-mañchi-Bhōgika*, there is no doubt that *Buddha-mañchin* was the name of a person who held the office of a 'Bhōgika'. The different meanings of the term 'Bhōgika' have been discussed by me while editing the Srungavarapukōṭa grant of Anantavarman (above, p. 59). For an example of personal name of this type I may refer to *Āditya-mañchin*, the writer of the Chicacole plates<sup>7</sup>, and the son of Vinayachandra who wrote the present grant. It is interesting to note that this *Āditya-mañchin* is referred to as *Āditya-Bhōgika* in the Purle plates.<sup>8</sup> This alteration of titles led Dr. Hultzsch to remark that like 'Bhōgika', *Mañchin* is perhaps an equivalent of the Telugu *Bhōi*, 'a palankeen-bearer'. The presence of both the words in the name of *Buddha-mañchi-Bhōgika* disproves this assertion. Besides, the sense 'palankeen-bearer' can hardly be applied to either *Āditya*, or *Buddha-mañchin*. I have shown that the duties of the official called *Bhōgika* included writing or engraving of royal charters. In the present instance the term might mean the chief of the territorial unit called *bhōga*.<sup>9</sup> In that case it would be the duty of this officer to suggest to the king the grant of land for the maintenance of a temple of

<sup>1</sup> Above, Vol. XVIII, p. 331.

<sup>2</sup> For the Śailōdbhava Inscriptions, cf. Bandarkar's *List*, Nos. 1672-6.

<sup>3</sup> The phrase *khaṇḍa-sphuṭa-bhagna-ghaṭana* occurs in the Madras Museum plates of Vajrahasta; above, Vol. IX, p. 98.

<sup>4</sup> *J. A. H. R. S.*, Vol. IV, p. 21.

<sup>5</sup> Cf. my book *Ancient Indian Colonies in the Far East*, Vol. I. *Champā*, pp. 184-6.

<sup>6</sup> Cf. *Ind. Ant.*, Vol. XVI, p. 132, f. n. 3.

<sup>7</sup> *Ind. Ant.*, Vol. XIII, p. 121.

<sup>8</sup> Above, Vol. XIV, p. 362.

<sup>9</sup> It is a sub-division of a district. Cf. e.g., '*Vishayapati-bhōgapati*' in Khālimpur Copper plate of Dharmapāla; above, Vol. IV, p. 243; also *Vōṅkhāra-bhōga-sambaddha-Jijjika-grām* in l. 11 of the Jirjingi grant of king Indravarman (*J. A. H. R. S.*, Vol. III, p. 52). The editor reads *Jijjikā*.



Nārāyaṇa in his jurisdiction. The first part of the name Buddha-mañchin may be a reminiscence of the stronghold which Buddhism once had in this region.

Of the localities mentioned, **Kaliṅganagara** is now usually identified with Mukhalingam<sup>1</sup>. The district **Varāhavartanī** (l. 9) is mentioned, in several Gāṅga records. Dr. Sten Konow suggested that it was probably near Chicacole<sup>2</sup>. This view is supported by the present grant. For the village **Rōhaṇaki**, mentioned in the present grant as situated in the district of **Varāhavartanī**, may be identified with modern **Rōṇaṅki** (Ronunky of the Indian Atlas, Degree Sheet, 84°×18°-20'), a hamlet of Singupura of the Chicacole *tāluk*. Further, an unpublished grant of Vajrahasta III<sup>3</sup> refers to the village of Navagrāma in **Varāhavartanī-vishaya**, and this village can be easily identified with the present Naogam in Tekkali *tāluk* of the Ganjām District. Mr. G. R. Pantulu has identified the village Siddhārthaka in the **Varāhavartanī-vishaya** with Siddhāntam near Chicacole<sup>4</sup>. The **Varāhavartanī** district would thus roughly correspond to the coastal region between Chicacole and Tekkali. It was presumably bounded on the west by Kurakaraśhṭra, corresponding to modern Palakoṇḍa *tāluk*<sup>5</sup>. According to Mr. G. Ramdas, the village Sellāda in the **Rūpāvartanī-vishaya**<sup>6</sup> belongs to Tekkali *tāluk*. If this identification be accepted, **Rūpāvartanī-vishaya** may be located to the north of **Varāhavartanī**. As already suggested by Hultzsche, this **Rūpāvartanī-vishaya** is probably the same as **Rūpyavatī-vishaya** mentioned in the Tekkali plates of Indravarman<sup>7</sup>.

About two miles to the south-east of Rōṇaṅki, there is a village called Byrey in the Atlas. It is at the junction of two roads, and on the bank of the Vamśadharā river. Is the name a reminiscence of the old **Varāha-vartanī**? Local investigations alone can solve this problem.

#### TEXT.

##### First Plate.

- 1 Ōm<sup>8</sup> Svasti [[\*] Sarvv-arttu-ramaṇīyād=vijaya-**Kaliṅga**-nagarāt=sakala-bhuvana-
- 2 nirmmaṇ-aika-sūtradhārasya bhagavatō Gōkarṇṇa<sup>9</sup>-svamināś=charaṇa-kamala-
- 3 yugala-praṇāmād=apagata-kali-kalaṅkō vinaya-naya-sampadā-
- 4 m=ādhāraḥ sv-āsi-dhārā-parispand-ādhigata-sakala-Kaliṅg-ādhirājya-
- 5 ś=chatur-udadhi-taraṅga-mēkhal-āvani-tala-pravitat-āmala-yaśāḥ anēka-
- 6 samara-saṁkshōbha-janita-jaya-śabdō **Gāṅg**-āmala-kula-pratishṭhaḥ pratā-
- 7 p-ātīśay-ānāmita-samasta-sāmanta-chūḍā-maṇi-prabhā-maṇjari-

##### Second Plate ; First Side.

- 8 puñja-rañjita-charaṇō mātā-pitri-pād-ānuddhyātāḥ parama-māhēśvaraḥ

<sup>1</sup> Kaliṅganagara was identified by Fleet with Kalingapatam (*Ind. Ant.*, Vol. XVI, p. 132). Mr. G. V. Ramamurti proposed the identification with Mukhalingam (above, Vol. IV, pp. 187-8). This view is now generally accepted, but it is not free from doubts (*cf. Ann. Rep. S. Ind. Ep.* 1924-25, p. 79). Fleet's view is still upheld by some (*cf. e.g., Prof. B. C. Bhattacharya's* article in *J. B. O. R. S.*, Vol. XV, pp. 623 ff.). For a detailed discussion of the subject, *cf. J. A. H. R. S.*, Vol. VI, pp. 57 ff.

<sup>2</sup> Above, Vol. IX, p. 95.

<sup>3</sup> Edited below, pp. 67 ff.

<sup>4</sup> Above, Vol. XIII, p. 213.

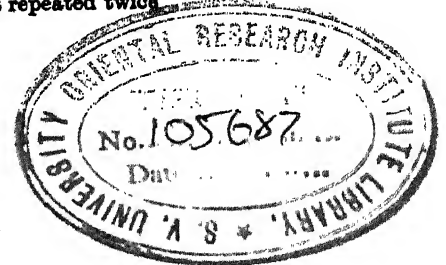
<sup>5</sup> See above, Vol. XIV, p. 361.

<sup>6</sup> *Journal of the Mythic Society*, Vol. XIV, p. 271.

<sup>7</sup> Above, Vol. XVIII, pp. 307 ff.

<sup>8</sup> Expressed by a symbol.

<sup>9</sup> This letter has been read by Dr. Hultzsche (above, Vol. XVII, p. 332, l. 2) as *ṛṇa*. But undoubtedly we have to take it as the normal symbol for *ṛṇa*, in which the curves of *ṛ* are not repeated twice.



- 9 śrī-Mahārājō Hastivarmanā / Varāhavarttani-vishayō Rōhanakyaṁ  
 10 sarvva-samavētān=kutumbinas=samājñāpayati [\*] Viditam=astu vō ya-  
 11 th=āsmīn=grāmē shanṇām halānām bhūś=chhēdīkṛitya chatur-mūvē-  
 12 śana-sahitā bhagavatē sapt-ārṇava-śāyinē sapta-sām-ōpa-  
 13 gītāya sapta-lōk-aika-nāthāya Rājabhitōday-ābbidhānāya  
 14 Nārāyaṇāya bali-charu-satra-pravarttanāya khaṇḍa-sphuṭita-

*Second Plate; Second Side.*

- 15 saṁskārāya cha sarvva-kataiḥ parihṛity=ā-chandr-ārka-pratishṭham dāv-āgrahārām  
 16 kṛtvā mātā-pitūr=ātmanas=cha pūny-ābhivṛiddhayē Buddha-maṁchi-bhōgikēna prati-  
 17 bōdhitair=asmābhir=ddattā [\*] tad=viditvā na kēnachit-parivādhā<sup>1</sup> kāryyā [\*]  
 18 Simānta-Mūgāni ch=ātra purvveṇ=asya grāma-garttā dakṣhiṇēna  
 19 varāṇḍakāḥ<sup>2</sup> pāśchimēna vishaya-garttā kuravaka-mūla-sahitā utta-  
 20 rēṇa saha tāla-vāṭikay=ētī | Bhavishyad-rājabhiś=ch=āyan=dāna-  
 21 dharmmō=nupālaniyas=tathā cha Vyāsa-gītām<sup>3</sup> ślōkān=udāharanti [\*]

*Third Plate; First Side.*

- 22 Bahubhir=vvasudhā dattā bahubhiś=ch=ānupālītā [\*] yasya yasya  
 23 yadā bhūmis=tasya tasya tadā phalam(lam) [||1\*] Sva-dattām=para-dattām vā  
 yatmād=ra-  
 24 kaha Yudhisṭhira [\*] mahīm=mahimatān āśēṣṭha dānāch=chhrēyō=nupālanaṁ  
 (nam) [||2\*]  
 25 Shashṭīm varsha-sahasrāṇi mōdatē divi bhūmidāḥ [\*] ākṣēptā ch=ā-  
 26 numantā cha tāny=ēva narakē vasēd=iti<sup>4</sup> | pravarddhamāna-vijaya-rājya-samva-  
 27 tsarāḥ ēkūnāśīti (ēkōnāśītiḥ) 70 9 Jēshtha<sup>5</sup>-śukla-dvādaśyām(śyām) || Idam Vinaya-  
 chandrēṇa  
 28 Bhānuchandrasya sūnunā [\*] śāsanam Rāja-sinhāsya<sup>6</sup> likhitam sva-mukh-ājñayā  
 [||4\*]

*Third Plate; Second Side.*

- 29 Maṇḍalāgr-āgra-nishpēsha-nishpisṭ-ārāti-saṅghatēḥ<sup>7</sup> [\*]  
 30 Śrīmatō=pratigh-ājñāsya Rājabhitāsya śāsanam [||5\*]

**TRANSLATION.**

Om. Hail! From the victorious (city of) **Kaṭhāganagara**, which is pleasant in all seasons, the glorious **Mahārāja Hastivarman**<sup>8</sup> . . . commands (as follows) all the ryots assembled at **Rōhanaki**, in the district of **Varāhavarttani** :

<sup>1</sup> This mark of punctuation is unnecessary.

<sup>2</sup> Read *paribādha*.

Read *varāṇḍakāḥ*.

<sup>3</sup> Read *gītā*.

<sup>4</sup> Read *vasē* [||3\*] *iti*.

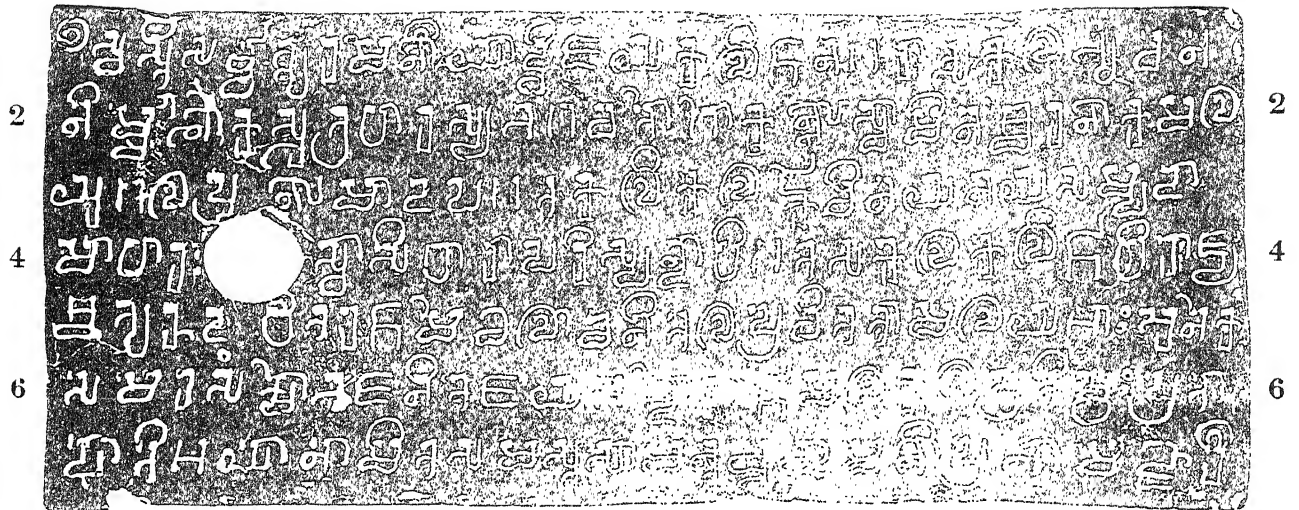
<sup>5</sup> Read *Jyēṣṭha*.

<sup>6</sup> Read *sinhasya*.

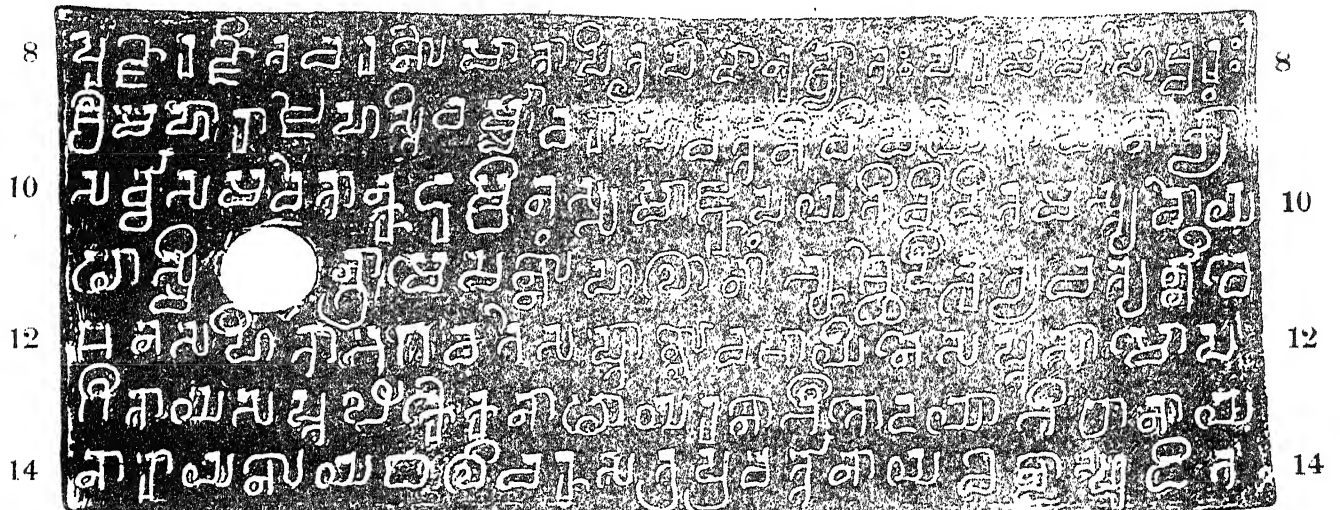
<sup>7</sup> Read *samghatēḥ*.

<sup>8</sup> The long epithets of the king are omitted in the translation, as they have been translated many times (cf. above, Vol. III, p. 129).

i.



ii, a.



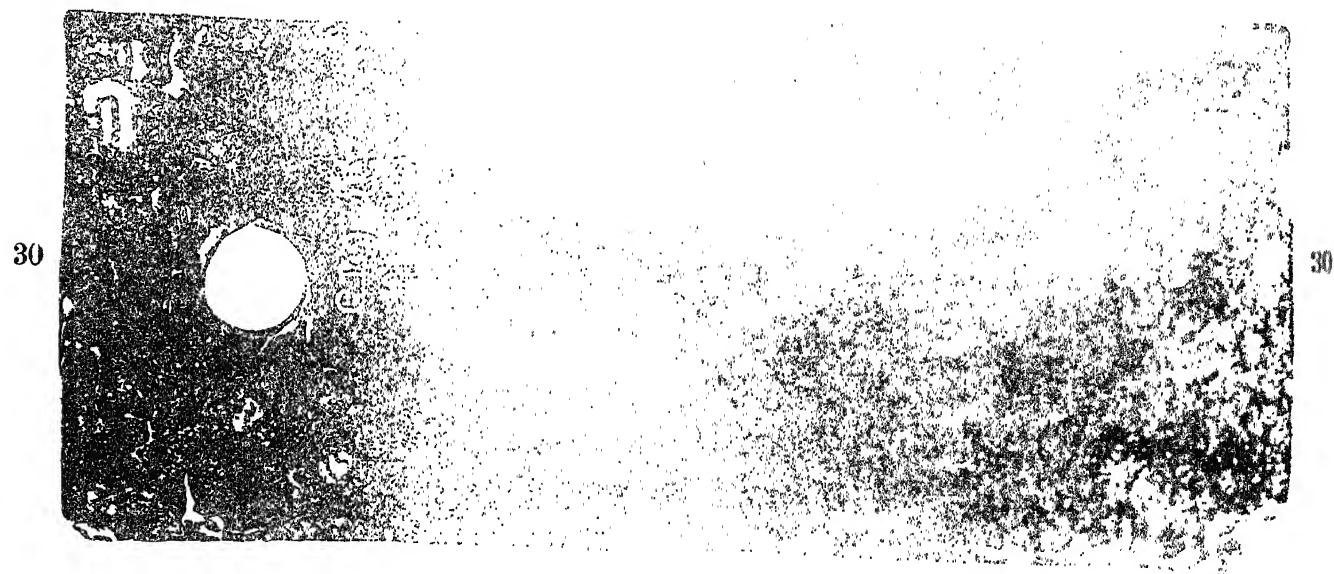
ii, b.



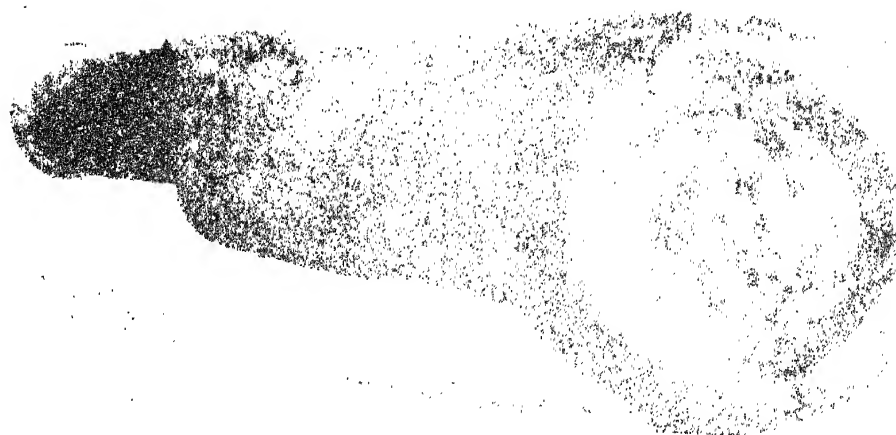
iii, a.



iii, b.



Seal: From a photograph.





Be it known to you, that having constituted six *halas* of land, with four cottages, in this village, as (a *separate*) section, and making it an *agrahāra* for god, which is to last as long as the moon and the sun, and having exempted it from all taxation, we have, at the request of (*lit. being informed by*) **Buddha-mañchi**, the Bhōgika, and for increasing the religious merit of (*our*) parents and ourselves, granted it to god **Nārāyaṇa**,—who lies on the seven seas, who is sung in seven hymns (*Rathantara*, etc.), who is the sole lord of seven worlds<sup>1</sup>; and who has the designation **Rapabhītōdaya**,<sup>2</sup>—for the sake of performing (*oblations known as*) *bali*, *charu* and *satra*, and for the repairs of dilapidations (*of the temple*).

Having known this, nobody should cause any hindrance.

The boundary marks are as follows :—On the east, the trenches of the village ; on the south, the mound of earth ; on the west, the trenches of the district with the Kuravaka-thicket ; on the north, along with the palm-grove.

The future kings should maintain this religious gift. And likewise the verses sung by Vyāsa are quoted.

(*Here follow three of the customary verses*).

In the year **Seventy-nine 70, 9** of the prosperous victorious reign, on the twelfth day of the bright fortnight of *Jyēṣṭha*.

(*Verse 4*) At the command of his (*the king's*) own mouth, this charter of **Rājasirīha** has been written by **Vinayachandra**, son of **Bhānuchandra**.

(*Verse 5*) (*This is*) a charter of the glorious **Rapabhīta**, whose commands are irresistible, and who has totally crushed the hostile confederacy by the strokes of the point of (*his*) scimitar.

## No. 11.—GANJAM COPPER-PLATES OF VAJRAHASTA III; ŚAKA-SAMVAT 991.

BY PROF. R. C. MAJUMDAR, M.A., PH.D., DACCA.

This is a set of **five copper-plates** measuring  $8\frac{1}{4}$  inches in length and about 4 inches in breadth. The outer face of the first plate has been left blank, while there is no writing on the last plate, which was evidently put in to protect the writing on the second side of the fourth plate. The plates are strung on a ring, the ends of which are soldered to the bottom of a circular seal bearing a couchant Nandī, a drum, a conch, two fly-whisks (*chāmaras*), two darts or lances, an umbrella, a *makara-tōraṇa* and the sun and the moon.

The inscription consists of fifty-three lines. It is, generally speaking, in a good state of preservation. The second side of the third plate and the first side of the fourth plate, are, however, partly corroded, and a few letters are either wholly or partly effaced.

The plates were found somewhere in the **Ganjām** District and are now deposited in the **Madras Museum**. The text was published in the Telugu Journal *Bhārati*, which is not accessible to me. I edit them from excellent ink-impressions supplied by the Government Epigraphist for India.

The **alphabet** is northern Nāgarī of the same kind as is used in four other plates<sup>3</sup> of Vajra-hasta. The final form of *m* occurs in *mahīm* (l. 36) where, in addition to the sign of the *virāma*, the top-stroke of the letter is omitted. The sign of the *virāma* is also found in *avdakān* (l. 17) and

<sup>1</sup> All the three epithets of Nārāyaṇa occur in the *Raghuvamśa*, X, 21.

*Sapta-sām-ōpaṅgitaṁ tvām sapta-ārṇava-jalēśayam |*

*sapt-ārchrī-mukham-āchakhyuḥ sapta-lōk-aika-samśrayam ||*

<sup>2</sup> See introductory remarks.

<sup>3</sup> (a) The Naḍagām plates, year 979 Śaka (above, Vol. IV, p. 183) ; (b) The Madras Museum plates, year 984 Śaka (above, Vol. IX, p. 94) ; (c) The Chicacole plates, year 971 Śaka (*J. A. H. B. S.*, Vol. VIII, p. 171) and (d) Narasapatam plates, year 967 Śaka (above, Vol. XI, p. 147).

*vāraṇān* (l. 41). The letter *ñ* in conjuncts *ñch* and *ñchh* is placed after *ch* and *chh* and is not connected with it (cf., e.g., *lāñchhana* in l. 8, and *pañchabhīḥ* in l. 13). The *anuvāra* is denoted by a circle after the consonant, and very often a *virāma* is added underneath.

There are several superfluous signs of interpunctuation in the grant (cf. ll. 47, 51, 52), the most glaring instance being that in line 2, where the sign is used between two words of the same compound, *dākshinya* and *satya*.

As regards **orthography**, the class nasal is used before surds, the only exception being *saṁkhyām* (l. 33). The letter *v* is used throughout for *b*. Consonants are doubled after *r*, except in *varsha* (l. 16), and *paursha* (l. 53), but cf. *varshshāni* in ll. 26-27. In doubling *bh*, the form *bhbh* is used instead of *bbh*. In one case alone, *t* seems to be doubled before *r* (*puttraḥ*, l. 51), though it is doubtful whether the letter really denotes *ttra*. There are several cases of interchange of sibilants. Thus *s* is used for *ś* in *samit-āri* (l. 24), *maḥisaḥ* (l. 26), and for *sh* in *Āsūḍha* (l. 50); *ś* is used for *s* in *śalila* (l. 3), *āśinē* (l. 42), and *sh* for *s* in *shutaḥ* (l. 12). As in the other plates<sup>1</sup> of Vajrahasta, we have *prakshyālita* (l. 3) instead of *prakshālita*, and *samujjala* (ll. 8, 25) instead of *samujjvala*. It is difficult to distinguish between medial *i* and *ē*.

The **language** of the inscription is Sanskrit. It contains twelve verses, the remainder being in prose.

The inscription is one of king **Vajrahasta** (III, or, according to another reckoning, V) of the Gāṅga dynasty, the son of **Kāmārṇava** and **Vinayamahādēvi**. Six other copper-plate grants of this king are known, of which four have been edited and published in well-known journals<sup>2</sup>. Of the remaining two, the Triplicane Grant, dated in the Śaka year 982, is noticed in the *Annual Report on South Indian Epigraphy*, 1924-25 (p. 7, No. 5) with a summary of its contents. The remaining one, the Boddapāḍu Grant, is described by Prof. Subba Rao<sup>3</sup>, but no reference is given. It was published in the Telugu Journal *Bhārati* (Vol II, No. 5<sup>4</sup>). In the following remarks I shall confine myself to the four published copper-plate grants of the king known to me.

The introductory portion of the present grant, which covers the first forty-two lines and six letters of the forty-third line, is an exact repetition of what we find in the other four plates<sup>5</sup>. It contains, in addition to the opening stereotyped panegyric passage, the genealogical account of the family, to which we shall refer later.

The next portion beginning with *Kaṭiṅga-nagarāt* in l. 43, and ending with *viditam=astu bhavātām* in l. 46, also occurs in the first three grants mentioned in footnote 1, with this difference, that whereas in the present grant, and the Madras Museum plates, the name of the king is written as *Śrīmad-Anantavarman Vajrahasta-dēvaḥ*, it is simply "*Śrīmad-Vajrahasta-dēvaḥ*" in the other two.

The remaining portion, which actually records the grant, is, of course, different, though the usual legal phrases, which occur in ll. 47-49, are common to all. Thus, with the exception of the name of the village in l. 47, the first forty-nine lines of the present inscription contain nothing new<sup>6</sup>. It must be noted, however, that the present grant contains, comparatively speaking, fewer mistakes than the others.

<sup>1</sup> (a) The Nāgaḡā plates, year 979 Śaka (above, Vol. IV, p. 183); (b) The Madras Museum plates, year 984 Śaka (above, Vol. IX, p. 94); (c) The Chicacole plates, year 971 Śaka (*J. A. H. R. S.*, Vol. VIII, p. 171) and (d) Narasapatam plates, year 967 Śaka (above, Vol. XI, p. 147).

<sup>2</sup> *J. A. H. R. S.*, Vol. VI, pp. 203-205.

<sup>3</sup> This has been noticed also in the *Annual Report on South Indian Epigraphy* for 1925-26 (No. 1 of Appendix A). But by mistake the name of the dynasty is given as Eastern Chūlukya instead of Eastern Gāṅga.

<sup>4</sup> A few minor changes are introduced in Narasapatam plates.

<sup>5</sup> Hence I do not give any translation of the text, for which cf. above, Vol. IV, pp. 192-93 and Vol. XI pp. 152-53.



From the concluding four lines of the inscription we learn that the village mentioned in l. 47, viz., **Navagrāma** in (the district of) **Varāhavartanī** was granted by the king, in the **Śaka year 991**, on Monday, the seventh day of the first fortnight of the month of **Āshāḍha**, to **Gōkana-nāyaka**, son of **Bhīmana-nāyaka** and his wife **Prōlakavā**, and the grandson of **Mallapa-nāyaka**. The donee is said to be **Vēśyā(śyā)-vaṁśōdbhava**, i.e., descended from a courtesan. The word *vēśyā* is possibly a mistake for *Vaiśya*, but I may point out that grants to courtesans, who were royal favourites, were not unknown in those days<sup>1</sup>. The word *paursha* in the last line I am unable to explain, but it is possibly a mistake for *paurusha*. In that case, the royal grant was a recognition of the donee's devotion and valour extending over a long period.

The date of the grant has been calculated to correspond to 9th June, 1068 A.D., taking the Śaka year as current.

Of the localities mentioned, the village **Navagrāma** is to be identified with the present **Naogām** in Tekkali *tālūk* of the Ganjam District. As to **Varāhavartanī**, which must have been in the neighbourhood of Chicacole, and **Kaliṅganagara**, usually identified with Mukhaliṅgam, I have already discussed their identification while editing the Narasingapalli plates of Hastivarman, on p. 65 above.

Lastly, there is the title, 'Lord of **Tri-Kaliṅga**', applied to Vajrahasta. Tri-Kaliṅga is usually interpreted as the whole of Kaliṅga in its widest extent<sup>2</sup>. Thus Prof. R. Subba Rao, on the strength of the above title of Vajrahasta, infers that "he was also the paramount sovereign of Tri-Kaliṅga country which extended from the river Ganges in the North to the river Godāvarī in the South"<sup>3</sup>. Apart from well-known historical facts which militate against this view, I may point out that it is impossible to accept this meaning of the term Tri-Kaliṅga, at least for the period to which the present grant belongs. A perusal of the records of the Eastern Chālukyas throws very interesting light on this point. We learn from the Masulipatam plates of Chālukya-Bhīma<sup>4</sup> I (888-918 A.D.), and the Pithāpuram Pillar Inscription of Mallapadēva<sup>5</sup>, dated Śaka-samvat 1124, that the Eastern Chālukya king Vijayāditya III (844-888 A.D.) took 'by force the gold of the Gāṅga kings of Kaliṅga', and 'received elephants as tribute from the Kaliṅga king'. The Masulipatam plates of Amma<sup>6</sup> I (918-925 A.D.) tell us that king Vijayāditya IV (918 A.D.) ruled the 'Vēṅgīmaṇḍala, joined with Tri-Kaliṅga forest' (*Trikaliṅga-ātavi-yuktam*). According to the Kolavennu grant<sup>7</sup> of Chālukya-Bhīma II, king Vikramāditya II (who ruled some time after 925 A.D.) ruled over Vēṅgī and Tri-Kaliṅga. Ammarāja II (945-970 A.D.) is also stated to have at first ruled over the Vēṅgī country with Tri-Kaliṅga<sup>8</sup>, but later left the parental throne and ruled in Kaliṅga for fourteen years (956-970 A.D.). Dānārṇava, too, ruled in Kaliṅga for three years, after the loss of Vēṅgī<sup>9</sup>.

These extracts show that in the Eastern Chālukya records of the tenth and subsequent centuries, Tri-Kaliṅga is distinguished from Kaliṅga and is obviously regarded as a place of less

<sup>1</sup> [Apparently *vēśyā* in the present record is an error in writing for *Vaiśya* to which caste the Nāyakas in this part are known to have belonged. Cf. *An. Rep. on Epigraphy*, 1918-19, C. P. No. 5.—Ed.]

<sup>2</sup> Cunningham—*Anc. Geogr.*, p. 594. Fleet, above, Vol. III, p. 327. Recently Mr. B. C. Majumdar and Mr. B. Misra have interpreted Tri-Kaliṅga as denoting the three countries 'Kaliṅga, Kōṅgōḍa, and Utkala' (*Orissa in the Making*, p. 187; *J. B. O. R. S.*, Vol. XIV, p. 145).

<sup>3</sup> *J. A. H. R. S.*, Vol. VI, p. 203.

<sup>4</sup> *Ann. Rep. on Epigraphy*, 1914, p. 84.

<sup>5</sup> Above, Vol. IV, p. 240.

<sup>6</sup> Above, Vol. V, p. 131.

<sup>7</sup> *S. I. I.*, Vol. I, pp. 43 ff.

<sup>8</sup> Ārumbāka pl. of Bādapa, above, Vol. XIX, p. 137.

<sup>9</sup> Muṅgallu Grant, *Ann. Rep. on Epigraphy*, 1917, p. 132; also cf. *I. H. Q.*, Vol. XI, p. 43.

importance than Kalinga. In any case, it is impossible to take Tri-Kalinga in these records in anything like the sense in which Prof. Subba Rao has taken it. The same conclusion follows from the fact that the Haihayas, the Chandēllas, and the Sōmavāṃśī kings of Kōśala also assumed the title *Tri-Kalingādhipati*.

Mr. G. Ramadas has suggested that Tri-Kalinga denotes the highland to the west of the Mahēndra hills of Ganjām, from the upper course of the Mahānadi to about the source of the Lān-guliyā river<sup>1</sup>. He was apparently unaware of the references to Tri-Kalinga and Kalinga in the Chālukya records cited above. But there is no doubt that they generally support his view, though we may have to extend the boundaries of the region further south. Without entering into further discussion on this point, I think we have to admit, that we cannot take Tri-Kalinga in the present record to denote the whole of Kalinga, and that it was the designation of a separate region, most probably the hilly tract to the west of Kalinga.

The genealogy of the Gāṅga family, as given in this and the four other inscriptions<sup>2</sup> referred to above, was shown in a tabular form by Mr. G. V. Ramamurti, while editing the Nadagām plates. The same scholar also drew attention to the fact that it differs substantially from the genealogical account given in the Vizagapatam plates of Anantavarman Chōḍagaṅga, dated Śaka 1040<sup>3</sup>. The latter is also repeated in the Korni copper-plate grant<sup>4</sup> of Anantavarman Chōḍagaṅga, dated Śaka 1034. Curiously enough, the other copper-plate grants<sup>5</sup> of the same king Anantavarman Chōḍagaṅga corroborate the genealogical account given in the plates of Vajrahasta, including the present grant.

This is not the proper place for entering into a detailed discussion on these discrepancies. It is only necessary to point out that the genealogy given in the present grant and the other plates of Vajrahasta III appears to have far more historical value than the more elaborate genealogical account in the Korni and Vizagapatam plates of Anantavarman Chōḍagaṅga, dated respectively in 1034 and 1040 Śaka. The former looks like one based on family records, while the latter is undoubtedly an artificially concocted pedigree, reaching back to the creator of the universe.

The grant, like the other plates of Vajrahasta III, gives the exact time of the coronation of the king (ll. 33-35). This has been calculated to correspond to 3rd May, 1038 A.D., 8 h. 27 m. P. M.<sup>6</sup>

### TEXT.

#### First Plate.

- 1 Ōm' svasti [||\*] Śrīmatām=akhila-bhuvana-vinuta-naya-vinaya-dayā-dāna-dākṣiṇi.
- 2 nṛpa<sup>7</sup> |<sup>8</sup> -satya-śaucha-śauryya-dhairyy-ādi-guṇa-ratna-pavitrakāpām-Ātrē.
- 3 ya-gōtrāṇām vimala-vichār-āchāra-punya-śalila<sup>9</sup>-prakshyālita.<sup>10</sup>ka-

<sup>1</sup> J. B. O. R. S., Vol. XIV, pp. 547 ff; Vol. XV, pp. 635 ff.

<sup>2</sup> See f. n. 1 on p. 68. The Triplicane Grant also gives the same genealogy (*Ann. Rep. on S. Ind. Ep.*, 1924-25, p. 78).

<sup>3</sup> *Ind. Ant.*, Vol. XVIII, pp. 165 ff.

<sup>4</sup> J. A. H. R. S., Vol. I, p. 106.

<sup>5</sup> (a) Vizagapatam Grant, dated 1003 Ś. (*Ind. Ant.*, Vol. XVIII, p. 161); (b) Vizagapatam Grant, dated 1057 Ś. (*Ibid.*, p. 172) and (c) Korni Grant, dated 1003 Ś. (*J. A. H. R. S.*, Vol. I, p. 39).

<sup>6</sup> Above. Vol. IV, p. 185. Prof. S. Rao gives the date of Vajrahasta, once as 1037-1070 A.D. (*J. A. H. R. S.*, Vol. V, p. 276; Vol. VI, p. 208), and again as 1038-1069 A.D. (*Ibid.*, Vol. VI, p. 212).

<sup>7</sup> Expressed by a symbol.

<sup>8</sup> Read *salila*.

<sup>9</sup> This sign of interpunctuation is unnecessary.

<sup>10</sup> Read *prakṣhālita*.

- 4 li-kāla-kalmasha-mashīnām mahā-Mahēndr-āchala-śikhara-pra-  
 5 tishthataśya<sup>1</sup> sa-char-āchara-gurōḥ śākala-bhuvani<sup>2</sup>-nirmā-  
 6 ṇ-aika-sūtradhārasya śaśāṅka-chūḍā-maṇēr=bbbhagavatō<sup>3</sup> Gōkarṇṇa-svāmīnaḥ pra-  
 7 sādāt=samāsādit-aika-śaṅkha-bhēri-pañcha-mahāśavda(bda)-dhavala-chehhatra-  
 8 hēma-chāmara-vara-vṛishabha-lāñchhana-samujvala<sup>4</sup>-samasta-sāmrajya-ma-

*Second Plate ; First Side.*

- 9 himnām=anēka-samara-saṅghaṭṭa-samupalavdha<sup>5</sup>-vijaya-lakshmi-samāli-  
 10 ŋgit-ōtuṅga<sup>6</sup>-bhujā-daṇḍa-maṇḍitānām **Tri-Kaliṅga-mahibhujām Ga-**  
 11 **ṅgānām**=anvayam=alaṅkarishṇōr=Vishṇōr=iva vikram-ākṛānta-dharā-ma-  
 12 ṇḍalasya **Guṇamahārṇṇava**-ksha(ma)hārājasya shutaḥ<sup>7</sup> ||o|| Pūrvam bhū-  
 13 patibhi[r]=vvibhajya vasudhā yā pañchabhiḥ pañchadhā bhuktvā<sup>8</sup> bhūri-  
 14 parākramō bhujā-valāt<sup>10</sup>=tām=ēka ēva svayam [\*] ēkikṛitya vijitya  
 15 śatru-nivahāna<sup>11</sup> **śrī-Vajrahastaś**=chatuschatvāriṁśatam=atyudāra-charitaḥ  
 16 sarvvām=arakshīt=samāh|| [\*]<sup>12</sup> Tasya tanayō Guṇḍama-rājā<sup>13</sup> varsha-trayam=  
 apālaya-

*Second Plate ; Second Side.*

- 17 d=mahīm || (l) tad-anujah **Kāmārṇṇavadēvaḥ** pañcha-trimśatam=avdakān<sup>14</sup> || Ta-  
 18 sy-ānujō **Vinayādityas**=samās-tisraḥ || Tataḥ Kāmārṇṇavāj=jātō jagati-  
 19 kalpa-bhūruhaḥ || (l) yō=rājad-rājita-chehhayō **Vajrhastō**=vanīpatiḥ || [2\*]<sup>15</sup> Praś-  
 chyōda(ta)-  
 20 n-mada-gandha-luvdha<sup>16</sup>-madhupa-vyālīdha-gaṇḍān=gajānn(n)=artthibhyas=samadāt=sa-  
 21 hasram=atulō yas=tyāginām=agraṇi[\*] saḥ<sup>17</sup> śrīmān-Aniyaṅkabhima-nṛi-  
 22 patir=gGaṅg-ānvay-ōtamśakaḥ<sup>18</sup> pañchatrimśatam=avdakān<sup>19</sup>=samabhuna-  
 23 k=pithvīm<sup>20</sup> stutaḥ pārtthivaiḥ || [3\*]<sup>21</sup> Tad-agra-sūnuḥ sura-rāja-sūnunā samas=  
 samastā-  
 24 m samit<sup>22</sup>-āri-maṇḍalaḥ [\*] sma pāti **Kāmārṇṇava-bhūpatiḥ**=bbbhuvam<sup>23</sup> samrid-  
 dhimān arddha-  
 25 samāṁ samujvalaḥ<sup>24</sup> || [4\*]<sup>25</sup> Tad-anu tad-anujanmō<sup>26</sup> chittajanm-ōpamānō guṇa-

<sup>1</sup> Read *pratiśṭhitasya*.

<sup>2</sup> Read *bbbhagavatā*.

<sup>3</sup> Read *samupalavdha*.

<sup>4</sup> Read *Gā°*.

<sup>5</sup> Read *bhuktā*.

<sup>6</sup> Read *nivahān*.

<sup>7</sup> Read *-rājō*.

<sup>8</sup> Read *avdakān*. [This also appears to be a verse in faulty *Arjā* metre, though none of the published editions seems to have noticed it.—Ed.]

<sup>9</sup> Metre : *Ślōka*.

<sup>10</sup> Read *sa*.

<sup>11</sup> Read *avdakān*.

<sup>12</sup> Metre : *Śārdūlavikrīḍita*.

<sup>13</sup> Read *bbbhuvam*.

<sup>14</sup> Metre : *Vamśastha*.

<sup>15</sup> Read *bhuvana*.

<sup>16</sup> Read *samujvala*.

<sup>17</sup> Read *ōttuṅga*.

<sup>18</sup> Read *śutaḥ*.

<sup>19</sup> Read *-balāt*.

<sup>20</sup> Metre : *Śārdūlavikrīḍita*.

<sup>21</sup> Read *ludha*.

<sup>22</sup> Read *gGaṅg-ānvay-ōtamśakaḥ*.

<sup>23</sup> Read *pithvīm*.

<sup>24</sup> Read *samit°*.

<sup>25</sup> Read *samujvalaḥ*.

<sup>26</sup> Read *-janmā*.

*Third Plate ; First Side.*

- 26 nidhir=anavadyō **Guṇḍam**-ākhyō mahiṣaḥ<sup>1</sup> [\*] sakalam=ida[m-arakṣat-]triṇi va-  
 27 rshshāni dhātri-valayam=alaghu-tējō-nirjīti-ārāti-chakraḥ || [5\*]<sup>2</sup> Tatō dvai-  
 28 māturas=tasya **Madhukāmārṇṇavō** nripaḥ | avati sm=āvanīm-ātām-avdā-  
 29 m<sup>3</sup>=ekārṇṇa<sup>4</sup>-vimśatiṃ ||o|| [6\*]<sup>5</sup> Atha Vajrahasta-nripatēr=agra-sutād-akhila-gu-  
 30 ṇi-jan-āgranyaḥ [\*] **Kāmārṇṇavāt**=kavīndra-pragiyamān-āvadāta-  
 31 śubha-kīrttēḥ ||[7\*]<sup>6</sup> Śiya<sup>7</sup> iva **Vaidumv**<sup>8</sup>-ānvaya-payah-payōnidhi-samu-  
 32 bbbh(dbha)vāyās=cha[\*] yaḥ samajani **Vinayamahādēvyāḥ** Śrī-Vajrahasta iti  
 tana-  
 33 yaḥ ||[8\*]<sup>9</sup> Viyad-ṛitu-nidhi-samkhyām yāti Śāk-āvda<sup>10</sup>-saṃghō Dinakṛiti Vṛishabha-  
 34 sthē Rōhiṇī-bhē sulagnō [\*] Dhanudhi<sup>11</sup> cha sita-pakṣhē Sūryya-vārō tṛitīyām<sup>12</sup>.

*Third Plate ; Second Side.*

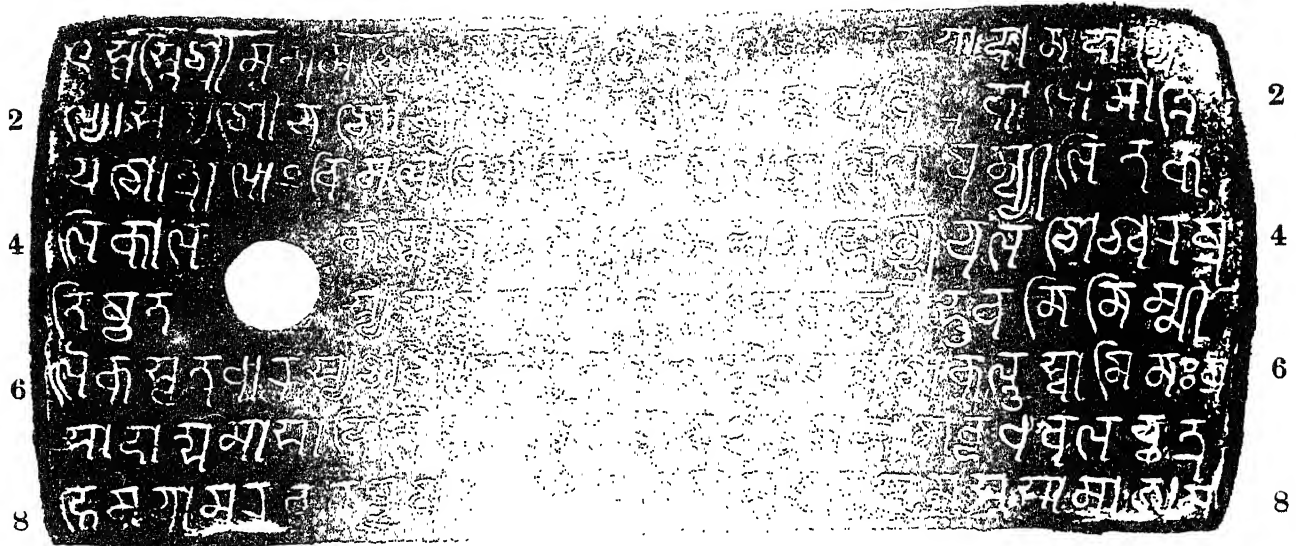
- 35 yuji sakala-dharitram<sup>13</sup> rakshitum yō=bhishiktaḥ ||[9\*]<sup>14</sup> Nyāyyōna yatra samam=ā-  
 36 charitum tri-varggē<sup>15</sup> mārggōṇa rakshati mahim mahita-pratāpō [\*] nirvvyā-  
 37 dhayaś=cha niraghās=cha nirāpadaś=cha śāśvat-prajā bhuvī bhavanti vibhū-  
 38 timarttyaḥ<sup>16</sup> ||[10\*]<sup>17</sup> Vyāptē Gaṅga<sup>18</sup>-kul-ōttamasya yaśasā dik-chakravālō  
 39 śāśi-padyōt<sup>19</sup>-āmalinēna yasya bhuvanaḥ<sup>20</sup>-prahlāda-sa-  
 40 mpādinaḥ [\*] saindūrai=ati-sāndra-panka-paṭalāi[h\*] kumbha-sthali-paṭṭakāshv-āli-  
 41 mpanti punaḥ pūnaś=cha haritām=ādhorāṇā vāraṇān || [11\*]<sup>21</sup> Anurāgōṇa  
 42 guṇinō<sup>22</sup> yasya vakṣhō-mukh-āvjayōḥ<sup>23</sup> [\*] āśinē<sup>24</sup> Śrī-Sarasvatyāv=anu-

*Fourth Plate ; First Side.*

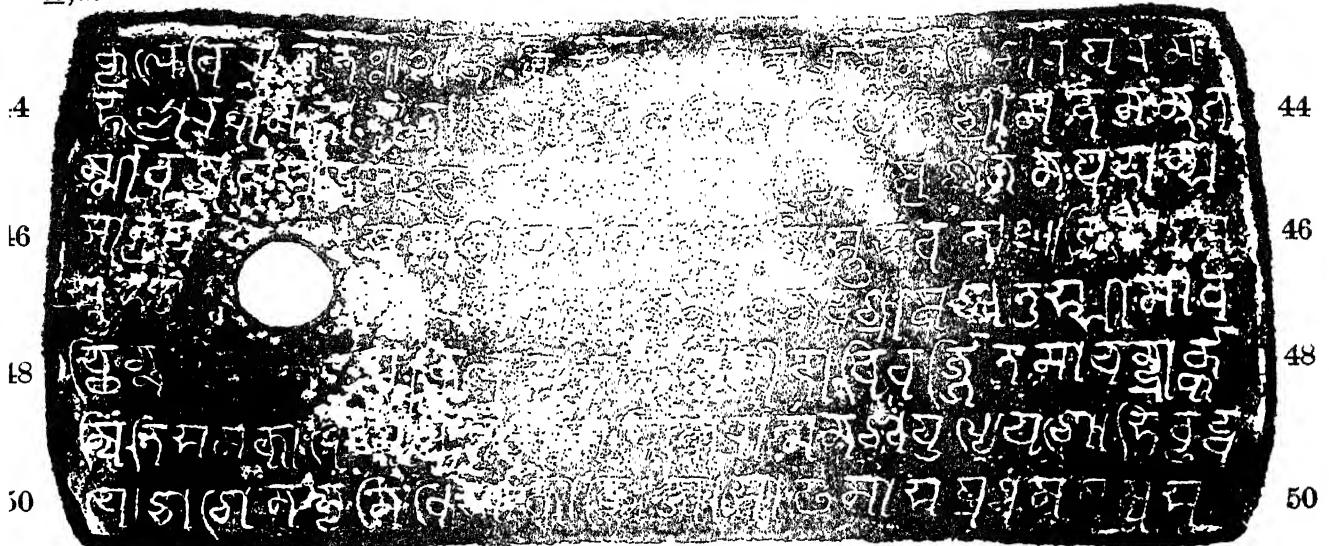
- 43 kūlē **virājataḥ** ||o|| [12\*]<sup>25</sup> **Kaliṅganagarāt**=parama-māhēśvara-parama-  
 44 bhaṭṭāraka-mahārāj-ādhirāja-**Tri-Kaliṅg**-ādhipati-śrīmad-**Anantava**-  
 45 **rmmā** **Vajrahasta**-[dē]vaḥ kuśalī samast-āmātya-pramukha-janapadān=sa-  
 46 mähūya samājñāpayati viditam=astu bhavatām || [Viditam=a-

<sup>1</sup> Read mahiṣaḥ.<sup>2</sup> Read abdān.<sup>3</sup> Metre : Śloka.<sup>4</sup> Read Śriya.<sup>5</sup> Metre : Giti.<sup>6</sup> Read Dhanushi.<sup>7</sup> Read dharitrim.<sup>8</sup> Read varggam.<sup>9</sup> Metre : Vasantatilaka.<sup>10</sup> Read pradyōt.<sup>11</sup> Metre : Śārdūlavikṛīḍita.<sup>12</sup> There is a redundant medial & sign before g.<sup>13</sup> Read āśinē.<sup>14</sup> Metre : Mālinī.<sup>15</sup> Read ikāṇna°.<sup>16</sup> Metre : Giti.<sup>17</sup> Read Vaidumb°.<sup>18</sup> Read Śāk-ābda-.<sup>19</sup> Read tṛitīyā-.<sup>20</sup> Metre : Mālinī.<sup>21</sup> Read matyaḥ.<sup>22</sup> Read Gaṅga.<sup>23</sup> Read bhuvana-.<sup>24</sup> Read -āvjayōḥ.<sup>25</sup> Metre : Śloka.

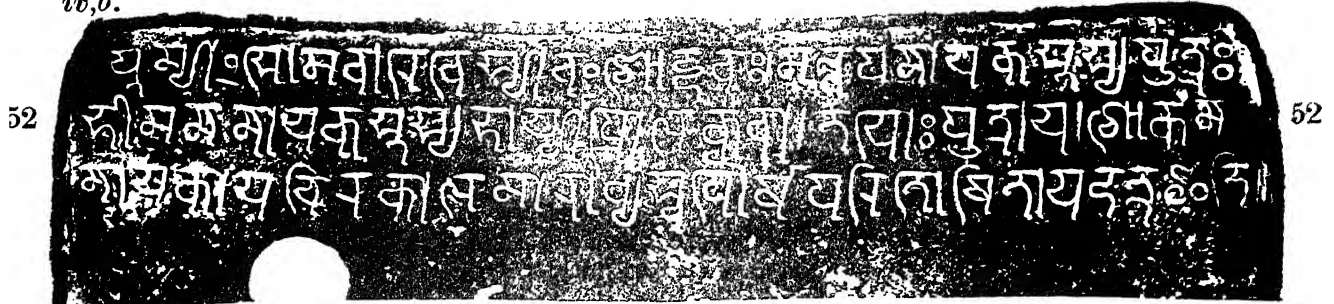
i.



iv, a.



iv, b.







47 stu bhava]<sup>1</sup> . . . . . <sup>2</sup>Varāhavarttanyām | Navagrāmaś=chatus-sīm-āva-  
 48 chchhinnas=sa-jala-sthalas=sarvva-pīdā-vivarjītam=ā-chandr-ārka-  
 49 kshiti-sama-kālam [yāvan]<sup>3</sup>=mātā-pitrōr=ātmanas=cha puṇya-yaśō-bhivṛiddha-  
 50 yē | śāsi-nanda-nidhi-[śā]k-āvdē<sup>4</sup> | Āśāḍha<sup>5</sup>-māsa-prathama-paksha-sa-

*Fourth Plate; Second Side.*

51 ptamyām Sōma-vārē vēsyā<sup>6</sup>-varṇś-ōdbhavaḥ | Mallapa-nāyakas=tasya puttraḥ  
 52 Bhīmana-nāyakas=tasya bhāryyā Prōlakavā | tayōḥ putrāya | Gōkana<sup>7</sup>-  
 53 nāyakāya chira-kālam=ārādhyā sva-paursha-paritōshitāya datta iti ||

No. 12.—INDIAN MUSEUM PLATES OF GANGA DEVENDRAVARMAN :  
 THE YEAR 308.

By B. CH. CHHABRA, M.A., M.O.L., PH.D. (LUGD.), OOTACAMUND.

The charter under examination is one of the nine sets of copper-plates that were acquired, in the year 1935, by Mr. N. G. Majumdar, Superintendent, Archaeological Section, Indian Museum, Calcutta, through Mr. Satyanarayan Rajguru of Parlakimedi, District Ganjām. Regarding its find-spot no definite information is available. Mr. Rajguru, however, informs me that a cultivator, while digging a field in a village of the Badakhimedi Estate of Ganjām, came upon an earthen pot containing some ten sets of copper-plates of which the present record is one. Ink-impressions of these plates were kindly supplied to me by Mr. Majumdar with whose permission I edit them here.

These are **three copper-plates**, each measuring  $5\frac{3}{4}'' \times 3''$ . They were strung on a ring, about 3 inches in diameter, fixed to a circular seal. The seal,  $1\frac{1}{4}''$  in diameter, is intact and bears the figures in high relief of a seated bull, facing the proper left, a crescent and a star above it and a blown lotus below. The plates weigh 112 *tolas*, while the ring and the seal together weigh 14 *tolas*. The plates have flat rims. The writing on them has undergone a slight damage, especially on the obverse of the second plate. There are 38 lines of writing in all, the first and the last faces bearing 7 each and the remaining three 8 each. All the three plates are inscribed on both the sides, the charter ending on the obverse of the third plate. On the reverse of this last appear two different writings, one upon the other, but neither seems to be relevant to the present grant. The three lines of writing on the lower portion, the first consisting of four *aksharas* only and the

<sup>1</sup> The syllables within the brackets are indistinct. Probably the engraver, through mistake, repeated the phrase *Viditasmastu bhavatām*, and then tried to cancel it by rubbing off the letters.

<sup>2</sup> The portion of the plate before this letter is very damaged, and there might have been two or three letters. The last one, immediately preceding *Va*, seems to be *tra*. There might be the word *atra*.

<sup>3</sup> These three letters are very indistinct, as this portion of the plate is very damaged.

<sup>4</sup> The letter *śā* is very indistinct. Read -*Śāk-āvdē*.

<sup>5</sup> Read *Aśāḍha*.

<sup>6</sup> Read *vēsyā* or *Vaiśya*.

<sup>7</sup> There is a dot over *ka*, but I doubt whether it was intended for *anusvāra*, as this is usually represented in this plate by a circle to the right of the consonant.



other two of nine each, in clearer and bigger letters, were evidently engraved later without first completely smoothing the surface, for it shows traces of a previous engraving a considerable part of which can still be read. It presents the same text as found in ll. 27-32 of our inscription. It also betrays the same hand to which the incision of the present charter is due. Probably, the engraver, while incising the record on the plates, omitted the text contained in the ll. 21-26. But later, when he had engraved the subsequent six lines, he discovered his mistake. Thereupon he rejected that plate and carved afresh on the other one, beginning with what he had omitted. The rejected engraving was left as it was. The later addition of the three lines of writing in bigger characters, though quite clear, does not yield any coherent sense to me.

The alphabet belongs to a Northern variety and resembles closely that of the other known records of the king, **Dēvēndravarma**. The writing is cursive and is rather carelessly done. It does not look uniform. There are even instances where two independent syllables have been written with one flowing stroke, cf. °śali of *kuśali*, l. 14, and °śati of *samadiśati*, l. 16. In these as well as in certain other cases, the letter ś does not show the central bar which is shown clearly elsewhere, e.g., in *śaśāṃka*, l. 5. Several letters exhibit each more than one form, cf. g in *-dagurān*, l. 3, *-gurē*, l. 4, *bhagavatō*, l. 6, and *Gāṅg*, l. 8; j in *viṣaya*, l. 2, *-janita*, ll. 9-10, *-jaya*, l. 10, t in °rtu, l. 1, *-pratishṭhi*, l. 4, °gata- l. 8, *-tilakō*, l. 9, *-janita*, ll. 9-10, and *samavētām*, l. 15; d in *samadiśati*, *viditam*, l. 16, and *-ādibhiḥ*, l. 26; n in *-ānu*, l. 1, and *-janita*, ll. 9-10; r in *sa-char-āchāra*, l. 4; l in *Kalaṅga*, l. 2, and °mala-kula-tilakō, l. 9; ś in *śaśāṃka*, l. 5, *-śarda*, l. 10, and *-daṇḍapāśik*, l. 26; s in *sa-char-āchāra*, l. 4, *sa[ka]la*, ll. 4-5, and *-saghaṭṭa*, l. 9, etc. Moreover, only in one instance, m has its Nāgarī form, whereas in all the other cases it has been represented by its ancient form. Both of them may be compared in *Śrīsāmunīna* and *pravarddhumāna* in the last line, i.e., l. 38. It may further be noticed that, except in one or two cases, the medial long ī has throughout been represented by the sign of the medial short i, the exceptions being °iki, l. 37, and śrī, l. 38. In like manner the signs of medial u and ū are not distinguished, that of the former representing the both.

The record is composed in Sanskrit prose, except that three verses occur in ll. 28-36. It offers only a few noteworthy points of orthography. The consonant after r is very rarely doubled; see for example *sarvartu*, l. 1, *-nirman*, l. 5, *-Rājēndravarma*, l. 13, *Yajurveda*, l. 18, *Gōvin-daśarmaṇē*, l. 19, and *-kirttay[ō]*, l. 35. In most cases v is used for b, like in *-śarda*, l. 10. *Anus-vāra* is used instead of the class nasal, in *śaśāṃka*, l. 5, *-kalamkā*, l. 8, *-āmbu*, l. 33, etc., as well as for the final n, cf. *samavētām*, l. 15, and *jānapadām*, l. 16. In certain instances an *akshara* or *visarga* has been wrongly left out, e.g., in ll. 2, 6 and 8. A few more mistakes of spelling, possibly attributable to the engraver, will be noticed in the footnotes to the text.

The charter records the gift of a village called **Puruṣvanā** (?) in **Bukudravaka** or **Bukudravakōṇa**, in **Lōhadhaṅgara**, by the **Gaṅga** king **Dēvēndravarma**, son of the **Mahārāja Rājēndravarma**, to one **Gōvin-daśarmaṇa**, son of **Bhaṭṭa Nārāyaṇa**. The donee is described to be a resident of a place in **Uttara-Rāḍhā**, a member of the **Vatsa-gōtra** and a follower of the **Yajurveda** and the **Kaṭha-charaṇa**. The name of the donee's native place could not be clearly made out. The name of the donated village which may be read as *Paruṣṭhanā* or *Paruṣvanā* occurs in l. 21, but the subsequent details are not clear, as that part of the inscription is badly disfigured.

What is of chief importance in this record is its date which is the year 308. Although it is indicated only by decimal figures, yet there can be no uncertainty or ambiguity about its reading. This mention of date throws, as we shall presently see, a decisive light on the date, which up till now rests on a mere surmise, of another grant of the same ruler.

maining three have likewise been composed by an identical individual. Both the composer and the engraver bear titles, as is shown below :—

Plates.	Composer.	Engraver.
Bangalore . . . . .	<i>Nil.</i>	Sri-Khaṇḍivili.
Chicacole . . . . .	Sarvvachandra-Śrīśāmaṇṭa	Śrīśāmaṇṭa-Khaṇḍimāla.
Tekkali . . . . .	Rahasya <sup>1</sup> -Śrīśāmaṇṭa Sarvvachandra.	Akṣhaśālin-Śrīśāmaṇṭa-Khaṇḍimāla.
Indian Museum . . . . .	Rahasya Sarvvachandra . . .	Akṣhaśālin-Khaṇḍimāla-Śrīśāmaṇṭa.

Notwithstanding the variant readings presented and in spite of the omission of titles in certain cases, we may safely assume that the **composer** and the **engraver**, in each case, were respectively *Rahasya Śrīśāmaṇṭa* Sarvvachandra and *Akṣhaśālin Śrīśāmaṇṭa* Khaṇḍimāla.

The official titles *Rahasya* and *Akṣhaśālin* are met with also in several other Gaṅga records.<sup>2</sup> They have been rendered by Dr. Hultsch respectively as 'private secretary' and 'keeper of records'.<sup>3</sup> The latter term perhaps simply denotes 'an engraver'.

Among the localities mentioned in the inscription, **Kaliṅganagara** has been identified with Mukhalingam, a place of pilgrimage, 20 miles from Parlakimedi in the Ganjam District, while **Uttara-Rādhā** is that part of Bengal which includes a portion of the district of Murshidābād. I am unable to identify the other places occurring in the record.

#### TEXT.<sup>4</sup>

##### *First Plate ; First Side.*

- 1 Ōm<sup>5</sup> Svasty= Amarapur-ānukāriṇaḥ sarvv-artu-
- 2 sukha-ramaṇi(ṇi)yā[d\*]=vijayavatā(taḥ) **Kala(li)ṅga.**
- 3 **da(na)garān**=Mahēnda(ṇḍr-ā)chala (l-ā)-mala-śikhara-
- 4 prati<sup>6</sup>śṭhida(ta)sya sa-char-āchara-gurō(ḥ)[h\*] sa-
- 5 [ka<sup>7</sup>]la-[bh]uvana-nirma(rmā)ṇ-aika<sup>8</sup>-su(sū)tradhārasya śaśāṁka-
- 6 chu(chū)ḍāmaṇē[r\*]=[bha]gava[tō<sup>9</sup>] Gō<sup>10</sup>karpṇa<sup>10</sup>-svāminaś=cha-
- 7 raṇa-[ka]mala-

##### *First Plate ; Second Side.*

- 8 yugala-pa(pra)ṇa(ṇā)ma(mā)[d\*]=v[i]gata-kali-kala[m]kā(kō) **Gāṅg-ā.**
- 9 mala-kula-tilakō=nēka-samara-sa[m\*]-ghaṭṭa-jani-
- 10 ta-jaya-śavda(bdaḥ) pratāp-ā[va]nata-samasta-sāma-
- 11 [n\*]ta-chūḍāmaṇi-prabhā<sup>2</sup>-mañjari(rī)-puñja-rañji-

<sup>1</sup> This reading is due to restoration.

<sup>2</sup> Above, Vol. III, p. 21.

<sup>3</sup> Expressed by a symbol.

<sup>4</sup> This letter has a peculiar form. It no doubt stands for *ka*. In *-āvanata-*, l. 10, *va* has an almost *hilo* shape, but in that case only the central dash is superfluous.

<sup>5</sup> The right-hand curve attached to the *ka* is superfluous here. Usually it represents medial *w* in this inscription; see, for example, in *kūśāli*, l. 14.

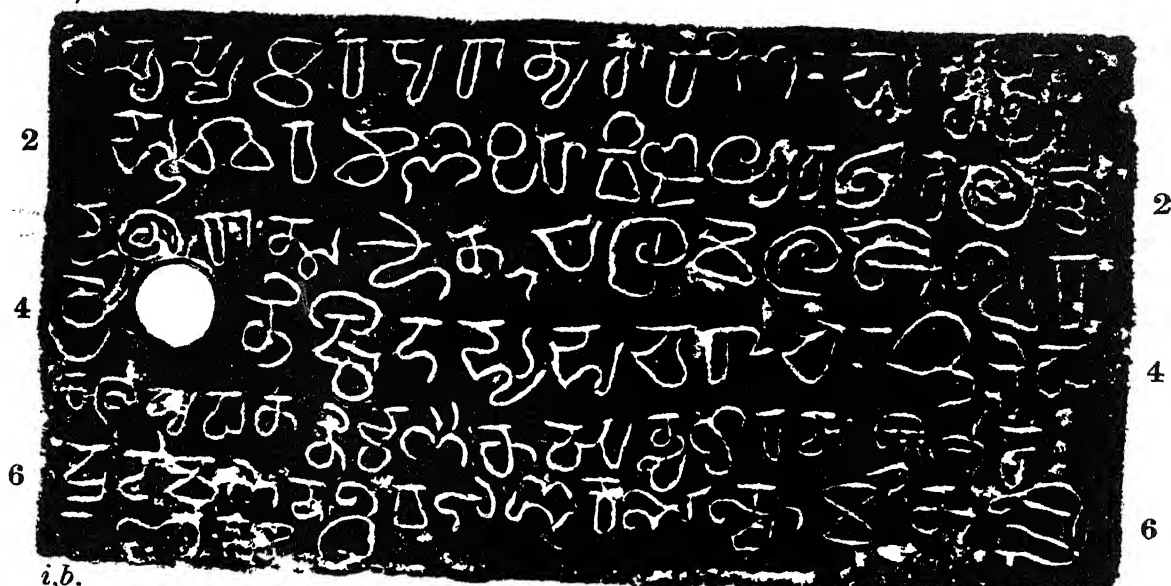
<sup>6</sup> The formation of this syllable is hardly recognizable.

<sup>7</sup> The doubling of the consonant is doubtful here.

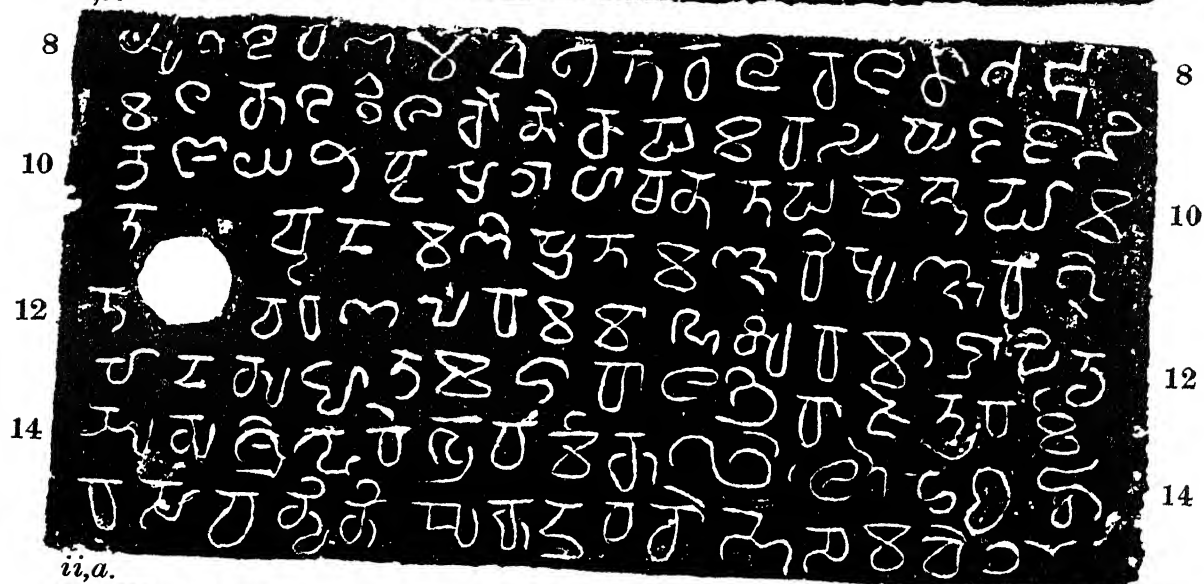
<sup>8</sup> See, for instance, *Ind. Ant.*, Vol. XVIII, p. 145.

<sup>9</sup> From the impressions.

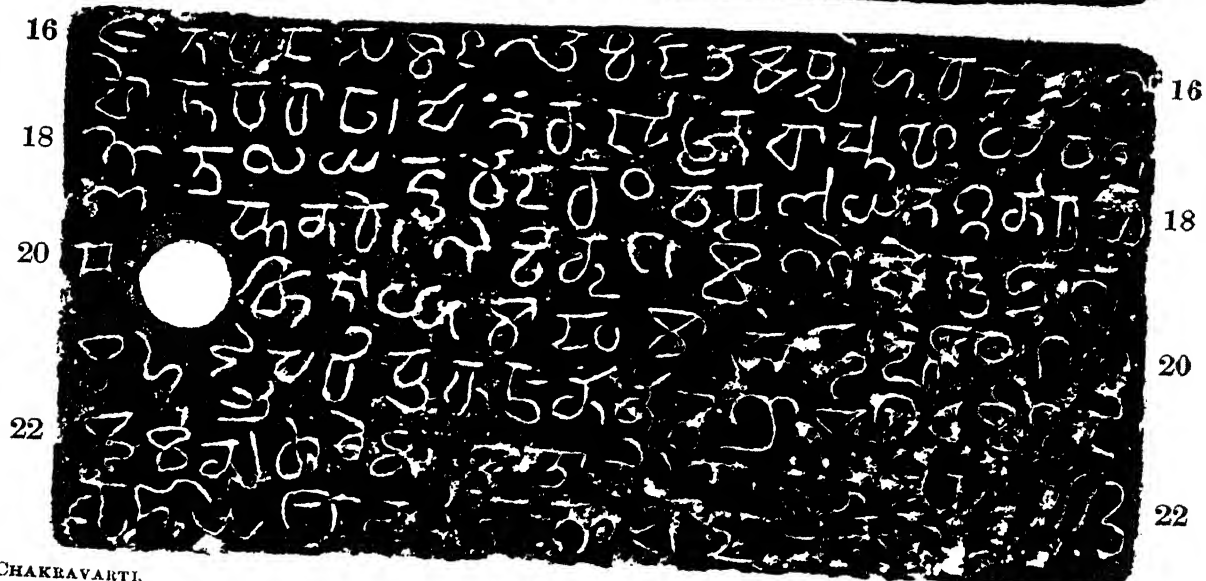
<sup>10</sup> This *ti* looks more like *ni*.



i,b.



ii,a.



## Third Plate; First Side.

- 32 sa viṣṭhāyām kṛim[ir]=bhūtvā pitribhiḥ saha pachyatē [1\*] [2\*] 1.<sup>2</sup>  
 33 ti<sup>3</sup> kamala-dal<sup>2</sup>-āmbu-vindu-lōla(lā)n śriyam=anuchi.  
 34 [n\*]tya manusha<sup>3</sup>(shya)-ji(ji)vitañ=cha | sakalam-idam ardhāpi.  
 35 tañ cha vudhvā(buddhvā) na hi purushaiḥ para-ki(ki)rttay[6] vi-  
 36 lō<sup>3</sup>-pyāḥ [1\*] [3\*]<sup>4</sup> likhitam=idam śāsanam Śarvachandrā(ndra)-  
 37 rahasyēn=ē(ō)tkīrṇam ch=āksha<sup>5</sup>śāli-khaṇḍimala-  
 38 Śrīsāmantēna ga<sup>6</sup> pravarddhamāna-samvachha<sup>7</sup> 308

## No. 13.—BADAKHIMEDI COPPER-PLATES OF INDRAVARMAN.

By P. N. BHATTACHARYYA, INDIAN MUSEUM.

These plates were found in Badakhimedi Estate in Ganjam and acquired for the Indian Museum, Archaeological Section, in 1935-36 through Mr. Satyanarayana Rajaguru, Municipal Councillor, Parlakimedi.

The plates are three in number of which the first and the third are engraved on one side only and the second on both sides. The size of the plates is 7½" in length by 4" in breadth. They were strung on a ring having a diameter of 3½ inches and thickness of ½ inch. The ends of the ring are secured in a circular seal (1½" diam.) which bears in relief the figure of a recumbent bull.

The inscription which is in a good state of preservation consists of 38 lines of writing. The characters are Nāgarī. The record is not dated but on palaeographical grounds it may be placed in the 12th century A. D. The language is Sanskrit, but the text is full of errors and contains a number of vernacular forms. Excepting the customary benedictive and imprecatory verses the whole record is in prose. In respect of orthography the only point that deserves notice is that in many cases sibilants have been used promiscuously.

The object of the inscription is to record the grant by the P. M. P. Indravarmadēva, son of Prithivivarmadēva, of the village called Tanardā in Hallanyara-vishaya to Bhaṭṭaputra Durgakhaṇḍi, son of Bhaṭṭa Bōdhana and belonging to the Chhāndōga-charaṇa, the Rājāyanīya-tīkād, the Vātsya-gotra, the Aurva-Bhrigu-Chyavana-Āpnavāna-Jamadagni-prarara, and anuprarara. The grant was issued on the occasion of a solar eclipse from the royal residence of Svāt(ta)ka.

Indravarman of this grant appears to be different from Indravarman mentioned in the Purī plates; the father of the former was Prithivivarman whereas the father of the latter was Dānārava. This Indravarman cannot also be identified with Indravarman I of the Achyutapuram<sup>8</sup> and

<sup>1</sup> Metre Anuṣṭubh.

<sup>2</sup> Two dots placed next to each other and a dash or a curve below constitute the usual sign for initial in this script. In the present instance, however, only the two dots are visible. It looks probable that the scribe did put a dash beneath, but that the engraver mistakenly mixed it with the letter *chi* further below in the next line.

<sup>3</sup> The formation of this syllable is hardly recognizable.

<sup>4</sup> Metre Pushpītiāgrā.

<sup>5</sup> This *ga* possibly stands for *Gangavachha* as is found in the Tekkali Plates. Evidently the scribe intended to conclude the charter on this very face of the plate and was, through want of space, obliged to employ the abbreviation.

<sup>6</sup> Read *samvatsarē*.

<sup>7</sup> Above, Vol. XIV, p. 362.

<sup>8</sup> *Ibid.*, Vol. III, pp. 126 f.

the Parlakimedi<sup>1</sup> plates on palaeographical grounds. The former appears to be the son of Prithivivarman who issued a Ganjām grant<sup>2</sup> which like the present record was also issued from Śvēt(ā)ka, written by the *Samdhivigrahin* Śrī-Sāmanta, and engraved by Svayambhu. The name of this Indravarmā is known from our plates for the first time. He is described as *Kōkalāvalapura-paṭṭaṇavinirgata* (ll. 7-8). Prithivivarman, father of Indravarmā, also calls himself *Kōlāvalapurapattāṇaka* i.e., belonging to the city of Kōlāvalapura. Generally the Eastern Gaṅga kings have the title *Kōlāhalapuravarēśvara* (Lord of the city of Kōlāhala). The terms Kōkalāvalapura, Kōlāhalapura and Kōlāvalapura seem to denote one and the same place which has been identified by Mr. L. Rice with Kolār in the Mysore State. Indravarmā bears the title of *Nandagirinātha*, or the Lord of Nandagiri, which has been identified with the well-known fortified hill to the west of Kolār District, Mysore, now called Nandidroog.<sup>3</sup> It may be noted that both the above titles were also adopted by some of the Western Chālukya<sup>4</sup> and Western Gaṅga<sup>5</sup> kings.

The inscription was written by the *Samdhivigrahin* who also bears the designation *Śrī-Sāmanta* but his name seems to have been omitted. It was engraved by the *Śrēṣṭhīn* the *Śrī-Sāmanta* Svayambhu of the brazier class, son of Nṛipa, and registered by the Vaishṇavī Śrī-Gōsvāminī Śrī-Mahādēvī by which the chief queen may have been referred to.

### TEXT.

#### First Plate.

- 1 Ōm<sup>6</sup> svasti (|\*) Śvēt(ā)k-ādhishtānād=bhagavataḥ sacharāchara-gurōḥ |<sup>7</sup> sa(śa)-
- 2 kala-sansāmūka<sup>8</sup>-śekhara-dharasya |<sup>7</sup> sthity-utpati(tti)-pralaya-kāraṇa<sup>9</sup>-hē-
- 3 tōr=Mahēndrāścha(cha)la-si(śi)khara-nivāsi(si)naḥ śrīmaḥ(ma)daḥ(d)-Gōkarna(ṇē)sva(śva)ra-
- 4 bha-
- 4 tṭārakasya charaṇa-kamal-ārādhanāt(d=a)vāpta-punya(ṇya)nichaya(yaḥ) ||<sup>7</sup> śakkti(kti)-
- traya-praka-
- 5 rish-ānuraṇjit-a(ā)sēśa<sup>10</sup>-sāmanta-chakra[h\*] śva(śva)-bhuja-va(ba)la-parākram-ākraṇṭa-sa-
- 6 kala-Kaliṅg-ādhirājē(jyaḥ) |<sup>7</sup> parama-māhēśvarō mātā-pitṛi-pād-ānu-
- 7 dhyātō |<sup>7</sup> Gaṅg-āmala-kula-tilaka[h\*] |<sup>7</sup> śrī-Nandagirinātha[h\*] Kōkalāvala-
- 8 pura-paṭṭaṇa-vinirgata-kāmvalya-varayaghōsa-mā(ma)hārājādhirāja-pa-
- 9 ramēśvara-paramabhaṭṭāraka-śrī-Indravarmadēva[h\*] kusa(śa)li śrī-Prithi-
- 10 vivarmadēva-sutaḥ Hallanyara-vishāḥ(yē) yathākāl-ādhyāsi-mahāsā-

#### Second Plate ; First Side.

- 11 manpa(ṇṭa)-śrīsāmanta-rājanaka-rājaputra-kumārāmāty-utpa<sup>11</sup>-daṇḍanā-
- 12 yakah(ka)-vishayapati-[grā]mapati(tīn) aṇya(nyām)ś=cha chāṭa-bhā(bha)ṭa-vallabha-jā
- 13 ti(tī)yā[n\*] rāṭrakūṭa-kūṭumvinām<sup>12</sup> svāmavājika<sup>13</sup> sāmanta-janapadānā(dān) sa-
- 14 mādisati viditam=astu bhavatā |<sup>14</sup> etad-vishaya-samvandha-<sup>15</sup>grāmō=yaṁ Tana-

<sup>1</sup> Ind. Ant., Vol. XVI, p. 134.

<sup>2</sup> Imp. Gaz., Vol. XVIII, p. 359.

<sup>3</sup> Ibid., Nos. 95, 124, 125, 130, 132 and 133.

<sup>7</sup> Daṇḍa unnecessary.

Kāraṇa has been omitted in the Sāmantavarmā inscription. Above, Vol. XV, p. 277.

<sup>10</sup> Read -prakarsh-ānuraṇjit-āsēśa.

<sup>12</sup> Read rāṣṭrakūṭa-kūṭumbināḥ.

<sup>14</sup> Daṇḍa unnecessary. Read °tām=etad-.

<sup>2</sup> Above, Vol. IV, pp. 198 f.

<sup>4</sup> Kielhorn's List of S. I. Inscr., Nos. 168, 170n.

<sup>6</sup> Expressed by a symbol.

<sup>8</sup> Read śāsāṅka.

<sup>11</sup> Read -ōparika.

<sup>13</sup> Read sāmavājikā.

<sup>15</sup> Read sambaddha.



- 15 rdā nāma sa-jala-sthal-ārānya<sup>1</sup> chatuḥ-si(sī)m-ōpalla(la)kshitan(tas)-cha<sup>2</sup>  
 16 Chhāndōga-charaṇāyaḥ(ya)|<sup>3</sup> Rārāṇī<sup>4</sup>-sā(śā)khāya |<sup>5</sup> Vāchha(Vatsa)-gōtrāya<sup>6</sup> pā(pa)ñcha-  
 17 pravarāya || Aūrva(Aurvva) Bhri(Bhri)gu-Chyavana-A(Ā)pnavāna-Jāmadagni(ni)|| tatha iva  
 (tath=aiva)  
 18 anupravarā[h\*] pañcha || bhāṭaputra-Duga(rga)khaṇḍi[nē\*] ||<sup>7</sup> bhaṭṭa-Vō(Rō)dhana-  
 sutah(tāya) ihī  
 19 va (ih=aiva) su(sū)rya-graṇaṇē |<sup>8</sup> datā<sup>9</sup> mātā-pitrōr-ātmanaś-cha |<sup>10</sup> punya(ṇya)-  
 pravṛidhaē(ddhayē) |<sup>11</sup> salī(li)-  
 20 [la\*]-dhārā-puraḥsarēṇa<sup>12</sup> |<sup>13</sup> chandr-ārka-sthiti |<sup>14</sup> -sama-kāla[m\*] a-kari(rī)kritya<sup>15</sup> pratipā-

*Second Plate ; Second Side.*

- 21 \*pāditō=smābhir=yataṁ<sup>1</sup> |<sup>2</sup> sā(śā)sana-darasanāt dharmā-gauravāḥt-tasmādah-dgau-  
 22 ravā cha<sup>3</sup> na kēna-chipta(t=pa)ripanthinā bhavitavya[m\*] tathā cha paṭhyatō dharmā-sāstrē  
 [l\*]<sup>4</sup> Va-  
 23 hubhir=vasudhā datā rājānai Sagar-ādhibhiḥ [l\*] yasya yasya yadā bhumi tasya tasya ta-  
 24 dā phalaṁ [l\*] Mā bhumi phala-saṅkā va para-dat=ēti pārthiva<sup>5</sup> Haratē harayātō  
 25 bhumi manda-vudhi tamā-vṛita[l\*] sa vadhdhō Vāruṇai pāsai tīrya-yō-  
 26 ṇyāñ=cha gachhati|| Sva-datām-para-datām=vā yō harēti vasundharā | cha  
 27 viśthāyā kṛimīr-bhutvā pitribhiḥ saha pachatē || Hi[ra\*]ṇyam-ēkaṇi gōmē-  
 28 kañ=cha |<sup>6</sup> rbhum-ēkaṁ chatur-āṅgulam [l\*] haran=narakam āyāti yāvad-āhu-  
 29 ti-samplava || Sasṭhim=varisa satāni svagraṁ mōdati bhumiḥ ||(<sup>7</sup>)<sup>14</sup>

*Third Plate.*

- 30 ākshēptā ch=ānumantā[cha\*]tāny=e[va\*] narakam vṛijēt || sva-dānāt-phalaṁ kuryā  
 31 paradatt-ānupālanaṁ [l\*] <sup>11</sup>ubhau tō punya-karmāṇau niyatō svarga-gā-  
 32 minau || Iti kamala-dal-āmva-vindu-lōlā[m] śrīyam=anu-  
 33 chintyā manusya-jivitañ=cha | sakalam=idam=udāhṛitaṁ vudhā  
 34 na hi purusai para-kirtayō vilōpyā|| likhitam=idam sa-  
 35 ndhivigrahi-śrī-sāmantēna || utkīrṇaṁ=cha<sup>12</sup> sā(śā)sanam kaṁsārā-kulaputraka-  
 36 śrēṣṭhi(shṭhi)-śrī-sāmanta-Svayambhunā Napa-suttēna<sup>13</sup> | lāñchhitañ=cha parama-  
 37 vaishṇavi<sup>14</sup> śrī-Gōsvāmini(nī) śrī-mā(ma)hādēvyā || uny-āksharam=adidhikāksha-  
 38 ram=vā<sup>15</sup> tat sarvva[m] pramāṇam=itih(ti) || ॐ ||<sup>16</sup>

<sup>1</sup> Read -āranyaś-.

<sup>2</sup> Read Rārāṇāyā-.

<sup>3</sup> Read puraḥsaram.

<sup>4</sup> F ad yataḥ.

<sup>5</sup> Read darśanāt-dharmā-gauravād asmad-gauravāch=cha.

<sup>6</sup> Reading of these verses is hopelessly incorrect. Since they are well known no correction is made.

<sup>10</sup> The second half of this verse is found in ll. 30-31.

<sup>11</sup> The first half of this verse has been omitted.

<sup>12</sup> Read utkīrṇaṁ=cha.

<sup>13</sup> Read Nṛipa-sutēna.

<sup>14</sup> Read vaishṇavi.

<sup>15</sup> Read an-āksharam-adhik-āksharam va.

<sup>16</sup> There is a symbol after this.

<sup>2</sup> Daṇḍa unnecessary.

<sup>4</sup> Probably intended for dattā which is superfluous.

<sup>5</sup> This pā is superfluous.

ii.

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iii.

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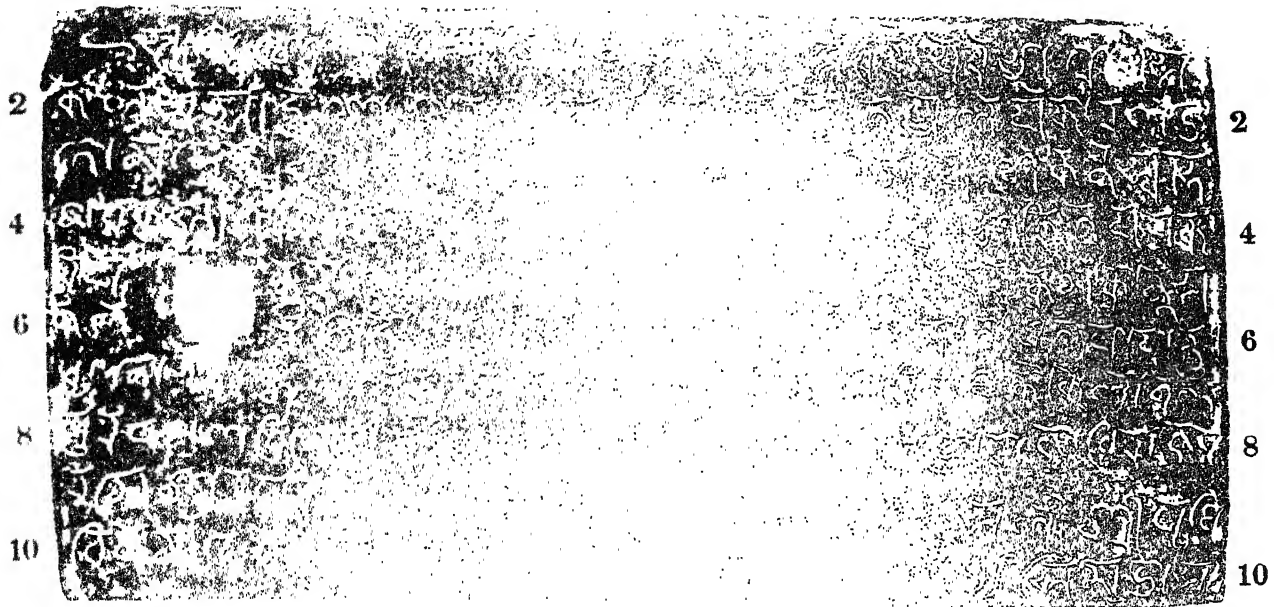
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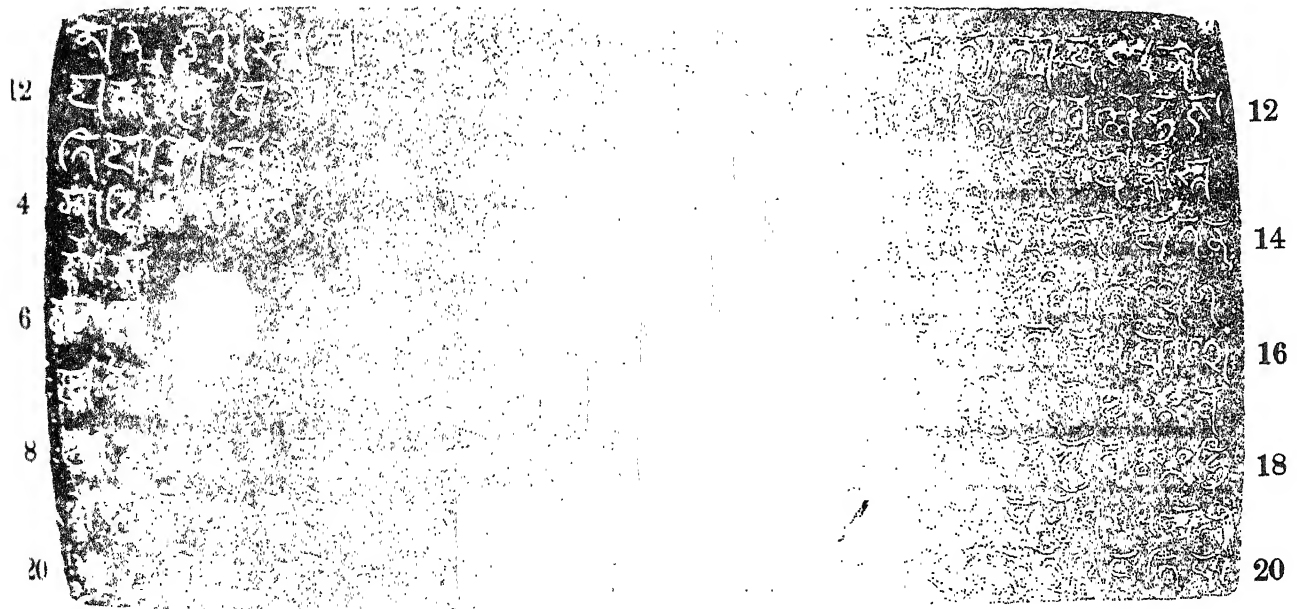
38

# BADAKHIMEDI COPPER-PLATES OF INDRAVARMAN.

i.



ii.



in l. 3 of the legend on the seal. Punctuation is marked by two or three vertical and somewhat curved lines followed by a dash.

The language is Sanskrit. Except the legend on the seal and the customary benedictory and imprecatory verses at the end, the whole record is in prose. It abounds in mistakes of orthography, *sandhi*, syntax, declension, conjugation, verbal and nominal derivatives, etc., most of which must be attributed to the ignorance or carelessness of the writer. As regards mistakes of orthography, we find *sunōḥ* everywhere written for *sūnōḥ* (see ll. 4, 9, 15 and 16), *Bhāraśivānām* for *Bhāraśivānām* in l. 8, *atyantya* for *atyanta*, ll. 4 and 10; *ri* is used for the vowel *ṛi* in *Prithivī*, l. 14, and *vice versa* in *kriyābhis-*, l. 35; similarly *li* is used for the vowel *ḷi* in *-klipt-āpakliptaḥ* in l. 33; the dental *n* is used for the lingual *ṇ* in *kārunya-*, l. 10 and *punya-*, l. 38; the *anuvāra* before a sibilant is incorrectly changed to the dental nasal in *ansa-*, l. 5, and to the guttural in *vanāḥ*, l. 6 and *saptāvinśe*, l. 43. Other instances of orthographical mistakes are furnished by *-dadyā*, l. 28 *dhimatva*, l. 11, *agrāhāra*, l. 30, *vēshāi*, l. 32, etc. In many cases rules of euphony have not been followed or have been violated; see for instance *-niyuktāḥ ājñā-*, l. 24, *gunai samupātasya*, l. 12, *-aganayamāna svalpām*, l. 36, etc. For mistakes of declension, see *saṃrāt* for *saṃrājah* in l. 3, *pūrvvāyā* for *pūrvvayā* in l. 25, etc.; and for those of conjugation, notice *kārayita* for *kārayit*, l. 36 and *kuryyāmaḥ* for *kuryyāma*, l. 37. Attention may also be drawn here to the verbal derivatives *viññāpyena* for *viññāptyā*<sup>1</sup> in l. 23 and *kārāvaka* for *kāraka* in ll. 46-47, and the nominal derivative *rājakya* for *rājakiya*, l. 22. The writer has violated the elementary rule of concord in *sutāyāḥ Prabhāvatiguptāyām*, l. 17 and in *śhā... pratishṛiṣṭaḥ*, ll. 26-29, and of compounding in *mūrdhna-ābhishikṭānān-*, l. 7. His carelessness is responsible for the repetition of *pātra-gata-bhaktitra* in ll. 11-12. As regards the orthographical peculiarities sanctioned by Sanskrit grammar, we may notice that the consonant preceding *r* and *y* is doubled in *parākkrama*, l. 6, *sarvāddhyaksha*, l. 24, etc.; and that following *r* is similarly doubled in *varddhamāna*, l. 13, *dharma*, l. 12, etc.

Like several other Vākāṭaka records, the present plates contain the word *drishṭa*<sup>2</sup> in the beginning. They were issued by the *Mahārāja Pravarasēna* II. of the Vākāṭaka dynasty from *Pravarapura*.<sup>3</sup> His genealogy is given here as in his other plates, his maternal grandfather being called *Dēvagupta*. The present plates record the royal grant of 400 *nivartanas* of land by the royal measure<sup>4</sup> in the village of *Aśvatthakhēṭaka* for the maintenance of a *sutra* or charitable hall in honour of the footprints of *Mahāpurusha* (Vishṇu).<sup>5</sup> The village was situated on the road to *Varadākhēṭa* in the division (*bhāga*) of *Lōḥanagara*. The gift was made at the request of *Nārāyaṇarāja*. The charter was written on the seventh day of the dark fortnight of *Kārtika* in the twenty-seventh (regnal) year. The scribe was *Kālidāsa* who was serving under the *Sēnāpati* *Kātyāyana*. The record was engraved<sup>6</sup> by the goldsmith *Isvaradatta*

<sup>1</sup> The Chammak plates use the word correctly, see *O. I. I.*, Vol. III, p. 237.

<sup>2</sup> In the present record its masculine form *drishṭaḥ* is used, whereas everywhere else its neuter form *drishṭam* is met with.

<sup>3</sup> Since the grant was made at the capital, the expression *vaijayikē dharmasthānē*, 'at the victorious office of justice', occurs in it as it does in similar other Vākāṭaka grants, cf. above, Vol. XXII, p. 170.

<sup>4</sup> *Rājakya-mānēna*, l. 22, like *rāja-mānēna* in the Karpūl plates of the Chālukya Vikramāditya I (*J. B. B. R. A. S.*, Vol. XVI, p. 240) denotes a royal measure as distinguished from local measures which were called '*vishaya-māna*' as in the *Saṅkhēḍa* plates (first set) of *Dadda* II (above, Vol. V, p. 39). The second set of the *Saṅkhēḍa* plates of the same king mentions a *brīhan-māna* 'larger measure' (*Ibid.*).

<sup>5</sup> For a similar grant of a slightly later period see the *Pōḍagaḍ* inscription, above, Vol. XXI, p. 156. For *Mahāpurusha* or *Mahāpūrusha* meaning Vishṇu see the *Bhāgavata-Purāṇa*—II, l. 10; V. 15, 4 and 6; 17, 16-17, VIII, 5, 32, etc.

<sup>6</sup> With *khātam* 'engraved' cf. *kehatam* in the Rithpur plates of *Bhavattavarman*, above, Vol. XIX, p. 103.



who was a servant (*santaka*)<sup>1</sup> of Kauṇḍarāja. It is stated at the end that Pitāmaha and Nanda caused the charter to be drafted.<sup>2</sup>

Till now the latest known year of Pravarasēna II's reign was the twenty-third, furnished by his Dudiā<sup>3</sup> and Tirōḍi<sup>4</sup> plates. The present plates therefore increase his reign by about four years. Kauṇḍarāja, whose servant Iśvaradatta incised the present charter, is evidently identical with Kōṇḍarāja,<sup>5</sup> the son of Śatrughnarāja, at whose request the grant recorded in the Chammak plates was made.

The mention of Kālidāsa in the present grant raises the interesting question of his identity with the illustrious Sanskrit poet of that name. The date of the latter has been for more than a century the subject of controversy, and various theories have been advanced, attempting to fix it in periods ranging from the first century B.C. to the sixth century A.D. Of these the theory which places him in the Gupta age and makes him a contemporary of Chandragupta (II)-Vikramāditya is gradually gaining ground and receiving general acceptance. But nothing short of a contemporary inscriptional record mentioning the poet's name would remove the doubts of sceptics in this matter. The earliest epigraphical mention of this name, so far known, was that in the Aihole *prastāvi* of Pulakēsin II, Śaka 556 (=A.D. 634).<sup>6</sup> This is, therefore, the first time that the name Kālidāsa has been discovered in a record of the Gupta period.

Kālidāsa, no doubt, figures only as a scribe in the present grant; but that does not *per se* disprove his identity with the great Sanskrit poet. Such charters were generally drafted and written on copper-plates by clerks working in the office of the *Sāndhivigrahika* or Minister for peace and war, but sometimes we find even great officers mentioned as writers of such documents. Thus the writer of the recently published Tirōḍi plates of this very Pravarasēna II was the Chief Minister (*Rājyādhipakṛita*) himself.<sup>7</sup> The Añjanavati grant of the Rāshtrakūṭa Gōvinda III, was written by his Minister for peace and war.<sup>8</sup> So there is nothing improbable in the supposition that the writer of the present plates was identical with Kālidāsa, the great Sanskrit poet. Recent researches have, again, shown that Kālidāsa was for some time at least connected with the Vākāṭaka court. From certain passages in the *Kuntalēśvaradūtya*,<sup>9</sup> a Sanskrit work ascribed to Kālidāsa, which have been cited in the *Kāvyamīmāṃsā*<sup>10</sup> of Rājasēkhara, the *Śṛīṅārāprakāśa*<sup>11</sup> and the *Sarasvatī-kaṇṭhābharaṇa*<sup>12</sup> of Bhōja, and the *Auchityavichāracharchā*<sup>13</sup> of Kshēmēndra, it has been conjectured with great probability that Kālidāsa was sent as an ambassador by his patron Vikramāditya to the

<sup>1</sup> *Santaka* which is connected with the Pāli word *santika* meaning 'proximity, presence' occurs elsewhere as a technical territorial term (see *C. I. I.*, Vol. III, pp. 118, 120 and 132). It is used in Vākāṭaka grants in the sense of a subordinate officer or a servant.

<sup>2</sup> Cf. *C. I. I.*, Vol. III, p. 99 note 3. The word *Kārāvaka* used here corresponds to *Kārāpaka* which occurs elsewhere, e.g., in the Eklingji Stone Inscription, *J. B. B. R. A. S.*, Vol. XXII, p. 167.

<sup>3</sup> Above, Vol. III, p. 262.

<sup>4</sup> *Ibid.*, Vol. XXII, p. 174.

<sup>5</sup> *C. I. I.*, Vol. III, p. 237.

<sup>6</sup> Above, Vol. VI, p. 3.

<sup>7</sup> Above, Vol. XXII, p. 174.

<sup>8</sup> Above p. 18; also *C. I. I.*, Vol. III, p. 99, note 3.

<sup>9</sup> The name occurs as *Kuntalēśvaradūtya* in the *Auchityavichāracharchā* of Kshēmēndra (*Nirṇayasāgara* Press ed., p. 139), but it is there probably a mistake for *Kuntalēśvaradūtya*.

<sup>10</sup> Gaekwad's Oriental Series, Second edition, pp. 60-61.

<sup>11</sup> *Śṛīṅārāprakāśa*, Chapters XXII-XXIV, Introd., p. xxii.

<sup>12</sup> *Nirṇayasāgara* Press ed., p. 168.

<sup>13</sup> *Kāvyamālā, Guchchha I*, *Nirṇayasāgara* Press ed., pp. 139-40.

court of a Kuntalēśa (lord of Kuntala).<sup>1</sup> He stayed there for some time and when he returned, he reported to his patron that the lord of Kuntala was spending his time in enjoyment, throwing the responsibility of governing his kingdom on him (i.e., Vikramāditya). This lord of Kuntala is probably none other than the Vākātaka king Pravarasēna II; for it was during his reign that Gupta influence was at its highest at the Vākātaka court.<sup>2</sup> It seems that the Vākātaka princes had assumed the title of Kuntalēśa since the conquest of Kuntala by Prithivishēna I.<sup>3</sup> It may be noted in this connection that the author of the *Sētubandha*, who is none other than this Pravarasēna II, is called Kuntalēśa in the Sanskrit work *Bharatacharita*.<sup>4</sup> According to a tradition recorded by Rāmadāsa, a commentator of the *Sētubandha*.<sup>5</sup> Kālidāsa composed the Prakṛit work for Pravarasēna by the order of Vikramāditya. This he must have done during his sojourn in Vidarbha. The idea of writing the *Mēghadūta* seems to have suggested itself to his mind at Rāmtek near Nāgpur (Rāmagiri of the *Mēghadūta*) which, we know, was a holy place visited by the Vākātakas.<sup>6</sup> It is not unlikely that while in Vidarbha, Kālidāsa was attached to the office of the *Sēnāpati* as stated in the present record. There is, thus, *primā facie*, nothing against, and much in favour of, the identification of the scribe of the present grant with the illustrious Sanskrit poet.

But a close examination of the present record shows that **this view is untenable**. The scribe of the present plates had a very imperfect knowledge of Sanskrit. As pointed out above, there are numerous orthographical and grammatical mistakes, for most of which the writer, and not the engraver, must have been responsible. On the other hand, Kālidāsa had a great command over the Sanskrit language. He has emphasised the importance of correct speech in one of his similes<sup>7</sup> and his works contain fewer instances of solecism<sup>8</sup> than those of his predecessors and successors. It is incredible that such a great poet as Kālidāsa would commit so many mistakes of orthography, *sandhi*, syntax, nominal and verbal forms, etc., which disfigure the present record. Disappointing as it is, one has to admit that the scribe was only a namesake and contemporary of, and not identical with, the prince of Sanskrit poets. We may note here that similar names ending in *dāsa* were current in Vidarbha in the age of the Vākātakas. Thus we know of Namidāsa a *Sēnāpati*, Chamidāsa the Chief Minister, as well as Chakradāsa and Gōladāsa the scribes of the Poona and Dudiā plates respectively.

As for the localities mentioned in the present grant **Varadākhōṣṭa** is probably Warūḍ in the Morsi *tālukā* of the Amraoti District, about 12 miles due south of Paṭṭan. **Lōhapagara**, the headquarters of an ancient division, may be represented by Lōṇi about 9 miles south-west of Warūḍ. The name of the village **Aśvattha-khōṣṭaka**, in which the donated land was situated,

<sup>1</sup> For a full discussion on the subject see A. Rangaswami Sarasvati 'Further glimpses into Gupta Literary History' *Quart. J. Mythic Society*, Vol. XVI, pp. 93 ff; K. S. Aiyangar *Vākātakas and their Place in Indian History*, pp. 40 f.; V. V. Mirashi, *Kālidāsa* (Marāṭhī), pp. 37 ff.; N. Lakshminarayan Rao, 'The Gupta contemporary of Kākusthavarma, I. H. Q., Vol. IX, pp. 200 f.; K. S. Ramaswami Sastri 'King Pravarasēna and Kālidāsa', *Proceedings and Transactions of the Seventh Oriental Conference*, pp. 99 ff.

<sup>2</sup> Note for instance that in both the Poona and Riddhapur plates of the Vākātaka Dowager Queen Prabhāvatiguptā, the genealogy of the Guptas, and not that of the Vākātakas is given in the beginning.

<sup>3</sup> See the inscription in the Ajanta Cave XVI, *A. S. W. I.*, Vol. IV, p. 125.

<sup>4</sup> ललाययसानरगाडमार्गमलम्बवत् गिरि चौर्यद्वय ।

लौकेयलं कालमपूर्वसेतुं बबन्व कौल्या सह कुन्तलेशः ॥ Canto I. v. 4. Trivandrum Skt. Series.

<sup>5</sup> Nirṇayasāgara Press ed., p. 3; see also the colophon of the last chapter, *ibid.*, p. 497.

<sup>6</sup> The Riddhapur Plates of Prabhāvatiguptā (*J. A. S. B.*, Vol. XXII, pp. 58 ff.) were issued from the feet of the Lord of Rāmagiri.

<sup>7</sup> *Kumārasambhava*, Canto I, verse 27,

See *Ind. Ant.*, Vol. XLI, p. 214.



can no longer be traced ; its site seems to be occupied by the modern village of Paṭṭan. It may be noted in this connection that it lies on the way from Multāi to Warūḍ (ancient Varadākhēṭa), and thus, answers to the description of its situation in the present plates.

I edit the inscription from the original plates.

### TEXT.

#### First Plate.

- 1 दृष्टः<sup>1</sup> [\*] स्वस्ति ॥ प्रवरपुरात्<sup>2</sup> अग्निष्टोमाप्तोर्यामोक्थ्यधो-
- 2 उश्यतिरात्रवाजपेयबृहस्पतिसवसाद्यस्तुचतुरख-
- 3 मेधयाजिनः विष्णुवृद्धसगोत्रस्य सम्पाद<sup>3</sup> वाकाटका-
- 4 नाम्महाराजश्रीप्रवरसेनस्य सु(स्)नोः सु(स्)नोरत्यन्त्य(न्त)स्वामिम-
- 5 हामैरवभक्तस्य अन्त<sup>4</sup>भारमन्निवेशितशिवलिङ्गोद्दहनशि-
- 6 वसुपरितुष्टसमुत्पादितराजवङ्गा<sup>5</sup>नाम्पराक्रमाधिगतभा-

#### Second Plate ; First Side.

- 7 गोरह्या(त्य)मलजलमूर्ध्ना(र्धा)भिषिक्तानान्दशाश्वमेधावभृथस्नाता-
- 8 नाम्भारशी(शि)वा<sup>6</sup>नाम्महाराजश्रीभवनाग[दै]<sup>7</sup>हिचस्य गौतमीपु-
- 9 त्रपुत्रस्य<sup>8</sup> वाकाटकानाम्महाराजश्रीरुद्रसेनस्य सु(स्)नोर-
- 10 त्यन्त्य(न्त)माहेश्वरस्य सत्यार्जवकारुण्य(ण्य)शौर्यविक्रमन-
- 11 यविनयमाहात्म्यधीमत्व(त्त्व)पात्रगतभ[क्तित्व]<sup>9</sup>पात्रगतभ-
- 12 क्तित्वधर्मविजयित्वमनोनैर्मत्यादिगुणै[\*] समुपेतस्य

#### Second Plate ; Second Side.

- 13 वर्षशतमभिवर्द्धमानकोशदण्डसाधनसन्तानपुत्रपौ-
- 14 त्व(चि)णः युधिष्ठिरवृत्तेर्वाकाटकानाम्महाराजश्रीप्रथिविसे-<sup>10</sup>

<sup>1</sup> Read दृष्टम् as in other Vākāṭaka grants.

<sup>2</sup> Here and in many places below, rules of *sandhi* have not been observed.

<sup>3</sup> The letter ट् is clear on the original plate. Read सप्ताजः.

<sup>4</sup> Read अन्तः.

<sup>5</sup> Read वङ्गा.

<sup>6</sup> The box at the top of the letter vā is not completely incised.

<sup>7</sup> The right curve at the top is not sufficiently raised for want of space.

<sup>8</sup> All the other Vākāṭaka plates discovered so far read गौतमीपुत्रस्य पुत्रस्य, thus making the construction ambiguous. See, above, Vol. XXII, p. 175. The reading in the present grant shows that the adjectival expressions from अत्यन्तस्वामिमहामैरवभक्तस्य onwards qualify रुद्रसेनस्य.

<sup>9</sup> This expression is unnecessarily repeated.

<sup>10</sup> Read प्रथिविवेशस्य.

- 15 नस्य सु(सु)नीर्ममवतसङ्गकावे)प्रसादोपाजितश्रीमसु-  
 16 दयस्य वाकाटकानामहाराजश्रीदेवसेनस्य सु(सु)नो-  
 17 म्(म्)हाराजाधिराजश्रीदेवगुप्तसुतायाः<sup>2</sup> यमाव[ति]गुता-  
 18 यामुत्पन्नस्य शशो)प्रसादधृतिकार्त्तयुगस्य वाकाटकाना-

*Third Plate; First Side.*

- 19 म्परममाहेश्वरमहाराजश्रीप्रवरसेनस्य वचना[त्]<sup>3</sup> ॥  
 20 लोहणगराभागे वरदाखेटमार्गे अश्वस्य(स्य)खेटके  
 21 सव्राह्मणपुरोगो ग्रामो वक्तव्यः [1\*] अत्र ग्रामे रा-  
 22 जक्यमानेन<sup>4</sup> भूमेर्निवर्त्तनशतानि<sup>5</sup> चत्वारि महापुरुषपा-  
 23 दमूलसत्रीपयोज्य<sup>6</sup> नारायणराजविश्वध्वेन<sup>7</sup> दत्तम्<sup>8</sup> [1\*]

*Third Plate; Second Side.*

- 24 यतोऽस्तत्सन्तकास्त्वर्वाङ्मन्त्रिणयोगिनियुक्ताः आश्रासन्वा-  
 25 रिक्कुलपुत्राधिकृता भटाङ्ग<sup>9</sup>राज्य किशुतपूर्वा(र्व)याज्ञया-  
 26 ज्ञापयितव्याः [1\*] विदितमस्तु व(वो) यथे(थै)वास्माभिरात्म-  
 27 नो धर्मायुर्वलविजयैश्चर्यैर्विद्वद्भ्य इहामुद्रहिता-  
 28 र्यमात्मानुग्रहाय वैजयिके धर्मस्थाने अपूर्वदत्त्वा(त्त्वा) उदक-  
 29 पूर्वम्प्रतिष्ठः<sup>10</sup> [1] अथास्योचिताम्पूर्वरा[जा]नु[मता] चातु-

*Fourth Plate; First Side.*

- 30 अ(र्वै)द्याघा(य)हारमर्यादान्वितरामः<sup>10</sup> [1\*] तद्यथा चकरदायी चभट-

<sup>1</sup> The medial *u* sign is faintly seen on the plate.

<sup>2</sup> Read सुतायाः.

<sup>3</sup> So in the Seoni and Chammak plates. Read प्रसादधृतिकार्त्तयुगस्य.

<sup>4</sup> Read राजकौयमानेन.

<sup>5</sup> The engraver has cancelled a wrongly incised stroke on the left of *tā*.

<sup>6</sup> Read *yōjyāni* and *dattāni*.

<sup>7</sup> It is better to read विश्वध्वेन.

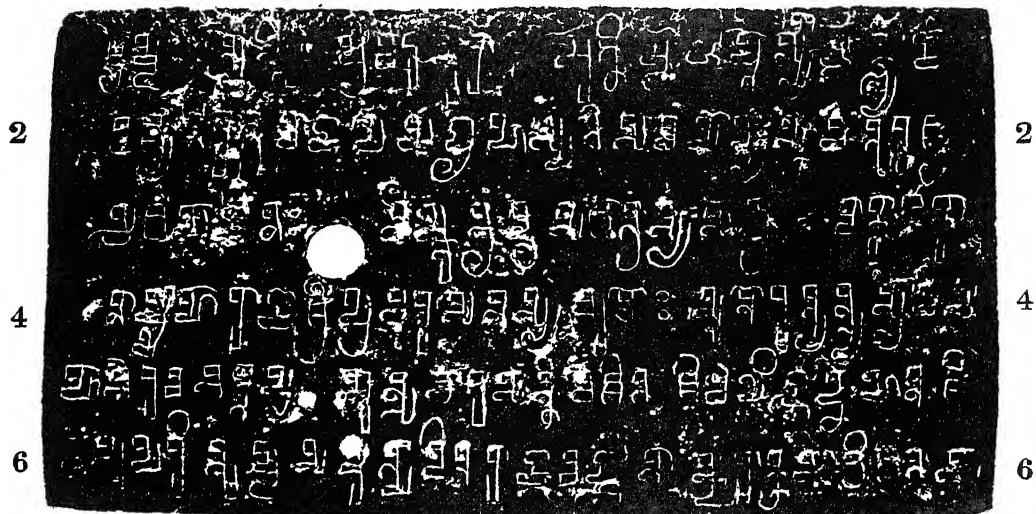
<sup>8</sup> The engraver first incised the subscript letter as *cha* and then tried to convert it into *chha* by adding a vertical stroke in the middle of the rectangle. Contrast the proper form of *chha* in l. 42.

<sup>9</sup> The feminine form एवा in l. 26 seems to qualify some word like भूमिः. प्रतिष्ठता is, therefore, required here. The writer has, however, used the masculine form throughout, as he has blindly copied the usual draft for the grant of a village ( ग्रामः ). [The intended reference here may be to the *agrahāra* mentioned in l. 30 in which case *śh=āsmābhiḥ* should be corrected into *śhōvamābhiḥ*. Apparently the 400 *niṣartanas* of land constituted the *agrahāra* granted to the temple and an expression like *agrahārikṛitya* has been omitted before *dattam* in l. 25. As such an *agrahāra* would be mainly inhabited by Brahmins, the objections raised by Prof. Mirashi in this note and the next do not seem to be justified. - Ed.]

<sup>10</sup> Read मर्यादा वितरामः. The writer has forgotten that the present grant was made to a temple and not to Brāhmanas versed in the four lores. See also ग्राह्यवर्द्धितस्य in ll. 36-37 below. Some of the prohibitions and exemptions laid down here are appropriate only in the case of the gift of a whole village.

# PATTAN PLATES OF PRAVARASENA II.

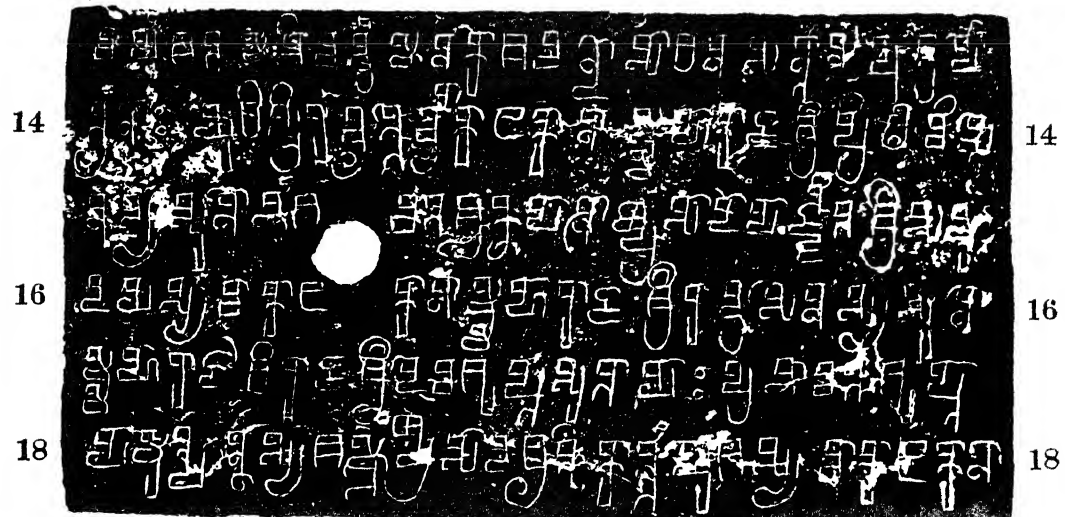
i.



ii, a.



ii, b.



iii, a.

20

20  
22



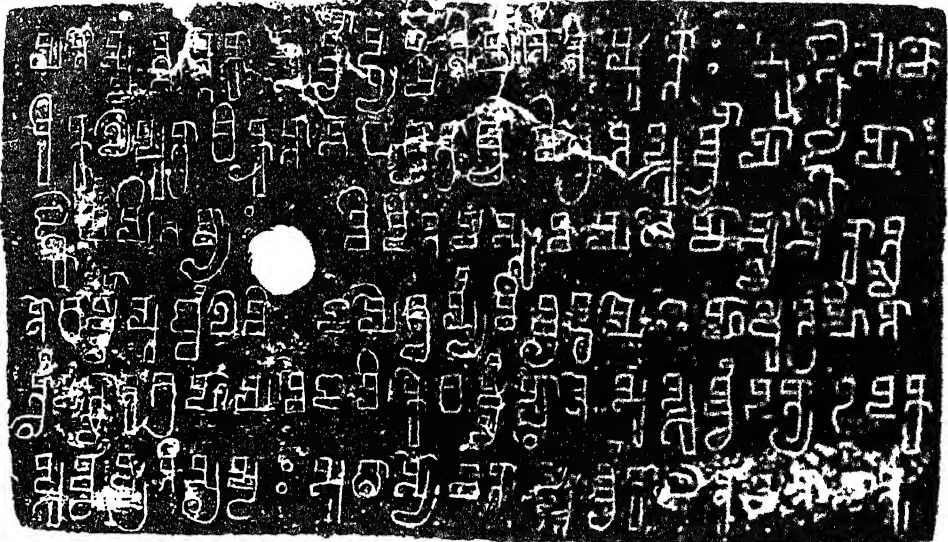
20

22

iii, b.

24

24  
26  
28



24

26

28

iv, a.

30

30  
32  
34



30

32

34

- 31 च्छ(च्छा)वप्रावेश्यः अपारंपरंगोबलिवर्हः अपुष्पक्षीरसन्दोहः[\*] अ-  
 32 पा(चा)रासनचर्मजगा(ङ्गा)रः अलवणक्लेशिखनकः सर्ववे(वि)ष्टिपरीहा-  
 33 रपरिहृत[\*] सनिधिः सोपनिधिस्सक्ति(क्ल)सोपनिधि(क्ल)सः आचन्द्रादित्यका-  
 34 लीयः पुत्रपौत्रानुगामी भुज्यमान(नो) न केनचिद्वाघातयितव्यः  
 35 सर्वक(क्रि)याभिस्स(स्त्रं)रक्षितव्यपरिवर्धयितव्यश्च [1\*] य[स्वा]स्मच्छासनम-

*Fourth Plate; Second Side.*

- 36 गणयमान[\*] स्वल्पामपि परिवाधां कुर्यात्कारयित वा<sup>2</sup> तस्य ब्राह्म-  
 37 णैर्वैदितस्य सदण्डनिग्रहं कुर्यामः(म) [1\*] अस्मिन्<sup>3</sup> धर्मादरक-  
 38 [र\*]णे अतीतावेकराजदत्ता(त्त)सञ्चिन्तनपरिपालन<sup>4</sup>कृतपुन्या(ण्या)  
 39 तुकीर्तनपरिहारात्<sup>5</sup>न कीर्तयामः[\*] व्यासगीतो चात्र श्लोकी  
 40 प्रमाणकीर्तयौ [1\*] स्वदत्ताम्परदत्तां व्वा(वा) यो हरेत वसुन्धराम् [1\*]  
 41 गवां शतसहस्रस्य हन्तुर्हरति दुष्कृत[म्]<sup>6</sup> ॥[१\*]

*Fifth Plate.*

- 42 षष्टिवर्षसहस्राणि स्वर्गे मोदति भूमिदः [1\*] आच्छेत्ता  
 43 चानुमन्ता च तान्येव नरके वसेदिति ॥<sup>7</sup> [२\*] सांवत्सरे<sup>8</sup> सप्तविंशे<sup>9</sup>  
 44 कार्तिकवहुलपक्षसप्तम्याम्<sup>10</sup> सेना तिकात्यायन-  
 45 सन्तकेन लिखित(तं) कालि<sup>11</sup>दासेन [1\*] [कौण्डराजसन्तकेन सुव]<sup>12</sup> एष-  
 46 कार<sup>13</sup> ईश्वरदत्तेन खातं ॥ अस्य शासनस्य कारा-  
 47 वकी पितामहवन्दौ ॥

<sup>1</sup> As the stroke for medial ā at the side of r was not quite clear, the engraver seems to have added another at the top.

<sup>2</sup> Read *kārayēd-vā*.

<sup>3</sup> Read अस्मिन्.

<sup>4</sup> Read परिपालनं कृत.

<sup>5</sup> The *anusvāra* is superfluous.

<sup>6</sup> Metre: *Anuṣṭubh*.

<sup>7</sup> Read *vasēt* [1\*] *iti* ॥ Metre: *Anuṣṭubh*.

<sup>8</sup> Read संवत्सरे.

<sup>9</sup> Read सप्तविंशे.

<sup>10</sup> Read सप्तम्या.

<sup>11</sup> What looks like a dot in the middle of the circle for media ī is probably due to a fault in the plate

<sup>12</sup> The letters in the brackets and those in the next two lines can be read with certainty on the original plate.

<sup>13</sup> Read सुवर्णकारिश्चर°

## The Seal.

- 1 वाकाटक(ल)ल(ला)मस्य
- 2 क्रमप्राप्तनृपत्रियः [I\*]
- 3 राज्ञप्रवरसेनस्य
- 4 शासनं रिपुशासनं(नम्) [II\*]

## No. 15.—TANDIVADA GRANT OF PRITHIVI-MAHARAJA: 46TH YEAR.

By R. S. PANCHAMUKHI, M.A., MADRAS.

The subjoined inscription is engraved on a set of four copper plates received by the Assistant Archaeological Superintendent for Epigraphy, Madras, from M. R. Ry. M. Ramakrishna Kavi Garu, M. A., Assistant Curator, Government Oriental Manuscript Library, Madras, in the year 1917. They are included in Appendix A of the *Annual Report on Epigraphy*, Madras, as C. P. No. 6 of 1916-17 and described in a slip attached to the impression as follows: "These are four copper-plates oblong in shape and bearing a ring hole of about  $\frac{1}{2}$ " in diameter at about  $\frac{1}{8}$ " from the proper right margin. They have writing on six faces in all, the first and the last plate being blank on the outer faces. All the engraved faces have very slightly perceptible rims. The plates have an average thickness of about  $\frac{1}{16}$ " and measure about  $6\frac{1}{2}$ " in breadth and a little over 2" in height. It is much to be regretted that the seal of this record, the dynasty of which is no known, is missing."

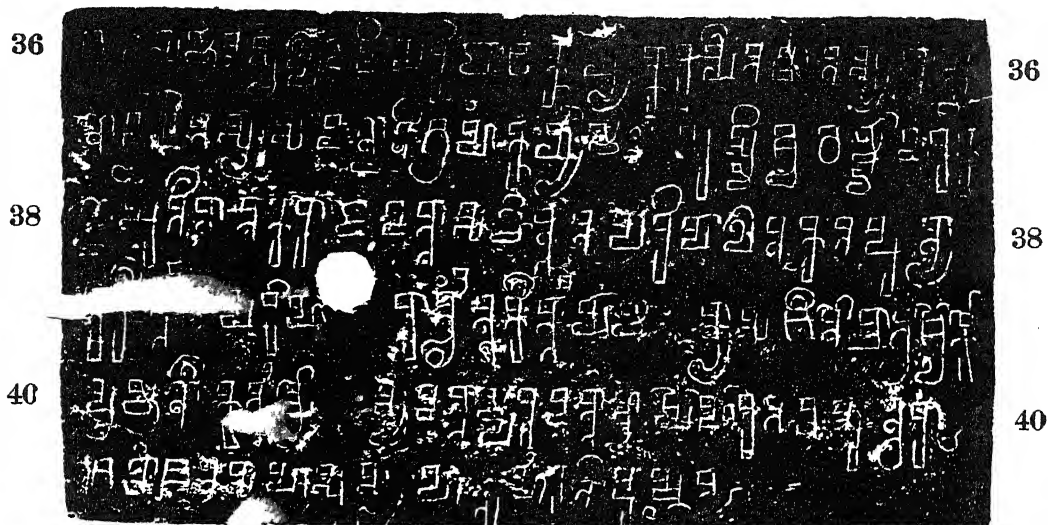
The alphabet is of an early Southern type. It resembles the characters of the Chikkull plates<sup>1</sup> of Vikramēndravarman, the Pulōmbūru grant<sup>2</sup> of Mādhavavarman, the Koppāram plates of Pulikēsin II and the Gōdāvarī plates<sup>3</sup> of Prithvīmūla. The letters of the British Museum plates of Chārudēvī and the Ipūr plates<sup>4</sup> of Dēvavarman's son Mādhavavarman are angular in shape and more antique than those of the present inscription. The Pulibūmra grant<sup>5</sup> and the Peddavōgi plates,<sup>6</sup> both belonging to the Eastern Chālukya king Jayasimha I., appear to be written in more developed characters. Thus the alphabet of the present inscription may be said to belong to the period between the dates of these two sets of inscriptions, i.e., to the beginning of the 7th century A.D. The letters *t* and *n* are not distinguished here by a loop as both have a similar shape except that the right curve of *t* is continued on the left side at the bottom. The medium long *ī* is distinguished from the short one by an inside curl at the top as in *Prithivī-Mahārāj* (l. 8) and *Prithivīśarmmaṇaḥ* (l. 14). The initial *a* is used thrice (ll. 11, 19 & 24) and *ā* in two places (ll. 23 & 28). Orthography is generally free from errors. The language is Sanskrit prose with the exception of the three verses at the end.

<sup>1</sup> Above, Vol. IV, p. 193.<sup>2</sup> *M. E. R.*, 1913-14, C. P. No. 7; *J. A. H. R. S.*, Vol. VI, pp. 17 ff.<sup>3</sup> Above, Vol. XVIII, p. 257.<sup>4</sup> *J. B. B. R. A. S.*, Vol. XVI, p. 114.<sup>5</sup> Above, Vol. VIII, pp. 143 ff.<sup>6</sup> *Ibid.*, Vol. XVII, p. 337.<sup>7</sup> *Ibid.*, Vol. XIX, p. 254.<sup>8</sup> *Ibid.*, Vol. XIX, p. 258.

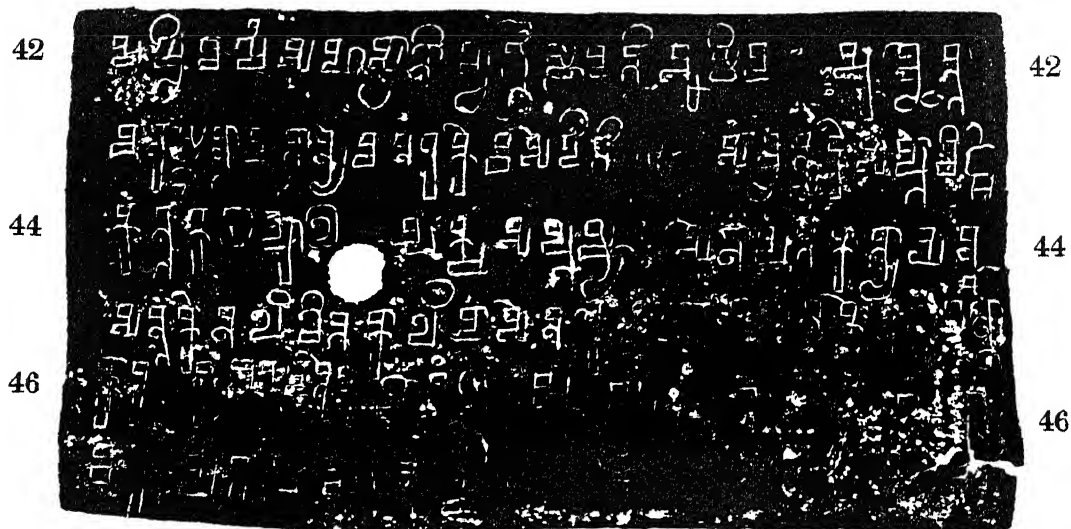


# PATTAN PLATES OF PRAVARASENA II.

iv, b.



v.



Seal.





The object of the record is to register a grant of the *agrahāra* village Tāṇḍivāḍa in Pāgu-ṇāra-*vishaya* made from Pishtapura by Prithivī-Mahārāja of the Kāśyapa-gōtra who bore the *biruda* Śrīrama,<sup>1</sup> son of Vikramēndra and grandson of Mahārāja Raṇadurjjaya, to Bhavaśarman of the Kāmakāyana-gōtra, who was the son of Prithivīśarman and grandson of Viṣṇuśarman and was a resident of Kōṇḍamañchi, on the full-moon day of Kārttika in the 46th year of his reign. The *Ājñapti* of the grant was Rāmaleṇṇurāja. The donor is extolled as meditating on the feet of his parents, a *parama-brahmaṇya* and as having subdued the whole circle of the *sāmantas*. His father Vikramēndra is not given the regal title *Mahārāja*, which perhaps indicates that he did not rule at all or his rule was very short and uneventful. The donee is described as a scholar well-versed in the Vēda, Vēdāṅga, Nyāya, Upanishad and Yōga and in 'three thousand sciences' (त्रिसहस्रविद्या) and as the author of twenty commentaries (*vyākhyāna*). His father, Prithivīśarman, had mastered the three thousand sciences and could expound and comment on them and his grandfather, Viṣṇuśarman, had studied the Śruti and Smṛiti and performed the *Agnishṭōma* and other sacrifices.

There is no clue in the record to find out the exact period when Prithivī-Mahārāja lived. The language, phraseology and the 'formal elements'<sup>2</sup> of the inscription are strictly official and unostentatious and remind us of the Sanskrit charters of the early Pallava kings, the plates of the Śālaṅkāyanas and the Viṣṇukunḍins, the Rāgōlu plates of Śaktivarman, etc. As stated above, the alphabet belongs to about the beginning of the 7th century A.D. Since it is known from the Aihole inscription<sup>3</sup> and the Timmāpuram plates<sup>4</sup> that Pishtapura passed to the Eastern Chālukyas after its conquest by Pulikēsin II and remained in their hands since then, the present record must be assigned to a period prior to that event. A clear understanding of the political situation in the East Coast before the time of Pulikēsin (II)'s expedition will help us to determine the most approximate time when Prithivī-Mahārāja might have lived.

The earliest epigraphical reference to Pishtapura is found in the Allahābād Pillar inscription<sup>5</sup> of Samudragupta (4th century A.D.) which shows that the city was held by Mahēndra<sup>6</sup> at the time of the Gupta king's southern expedition. The Rāgōlu plates<sup>7</sup> which may belong palaeographically to the 5th century A.D., were issued from Pishtapura which was evidently the capital of the Kālīṅga king Vāsishṭhīputra Śaktivarman who calls himself "an ornament of the Mūṭhara family". The Kiṇḍōppa grant of Anantavarman 'Lord of Kālīṅga' who belonged to the

<sup>1</sup> See note 1, p. 99.

<sup>2</sup> Dr. O. Stein opines that the "formal elements" in inscriptions "serve as a guide for chronological considerations, when other sources are lacking"; see the *Ind. Hist. Quarterly*, Vol. IX, pp. 215 ff.

<sup>3</sup> Above, Vol. VI, p. 4.

<sup>4</sup> *Ibid.*, Vol. IX, p. 317.

<sup>5</sup> *C. I. I.*, Vol. III, p. 7.

<sup>6</sup> This Mahēndra has been conjectured to be a king of the Pallava family (*The Gōdāvarī Dist. Gazett.*, p. 18). This does not, however, seem likely, since (Pallava) Viṣṇugōpa of Kāñchi is mentioned separately in the same epigraph. Further, there is no evidence to show that the Pallava territory had extended in the north beyond Kammarāshṭra, the modern Guntur District, since the Śālaṅkāyana Hastivarman was holding the Vēṅgī country (*i.e.*, the Kistna District) at this period. We know that the Chandālūr plates of Kumāravishṇu and the Ōṃgōḍu grants 1 and 2 mention Kammarāshṭra as the district under the control of the Pallavas. The towns of Palakkada, Dasanapura and Monamātura from where the Sanskrit charters were issued, were probably situated in this district (J. Dubreuil: *Ancient History of the Deccan*, p. 66). And Kudrahāra-*vishaya* of the Śālaṅkāyanas is identical with Gudrahāra of the later inscriptions, which comprised portions of the Kistna District.

<sup>7</sup> Above, Vol. XII, pp. 2 f. The alphabet is similar to that of the Kūḍagere plates of the early Kadamba king Śiva-Māndhātivarman. Compare also the Brihatprōshṭa inscription of Umāvarman and the Kōmarti plates of Chaṇḍavarman which are assigned to the first quarter of the 6th century A.D. (*Ancient History of the Deccan* by J. Dubreuil, p. 94).

Vāsishṭha-kula is also stated to have been issued from Vijaya Piṣṭapura<sup>1</sup>. After Anantavarman, Piṣṭapura appears to have been a bone of contention between the kings of Kāliṅga and the Viṣṇukunḍins of Deṇḍalūru who had succeeded the Śālakāvarman in the Kāliṅga and a part of the Guntur Districts, and ultimately to have passed into the hands of the latter whom the Chālukyas of Bādāmi conquered in the first half of the 7th century A.D. Since, as stated above, the present charter belongs palaeographically to this period, it is necessary to find out exactly when and in what capacity Prithivī-Mahārāja ruled at Piṣṭapura during the Viṣṇukunḍin supremacy in the east coast. This object cannot be accomplished, as is evident from the sequel, without a full discussion of the genealogy and chronology of the Viṣṇukunḍin kings.

The most important document of the Viṣṇukunḍin family is the Pulōmībūru grant of Janāśraya Mahārāja Mādhavavarman III issued on the occasion of a lunar eclipse in the month of Phālguna in the 48th year<sup>2</sup> of the king's reign. During the period of about seventy years in the sixth and the seventh centuries to which the record may be assigned on palaeographic grounds: lunar eclipses in the month of Phālguna occurred in the following years: (1) A.D. 593, February 21, Saturday; (2) A.D. 594, February 10, Wednesday; (3) A.D. 612, February 23, Tuesday; (4) A.D. 611, February 12, Thursday; (5) A.D. 639, February 23, Tuesday and (6) A.D. 654, February 23, Friday. Of these, on (1) and (3), the eclipse was not visible in India; (2) is too early for the 48th year of a king who was defeated, as shown below, in about A.D. 631, by Pulikēśa II or his brother Kubja-Viṣṇuvarddhana; (5) and (6) are too late for the king who had been defeated with his territory annexed to the Chālukya dominions prior to them. Hence the date of the Pulōmībūru grant may be equated with A.D. 621, February 12, Thursday on which day the lunar eclipse was visible in India.<sup>3</sup> It is noteworthy that this grant furnishes a few synchronisms for determining the genealogy and chronology of the Viṣṇukunḍin dynasty. Janāśraya Mahārāja Mādhavavarman is described with the significant epithet *Trivara-nagara-bhāvana-gaṇa-patama yayāti yasa viharanaratiḥ* (l. 8) 'who delighted himself in playing with the maidens in the palace of Trivara-nagara', i.e., the city founded<sup>4</sup> by Trivara who has been identified in the sequel with Mahāśiva Tisatadēva of Mahākōśala. Secondly, Śivaśarman, the donee of this record, figures as the father of Rudraśarman who was the recipient of a gift in the Pulibūmra grant of the Eastern Chālukya king Jayasimha I. In addition to these, other historical and astronomical considerations gathered from the published charters of the family and contemporaneous history will help us considerably in the study of the family. These are: the archaic method of dating the inscriptions in seasons and fortnights; the Vākātaka-Viṣṇukunḍin relationship in the time of Mādhavavarman I, an ancient work<sup>5</sup> on prosody called *Jānāśrayī Chhandōvichiti* written presumably under the patronage of Janāśraya-Mahārāja of the Pulōmībūru record, which quotes a verse from the *Kirātārjunīya* of Bhāravi; and lastly, the Eastern Chālukya conquest of Kāliṅga which has an indirect bearing upon the subject. The cumulative evidence of all these points proves, as shown below, that the

<sup>1</sup> J. A. H. R. S., Vol. VIII, p. 153.

<sup>2</sup> This regnal year is expressed by the numerical symbol 𑀓 which appears to have been made up of 𑀓 standing for 40, (see Kaye in *Ind. Ant.*, Vol. XL, p. 52 and Bühler's *Indian Palaeography*, plate IX) and 𑀓 which resembles the one in the Chikkulla plates (l. 26) for 8. Mr. D. C. Sircar, however, takes it to be a single symbol for 40 which lacks epigraphical support (*Ind. Hist. Quarterly*, Vol. IX, p. 275, f. n. 2).

<sup>3</sup> Sewell's *Eclipses of the Moon in India*.

<sup>4</sup> Scholars have attempted to identify this place with Tōwar in Central India (above, Vol. XVII, p. 334). This is unlikely, since Tēwar is known to ancient literature and epigraphy under the name of Tripuri or Tripura.

<sup>5</sup> Similar instances are not rare in inscriptions. Pravarapura was the city founded by Vākātaka Pravarasena and Yayātinagara by Yayāti, otherwise known as Mahāśiva-gaṇa of the Śālavarma family.

<sup>6</sup> I am indebted to Mr. T. N. Subramaniam for drawing my attention to this work.

Vishṇukunḍins ceased to be an independent ruling power by the middle of the 7th century A.D. and that Janāśraya-Mahārāja Mādhavavarman was the last king and a later member of the family different from the homonymous king who was probably the originator of the dynasty.

Of the five copper-plate inscriptions belonging to this family, the Īpūr plates (set I)<sup>1</sup> bears a date in the seventh fortnight of the hot season (*gihma*) and the Īpūr plates (set II)<sup>2</sup> in the seventh fortnight of the rainy season (*vāsa*). Similarly the Chikkulla plates<sup>3</sup> are dated in the eighth fortnight of the hot season (*gihma*). This dating presupposes the division of a year into three seasons of eight fortnights each, which is mentioned in the earliest extant works *Vēdāṅgajyōtiṣa* and the *Brāhmaṇas*. The latest epigraphical instances giving similar dates belong to about the 6th century A.D.<sup>4</sup>

From the Rāmatīrtham and the Chikkulla plates we get four generations of kings, viz., Mādhavavarman I, his son Vikramēndravarmān I, his son Indrabhaṭṭārakavarman, his son Vikramēndravarmān II. In both the records Mādhavavarman is described as a performer of one thousand *Agnishṭōma* and eleven *Aśvamēdha* sacrifices. The Īpūr plates (set II) furnish us with the genealogy: Mādhavavarman I with the above epithets, his son Dēvavarman, his son Mādhavavarman II, the lord of Trikuṭa and Malaya. On account of the common epithets and the relatively early script of the record, Mādhavavarman II may be supposed to be the grandson of Mādhavavarman I through his another son Dēvavarman. The Īpūr plates (set I) and the Pulōmbūru grant should be studied together. The former supplies the pedigree for two generations only, viz., Gōvindavarman and his son Mādhavavarman, while the latter supplements it by adding Gōvindavarman's father Vikrama[ma\*]hēndravarmān.<sup>5</sup> In both the inscriptions, Mādhavavarman is given the additional adjunct *Trīvara-nagara*, etc.,<sup>6</sup> which distinguishes him from the homonymous king Mādhavavarman I, mentioned above.<sup>7</sup> Trīvara is evidently the Sanskritised form of Tīvara, a Sōmavānśī king of Mahākōśala who flourished about this period and who is the only king of that name known to Indian History. He is also mentioned under this Sanskritised name in the Kōṇḍēḍḍa and the Nivīnā grants<sup>8</sup> of the Śailōdbhava king Dharmarājadēva. Dr. N. P. Chakravarti who has edited the Nivīnā grant is inclined to think that Tīvaradēva of Mahākōśala was a contemporary of Dharmarāja, grandson of Mādhavarāja II whom he has identified with Mādhavarāja Sainyabhīta of the Ganjām plates dated in the Gupta Era 300 (A.D. 619-20).<sup>9</sup> The only known regnal year of Madhyamarāja, son of Mādhavarāja II, being twenty-six, Dharmarāja may have to be placed in the middle

<sup>1</sup> Above, Vol. XVII, p. 334.

<sup>2</sup> *Ibid.*, p. 337.

<sup>3</sup> *Ibid.*, Vol. IV, p. 193.

<sup>4</sup> The Halsi plates of the Kadamba king Ravivarman (*Ind. Ant.*, Vol. VI, p. 28). See also above, Vol. XVII, p. 337, f. n. 7 and Vol. IV, p. 195, f. n. 4.

<sup>5</sup> Vikrama[ma\*]hēndravarmān is presumably the Vikramēndravarmān II of the Chikkulla plates.

<sup>6</sup> I find from the impressions of the Pulōmbūru grant, and of the Īpūr plates (set I) that the *i*-sign in *Trīvara* is distinctly long.

<sup>7</sup> This descriptive clause does not occur in connection with Mādhavavarman of the Chikkulla, Rāmatīrtham and Īpūr (set II) plates. This is significant and I take that it is a *vyāvartaka dharma*, which differentiates him from his namesake though there are other adjectives common to both.

<sup>8</sup> Above, Vols. XIX, pp. 267ff. and XXI, pp. 34 ff.

<sup>9</sup> Above, Vol. XXI, p. 36.

of the 7th century A.D. and accordingly his opponent Tivara-deva would belong to that period.<sup>1</sup> It is thus clear that Mādhavavarman of the Ipūr plates (set I) and the Pulimāra grant, who was a contemporary of Tivara, must be considered to be one and the same person and that he was a later member of the family, in spite of the fact that he bore some of the epithets of Mādhavavarman I.<sup>2</sup> It is noteworthy that the alphabet employed in both the charters belongs roughly to the same period and from the examination of individual letters, it does not appear to differ much from that of the Rāmatīrtham and the Chikkulla plates, whereas the script of the second set of the Ipūr plates is undoubtedly more archaic as remarked by Dr. Hultzsch.

Since Vikramēndravarman is described as an ornament of the Vishnukunḍin and the Vākāṭaka families, his mother must have been a Vākāṭaka princess. According to Dr. Dubreuil, this Vākāṭaka princess was the daughter or the grand-daughter of Rudrasēna II whose son Pravarasēna II placed his relative Vishnukunḍin Mādhava (I) on the throne of Vēṅgi by uprooting the Śālaṅkāyanas in the 5th century A.D.<sup>3</sup> But neither Rudrasēna II nor his son Pravarasēna II is known to have conquered any of the territories in the East Coast. On the other hand Hariśēna, the last Vākāṭaka king (circa 500 A.D.) is stated in the Ajaṇṭā inscription to have conquered Kuntala, Avanti, Kāliṅga, Kōsala, Trikūṭa, Lāṭa and Āndhra, and it is very likely that he contracted some matrimonial alliance with Mādhava I and with his help defeated the kings of the East Coast as stated above.

Indrabhaṭṭārakavarman, who has been identified with Indrabhaṭṭāraka of the Gōdāvari plates of Prithivīmūla,<sup>4</sup> was an opponent of Adhirāja Indra who may possibly be the same person as the donor of the Jirjiṅgi plates<sup>5</sup> dated in the year 39 of the Gaṅga era. If the view of some scholars<sup>6</sup> that the era was started in about A.D. 496 be correct, the date of this grant would be about A.D. 535. According to the Chikkulla plates Indrabhaṭṭāraka defeated all the *dāyādas* in battle. We do not know of any *dāyādas* excepting the members of the collateral branch, viz., Dēvavarman and his son Mādhavavarman II. Since, as shown below, the Vishnukunḍins ceased

<sup>1</sup> Fleet and Kielhorn have placed Tivara in about the 8th century A.D. (*C. I. I.*, Vol. III, p. 293; above, Vol. IV, p. 238). The Sirpur Lakshmana Temple inscription of Mahāśivagupta (above, Vol. XI, p. 184) is written in characters of about the 8th century A.D. Hence his grand-uncle Tivara would belong to the middle of the 7th century A.D. More likely, he lived in the beginning of the 7th century. Tivara-deva appears to have had a long reign, since there is a reference to Trivara-nagara in the Ipūr plates (set I) dated in the 37th regnal year (i.e., A.D. 610) of Mādhavavarman III whose 48th year has been equated with A.D. 621. This date would no doubt be too early for him if it is assumed with Prof. D. R. Bhandarkar (above, Vol. XVIII, p. 240) that Chandragupta mentioned in the Sañjān plates of Amoghavarsha as the contemporary of Gōvinda III (A.D. 790-814) was the son of Nannayadēva and brother of Tivara-deva of Mahākōsala. But for reasons stated above, he cannot be identified with the brother of Tivara-deva.

<sup>2</sup> The late Rao Bahadur Krishna Sastri has expressed a similar opinion in *M. E. R.* for 1913-14, pp. 6 and 102. [But the description of Mādhavavarman in these two sets of plates as a 'performer of eleven *circamēdha* sacrifices and one thousand *kratus* or *agnishōmas*' seems to show that he may not be different from Mādhava I of the other Vishnukunḍin charters. It may also be pointed out that, according to Dr. Hultzsch, the palaeography of the Ipūr plates (first set) is earlier than those of the Rāmatīrtham and Chikkulla plates (above, Vol. XVII, p. 334).—Ed.]

<sup>3</sup> *Ancient History of the Deccan*, p. 74. We know that the principality of Vēṅgi and Kudrahāra was held by the Śālaṅkāyanas up to the 5th century A.D. (*J. A. H. R. S.*, Vol. V, pp. 29 ff.)

<sup>4</sup> *J. B. B. R. A. S.*, Vol. XVI, pp. 114 ff. and above, Vol. IV, pp. 193 ff.

<sup>5</sup> *J. A. H. R. S.*, Vol. III, pp. 49 ff.

<sup>6</sup> *Ind. Ant.*, Vol. LXI, p. 237.



to be an independent ruling power before A.D. 631,<sup>1</sup> all the kings of the family must be accommodated in the interval of about 131 years (*circa* 500-631). According to our scheme of the genealogy there will be only six kings in the main line who can be very reasonably fitted in in this period. But if the kings Dēvavarman and Mādhavavarman II are also to be included, there will be in all eight kings among whom the regnal years 10, 27, 48 and 47 are so far known for four kings. Granting that these are the last regnal years of the respective kings, the periods of their reign will cover at least 132 years which is in excess of the allotted interval and we will be driven to the contingency of eliminating the remaining four kings from the family. It is therefore reasonable to assume that Dēvavarman and his son Mādhavavarman II belonged to the collateral branch and held a small principality in the Vishṇukunḍin territory.

Vikramēndravarmān II, the eldest son of Indrabhaṭṭāraka, as stated in his Chikkulla plates, appears to have become king even as a child, which perhaps indicates that his father died young leaving his eldest son only a child and consequently his rule might not have extended beyond 27 years. The next king was Mahārāja Gōvindavarman who bore the *biruda* Vikramāśraya. Lastly his son Mādhavavarman III was the most powerful king of the family who bore the distinguished *biruda* Janāśraya-Mahārāja.

Mādhavavarman III, Janāśraya-Mahārāja, must have been the last crowned king of the Vishṇukunḍin dynasty from whom the Eastern Chālukyas conquered portions of their eastern possessions. He must have lived some time after Bhāravi, the celebrated author of *Kirātārjunīya*. For, there is an ancient work on prosody called *Janāśrayī Chhandōvichiti*<sup>2</sup> which quotes the verse अथ वासवस्य वचनेन, etc., of Bhāravi<sup>3</sup> under the *Udgatā-prakarana*. The work must have been named after Janāśraya-Mahārāja of the Vishṇukunḍin family, who is the only king of that name in the whole range of Indian History.<sup>4</sup> We know from the *Avantisundarikathā* that poet Dāmōdara was introduced to the presence of prince Vishṇuvarddhana by Bhāravi.<sup>5</sup> Consequently Bhāravi must have lived in the Court of Vishṇuvarddhana who is no other than Kubja-Vishṇuvarddhana, the younger brother of Pulikēsin II.<sup>6</sup> Since Ravikīrtti compares himself to Kālidāsa and Bhāravi in the Aihole inscription of A.D. 634, Bhāravi must have been well known as a great poet by A.D. 634. It is probable that he flourished about 600 A.D.<sup>7</sup> and Janāśraya-Mahārāja lived some time after that date. This date can be determined to some extent by the following synchronism. The king is stated in the Pulōmbūru grant to have endowed the village Pulōmbūru in Guddavādi-*vishaya* upon Śivaśarman, son of Dāmaśarman and grandson of

<sup>1</sup> [In spite of the arguments of the author, it is not impossible that the Vishṇukunḍins were struggling hard to maintain their independence in some portion of their territory even after A.D. 631. The description of Indravarmān in the Rāmāīrtham and Chikkulla plates as 'having gained victories in several *chāturdanta* battles' might also indicate the same state of affairs.—Ed.]

<sup>2</sup> The work is published partially in the *Tirumalai Śrī Veṅkaṭeśa* by Mr. M. Ramakrishna Kavi, M.A.

<sup>3</sup> *Kirātārjunīya*, XII, 1.

<sup>4</sup> The opening verse in the work describes the king with the *biruda* Janāśraya, as having celebrated several sacrifices. This is in keeping with the account given in the Pulōmbūru grant and the Ipūr plates (first set). See *A Triennial Catalogue of Manuscripts* 1925-26 to (1927-28, Madras), Introduction p. 1 and R. No. 5043. [From the information available at present it is not certain whether Janāśraya refers to a different ruler or is an abbreviation of Avani-Janāśraya which was a surname of the Gujarāt Chālukya king Pulakēśirāja.—Ed.]

<sup>5</sup> See the correct text of the relevant passage of the *Kathā* in *Ind. Hist. Quarterly*, Vol. III, p. 169.

<sup>6</sup> As Vishṇuvarddhana is called merely *rāja-sūnu* in the *Avantisundarikathā*, p. 6, it is probable that he had not yet become king.

<sup>7</sup> This date is rendered plausible by the fact that Dāmōdara, after staying with Vishṇuvarddhana for a short period, went to the court of the Gaṅga king Durvinita, whose last date in the Gaṅga chronology cannot be beyond A.D. 605.

Rudraśarman of the Gautama-gōtra and Taittirika-śākhā. The same village was granted by the Eastern Chālukya king Jayasimha I in his 15th regnal year (A.D. 648) to the *pūrvāgrahārīka* Rudraśarman of the Gautama-gōtra, who was the son of Śivaśarman and grandson of Dānaśarman. It is evident that this Rudraśarman was the son of Śivaśarman, the donee of the Pulōmbūru grant. The word *pūrvāgrahārīka* indicates that he was in the enjoyment of the village for some time after his father, and that he had lost it during some troublous period, or his title to the village was contested and confirmed by a fresh order after the change of political power from the Vishṇukunḍins to the Eastern Chālukyas. This latter event took place probably some time before A.D. 631 when the Koppāram plates<sup>1</sup> of Pulikēsin II were issued. For, we learn from this copper-plate grant that Kammarāshṭra, which had been included in the Pallava and the Vishṇukunḍin kingdoms formerly, formed part of the Chālukya country at the time. A study of the political history of the Kālīṅga kingdom at this period would help us in fixing the date more precisely. The Chīpurupalle grant<sup>2</sup> of Kubja-Vishṇuvardhana records the gift of land by the king from his camp at Cherupūra in *Plāki-vishaya* to two Brahmins, Vishṇuśarman and Mādhavaśarman, sons of Durgāśarman, who belonged to the Gautama-gōtra, in his 18th regnal year, i.e., A.D. 632. In the Achyutapuram plates<sup>3</sup> of the Eastern Gaṅga king Indravarman bearing a date in the year 87 of the Gaṅga era, the donee is stated to be Durgāśarman of the Gautama-gōtra. This date may be equated with A.D. 581 provided the initial year of the Gaṅga era is accepted to be A.D. 496. It is very likely that the donees of the Chīpurupalle grant were the sons of the donee in the Gaṅga record.<sup>4</sup> If this is correct, the southern portion of the Kālīṅga country must have been conquered and annexed by the Chālukyas some time between A.D. 581 and 632. This period is brought into a narrower compass by the statement in the Aihole inscription (A.D. 634) that kings of Kālīṅga and Kōsala submitted of their own accord, to the increasing power of Pulikēsin II (A.D. 610). It may be noted that the Varāhavartanī-*vishaya* of the Gaṅga grants was situated close to the *Plāki-vishaya* (or *rāshṭra*) and that the latter district had been a debatable ground between the Vishṇukunḍins and the Eastern Gaṅgas for a long time. The Eastern Gaṅgas appear to have occupied it for some time after the date of the Rāmatīrtham plates of Indravarman (cir. 535). It is probably to wrest back this province that Mādhava III started on an expedition to the Eastern region (*prāgdik*) as recorded in his Pulōmbūru grant, the result of which is, however, not known. The conquests of South Kālīṅga and the territory of the Vishṇukunḍins must possibly have been effected in one and the same campaign by Pulikēsin II. Since Tivaradēva lived, as shown above, in the middle of the 7th century<sup>5</sup>, it is possible that Mādhavavarman<sup>6</sup> of the Vishṇukunḍin

<sup>1</sup> Above, Vol. XVIII, pp. 257 ff.

<sup>2</sup> *Ind. Ant.*, Vol. XX, p. 16.

<sup>3</sup> Above, Vol. III, pp. 127 ff.

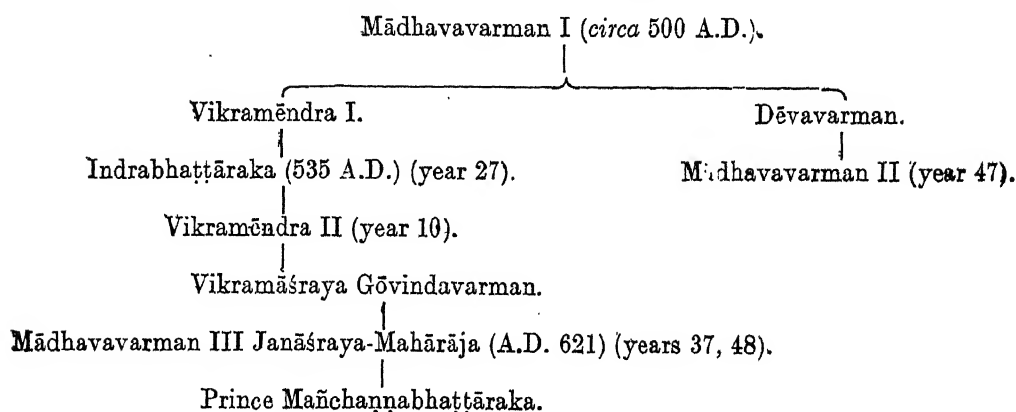
<sup>4</sup> [But it may be noted that while the two sons of Durgāśarman of the Chīpurupalle plates were followers of the Taittirīya-*charāṇa*, which is a branch of the Yajurvedā, Durgāśarman of the Achyutapuram plates was a Brāhmaṇa of the Chhandōga school which is a *śākhā* of the Sāmaveda.—Ed.]

<sup>5</sup> Prof. V. V. Mirashi postulates two Tivaradēvas in the Sōmavarmśī family and thinks that Tivarā who was a contemporary of the Vishṇukunḍin Mādhava was an earlier member and lived between A.D. 525-568 (above, Vol. XXII, pp. 15 ff). But among the Sōmavarmśī kings there is only one Tivaradēva known so far (above, Vol. XI, p. 187). And such an early date is not possible for Mādhava who must have been an immediate predecessor in time of the Eastern Chālukya king Jayasimha I (*ibid.*, p. 21, f. n. 3 and Bhandarkar's *Northern List*, p. 293, f. n. 3).

<sup>6</sup> The Kōṇḍēḍḍa and Nivinā grants of Dharmarāja mention a certain Mādhava, who contemplated to oust the elderly relations (*jyēṣṭhān bhāvān*) from the country, but being foiled in his attempt took shelter under Tivaradēva and was ultimately defeated along with his master at the foot of the Vindhya hill. Since this Mādhava is supposed to be a prince of the Sailōdbhava family, he cannot be identified with the Vishṇukunḍin king of that name, though it happens that the latter had also contracted some political or matrimonial alliance with Tivaradēva.

family ruled for some time after A.D. 619, the date of the Gaṅḡa plates, and was subsequently defeated by Pulikēsin II or Kubja-Vishṇu. As we have shown above that the date of the Pulōmbūru grant would fall in A.D. 621, we may conclude that the **Chālukya conquest of the Vishṇukunḍins was accomplished between A.D. 621 and A.D. 631.**

With the facts set forth above, the genealogy<sup>1</sup> of the family with known regnal years and approximate dates for a few kings is given below for easy reference :



The name of Vikramēndra, the father of Prithivī-Mahārāja of the present record may perhaps suggest some relationship with the Vishṇukunḍins among whom that name is found twice. It is not impossible that Prithivī-Mahārāja's father Vikramēndra was a subordinate of Vikramēndravarmān who was the grandfather of Mādhavarman, the donor of the Pulōmbūru grant. This surmise finds support from the fact that Piṣṭapura, the capital of Prithivī-Mahārāja, was situated within the limits of the Vishṇukunḍin dominions which comprised the country to the south of Kālīṅga up to the present Guntur district which was the northern limit of the

<sup>1</sup> Dr. Hultzsch's arrangement of the genealogy (above, Vol. XVII, pp. 334 and 337) comes into conflict with the pedigree given in the present record. According to him, Gōvindavarman's father would be Mādhavarman, whereas his name is given as Vikramahēndra in the Pulōmbūru grant. A recent writer on the subject (*Ind. Hist. Quart.*, Vol. IX, pp. 275 f.) thinks that Mādhava III of the Pulōmbūru grant is identical with Mādhava I as both are stated to have performed eleven *Āśvamēdha* and one thousand *Agnishōma* sacrifices. He holds that the family rose to political power in A.D. 500 under Vikramahēndra, grandfather of Mādhava and continued to rule till the 8th century A.D. when it was completely overthrown by the Chālukyas. This view is not tenable. For, he has not taken into account the palaeographic evidence of the charters while constructing the history of the family. According to him, Ipūr plates (set I) and the Pulōmbūru grant would be earlier than the Ipūr plates (set II) whose script has been declared by Dr. Hultzsch to be more archaic than that of the other charters of the family (see also *Madras Epigraphical Report* 1913-14, pp. 6 and 102). Further, he has not considered the important synchronism with the Mahākōśala king Tīvaradēva in the time of Mādhava (III) and the references contained in the *Jānāśrayī Chhandōvichitī* mentioned above. And we find from the records of Pulikēsin II, Kubja-Vishṇuvarddhana, Jayasimha I, Tyāgadhēnu Indravarmān and his successors that portions of the Vizagapatam, Godavari, Kistna and Guntur Districts, which comprised the Vishṇukunḍin territory, were held by the Chālukyas since the first quarter of the 7th century A.D. and it is impossible that the Vishṇukunḍins could have ruled as independent kings in that region after A.D. 631 when, according to the Koppāram and the Timmāpuram plates, the Eastern Chālukya rule had been fully established. [See note 1 on p. 93.—Ed.]

Pallava territory, as can be gathered from the situations of villages or divisions mentioned in the Rāmatīrtham, Chikkulla, and Īpūr plates (set I) and the Pulōmbūru grant and also from the stone inscription of Vishṇukunḍin Mādhavavarman at Vēlpūru in the Sattenapalle Taluk of the Guntur district. Simultaneously with the subjugation of the Vishṇukunḍins by Pulikēsin II and occupation of their territory by his brother Kubja-Vishṇuvarddhana, Prithivī-Mahārāja, the ruler of Piṣṭapura, appears to have held out against the Chālukyan attack for a while and finally to have sustained a crushing defeat in the fight. For, we definitely know from the Timmāpuram plates that Kubja-Vishṇuvarddhana was in possession of Piṣṭapura which is mentioned as his secondary capital (*vāsaka*). It is, therefore, quite plausible that Pulikēsin II captured the fortress of Piṣṭapura from the hands of Prithivī-Mahārāja who must have lived in the beginning of the 7th century A.D. This period perfectly agrees with the palaeographical evidence of the record.

It is noteworthy that the present inscription is the only early record that makes mention of **Raṇadurjaya** as a historical person. We know that many of the ruling families in the Eastern Deccan, who flourished in the 12th and 13th centuries A.D., trace their descent from Durjaya or Raṇadurjaya whose time and place in their genealogy are, however, not certain on account of the varying accounts given in their records. The Kākatiyas,<sup>1</sup> the Koṇḍapaḍumaṭi<sup>2</sup> and Velanāḍu<sup>3</sup> Chiefs each claim for their ancestor Durjaya or Raṇadurjaya. The Garavapādu grant<sup>4</sup> of Gaṇapati mentions Prōla as a descendant of Raṇadurjaya-Durjaya who belonged to the Karikāl-*ānvaya*. The most important document of this later period, which gives a glimpse into the period of Raṇadurjaya, is the Tsandavōlu inscription<sup>5</sup> of Buddhārāja which appears to embody a genuine historical tradition. It is stated in it that the Koṇḍapaḍumaṭi chief Buddhārāja was the lion of the mountain, the Durjaya family—which shows that Durjaya was the originator of his family—and had for an ancestor one Buddhavarman who belonged to the fourth caste and was a servant of king Kubja-Vishṇu of the lunar race who conferred on him the country west of the hill, which contained 73 villages. Kubja-Vishṇu is, evidently, the brother of Pulikēsin II, who ruled from A.D. 615 to 633 in the Vēṅgī country. Buddhavarman's date, accordingly, falls in this period. Durjaya, who was his ancestor, must have lived some time before the 7th century A.D. Since Karikāla is said to be his lineal ancestor whose date has been approximately fixed to fall in the 5th century A.D.,<sup>6</sup> it is possible that Durjaya lived in the intermediate period and most probably in the 6th century A.D.; and his grandson Prithivī-Mahārāja, who had a long reign of at least 46 years, must have begun to rule in the latter half of that century.

The record does not disclose the name of the dynasty to which Prithivī-Mahārāja belonged. It only states that he belonged to the Kāśyapa-gōtra. It is clear from the foregoing discussion that Durjaya was a descendant of Karikāla-Chōla. The Chōla king Puṇyakumāra of the Cuddapah District belonged to the Kāśyapa-gōtra and Karikāl-*ānvaya*.<sup>7</sup> The Chōla Satyāditya, son of Vikramāditya, was of the same gōtra and family.<sup>8</sup> The Chōlas of Tanjore also are known to have

<sup>1</sup> Above, Vol. V, p. 142; *ibid.*, Vol. XVIII, pp. 346 ff.

<sup>2</sup> *E. I. I.*, Vol. IV, No. 692; above, Vol. VI, pp. 268 ff.

<sup>3</sup> Above, Vol. IV, pp. 33 ff.; the pedigree given in the Piṭhāpuram Pillar inscription is a jumble of confused traditions. It contains two Raṇadurjayas among the ancestors of Prithivīśvara.

<sup>4</sup> Above, Vol. XVIII, p. 346.

<sup>5</sup> Above, Vol. VI, pp. 268 ff.

<sup>6</sup> *Ibid.*, Vol. XI, p. 340.

<sup>7</sup> Above, Vol. XI, p. 345.

<sup>8</sup> *Ibid.*

i.

2 4 2 4

ಶ್ರೀ ಪುಷ್ಪಾಸುತಂಜನವರಸುಪ್ಪುತ ಕು  
 ಪುಷ್ಪಾಸುತಂಜನವರಸುಪ್ಪುತ ಕು  
 ಪುಷ್ಪಾಸುತಂಜನವರಸುಪ್ಪುತ ಕು  
 ಪುಷ್ಪಾಸುತಂಜನವರಸುಪ್ಪುತ ಕು

ii, a.

6 8 6 8

ಪುಷ್ಪಾಸುತಂಜನವರಸುಪ್ಪುತ ಕು  
 ಪುಷ್ಪಾಸುತಂಜನವರಸುಪ್ಪುತ ಕು  
 ಪುಷ್ಪಾಸುತಂಜನವರಸುಪ್ಪುತ ಕು  
 ಪುಷ್ಪಾಸುತಂಜನವರಸುಪ್ಪುತ ಕು

ii, b.

10 12 14 10 12 14

ಪುಷ್ಪಾಸುತಂಜನವರಸುಪ್ಪುತ ಕು  
 ಪುಷ್ಪಾಸುತಂಜನವರಸುಪ್ಪುತ ಕು  
 ಪುಷ್ಪಾಸುತಂಜನವರಸುಪ್ಪುತ ಕು  
 ಪುಷ್ಪಾಸುತಂಜನವರಸುಪ್ಪುತ ಕು

iii.a.

16 18  
16 18  
18

16 18  
18

iii.b.

20 22 24  
20 22 24  
24

20 22 24  
24

iv.

26 28  
26 28  
28

26 28  
28



belonged to the Kāśyapa-gōtra.<sup>1</sup> It is therefore very likely that Raṇadurjaya was a Chōla and his ancestors had settled in the Eastern Deccan, like their brethren in the Rēnāṇḍu country, in some early period. It may be noted that Raṇadurjaya was a member of the fourth caste as can be gathered from the Tsandavōlu inscription referred to above.

Of the places mentioned in the record, Pishtapura is well known as the ancient name of Piṭhāpuram in the East Godavari District. Pāgunāra-vishaya in which the village Tāṇḍivāḍa was situated is the same as Pāvunavāra-vishaya of the Vaṇḍaram plates<sup>2</sup> of Ammarāja II, Pāgunavara-vishaya occurring in a grant<sup>3</sup> of Bhīma II, and Pāgunavara-vishaya of a record<sup>4</sup> of Viṣṇuvardhana V. This vishaya appears to have comprised the modern Tanuku Taluk of the Kistna District as can be seen from the stone inscriptions at Juttiga in that Taluk.<sup>5</sup> Tāṇḍivāḍa might be identical with Tāḍiparru in the Tanuku Taluk.<sup>6</sup> Kōṇḍamañchi, where the donee resided, I am not able to identify.

### TEXT.<sup>7</sup>

#### First Plate.

- 1 स्वस्ति<sup>8</sup> [!\*] श्रीमत्पिष्टपुरास्वकलजगदवनसमुद्भूतकीर्ति-
- 2 चारुचन्द्रिकासमुद्यो<sup>9</sup>(द्यो)तितदिगत्त(स्त)रस्य म-
- 3 हाराजरणदुर्जयस्य सूनोस्समति<sup>10</sup>
- 4 शयितशक्रविभूतेर्विक्रमेन्द्रस्य प्रियतनय[:\*]

#### Second Plate ; First Side.

- 5 प्रवर्द्धमानप्रतापोपनतसमस्तसामन्तमण्डल(लो) निज-
- 6 भुजविजयोदयाधिगतयशोविशेषभूषणः श्रीरम[:\*]
- 7 काश्यपसगोत्रः परमब्रह्मण्यो मातापितृपा-
- 8 दानुद्धात[:] श्रीप्रिथिवी<sup>10</sup>महाराजः पागुणारविषये ताण्डि-
- 9 वाडयाममधिवसतसे(सतस्स)र्व्वसमवेताक्कटि(टु)म्बिनस्स[मा]ज्ञाप-



<sup>1</sup> See the Tiruvāṇḍu plates and the Kanyākumāri inscription and the *Madras Epigraphical Report* for 1905, p. 40.

<sup>2</sup> Above, Vol. IX, p. 133.

<sup>3</sup> *Ind. Ant.*, Vol. XIII, p. 213.

<sup>4</sup> *Madras Epigraphical Report*, 1913-14, C. P. No. 6.

<sup>5</sup> Nos. 734 and 736 of 1920 of the *M. E. R.* for 1921.

<sup>6</sup> *List of Villages in the Madras Presidency*, p. 344.

<sup>7</sup> From an ink-impression.

<sup>8</sup> This word is engraved in the margin to the left of the ring hole near the third line of the text.

<sup>9</sup> [There is also a root *yut.bhāsantē*.—B. C. C.]

<sup>10</sup> Read 'प्रिथिवी'

## TRANSLATION.

(Lines 1-8.) Hail! From the illustrious Pishtapura, Śrī Pṛithivī-Mahārāja—who has meditated on the feet of his parents, who is extremely pious, who belongs to the Kāśyapa-gōtra, who has subdued the whole circle of the Sāmantas by his ever increasing prowess and has as his ornament the distinguishing fame acquired by the rise of victory of his arms, who is the lord of wealth<sup>1</sup>—dear son of Vikramēndra who had excelled Indra in prosperity, who was the son of Mahārāja Rapadurjaya who had lighted the whole region of the quarters by the beautiful moonlight, the fame arising from the protection of the whole world,

(Ll. 8-10.) commands all the *kuṭumbins* assembled together, who are the residents of Tāṇḍivāḍa in Pāguṇāra-vishaya, that

(Ll. 10-21.) this village (*i.e.*, Tāṇḍivāḍa) has been made into an *agrahāra* and conferred, free of all imposts, for the increase of our life, health and fame, upon Bhavaśarman, who is a student of Chhandōga (*school*), belongs to the Kāmakāyana-gōtra, has studied three thousand sciences and (*written*) twenty commentaries, a resident of the village Kōṇḍamañchi, is spending days and nights in worshipping the gods, the *pitris* and mankind, whose body has been purified by the water of sacred ablution in various sacrifices, whose intellect has been clarified by the knowledge of the Vēdas, Vēdāṅgas, Nyāya, Upanishads and Yōga—son of Pṛithivīśarman whose habit it was to study, teach and comment on the three thousand sciences, and whose prosperity was revealed among the priests (*ritvij*) and assistants (*sadasya*) by the riches given away in sacrifices frequently performed (*by him*)—grandson of Vishṇuśarman whose mind had been purified by the due performance of *Agnishṭōma*, and other (*sacrifices*) and who had mastered the Śruti and Smṛiti.

(Ll. 21-24.) No one should create any obstruction (*to this*). In the 46th year of the ever prosperous and victorious reign on the full moon day of Kārttika, this religious gift was made. Śrī Rāmaleṣṭurāja was the executor (*of the order*):

(Ll. 24-29.) Here are the *ślōkas* sung by Vyāsa. (Then follow three of the customary verses.)

## No. 16.—A NOTE ON THE BHOR STATE MUSEUM COPPER PLATE OF KHAMBHA II.

BY RAO BAHADUR K. N. DIKSHIT, M.A.

On page 186 of part IV, of Volume XXII of the *Epigraphia Indica* Dr. Altekar has published an article on the Bhore State Museum Plates of Khambha II of the Chālukya dynasty, dated in the Śaka year 1001. There is no facsimile of the original attached to the article, but as the editor of the Plates has remarked, the order in which the different parts of the grant occur, is topsyturvy. Thus after specifying the date, the writer at once proceeds to the specification of the donor and the village granted without mentioning the donee. Then are mentioned certain dignitaries followed by some verses describing exploits of the dynasty of the donor. After the imprecatory verses, the grant closes with the bare names (without specification of *gōtras*, etc., of the donees) clearly as an after-thought. It is thus evident that the grant is not a regular and officially issued

<sup>1</sup> Śrīrama may also be taken as the *biruda* of the king. Mr. C. R. Krishnamachari whom I consulted thinks that Rama-Kāśyapa might be one of the sub-divisions of the Kāśyapa-gōtra in which case, the expression will have to be rendered 'who belonged to the illustrious Rama-Kāśyapa-gōtra'.

charter, and cannot be considered as indicating the existence of a feudatory Chālukya king in the Śaka year 1001 for reasons given below :—

In the first place it is very unlikely that an inscription dated in the 4th year of the powerful Chālukya Emperor Vikramāditya VI, who had already started his own era (named the Chālukya-Vikrama Era) should be without any mention of this paramount sovereign. In fact the first line specifying the date appears to have been written in smaller characters than the other lines and may possibly have been inserted later. The most important reason why the inscription appears to me to have been written somewhere in the middle of the 12th Century is the mention of certain officers and queens in lines 12 to 15. The two queens mentioned in line 14, namely, Siriyā Dēvi and Dēvalā Dēvi appear to be identical with the queens Siriyā Dēvi and Dēvalā Dēvi of the Sinda King Chāvuṇḍa II referred to on page 111 of the Vol. XX of the *Epigraphia Indica*. It is interesting to see that one Muṁjaya Sāhaṇi also occurs in the Benachamatti inscription referred to above, while in the present inscription the same Muṁjēya appears to have been referred to as the minister (*amātya*) of the Mahārāṇī Siriyā Dēvi. There are at least two other Sāhaṇis (Prakrit form of Śādhani, a counsellor). It is therefore incorrect to take with Dr. Altekar that Siriyā Dēvi was called Muṁjēya Mahārāṇī because she was a daughter of Muṁja. The intended reading of the end of line 14 and beginning of line 15 should be “*Rāṇī Mahalā Dēba(va)lāyā damḥanāyaka Simha*”. There seems to have been some confusion here in the name of the queen. The name Mahādēvi being that of the step-mother of Chāvuṇḍa II himself, the writer probably confused it with the name Dēvalā, of one of his queens.

As regards the language, there appears to have been some mixture of words in Marāṭhī which again may indicate a later date. The word *varila* in line 9 and *kārukadēṇem* in the same line are clearly Marāṭhī. The sense of the whole phrase from *sarvavāha*<sup>1</sup> is that all dues including the dues from artisans and oilmen were to be given to the donees. The phrase *agumhita pushpim* (not *pushyim*) *rājadarsa(rsa)nam* in lines 10 and 11 is explainable only in the light of the subsequent verse in lines 28 to 30 and means that an interview with the king should be with unstrung flowers, the stem *gunth* being a Marāṭhī adaptation from *grath* in Sanskrit. The propriety of such a reference is shown in lines 28 to 30 where it is mentioned that ‘any future king of my family should be interviewed by you with flowers not strung (*into a garland*) and requested on my behalf that he should maintain his religion (*and continue this gift*)’. There are passages in Sanskrit literature<sup>2</sup>, which support the existence of this custom of approaching a king with an offering of unstrung flowers.

On the whole I am inclined to think that the grant belongs to the middle of the 12th century A.D. and was probably forged in the interest of the persons mentioned in the postscript of the grant. It is, however, not understood how the names of queens and ministers in places over 200 miles away are included, unless we suppose that the Sinda Queens had some private estates managed by their ministers in the locality of Bhor<sup>3</sup>.

<sup>1</sup> Cf. *Mālavikāgnimītra*, Act IV, where Vidūshaka pretends to have been bitten by a snake, while spreading out his hand for a bunch of Aśoka flowers, as he wanted to see the queen with the customary flower offering.

<sup>2</sup> [There is certainly room for suspicion about the genuineness of the Bhor Museum Plates of Khambha. But a great difficulty in accepting the identification proposed here is that the name of the husband of the queens Siriyā Dēvi and Dēvalā Dēvi is expressly mentioned as Khambha in these plates. Neither the name nor the genealogy of this ruler has any similarity with that of the Sinda chief Chāvuṇḍa II. It seems unlikely, even considering the grant to be a forged one, that the forgers would make use of the names of the two Sinda queens alone. If they were aware of the names of the queens one would expect them to know the name and family of their husband as well, who was the governor of a number of districts.—Ed.]

## No. 17.—THREE COPPER-PLATE INSCRIPTIONS FROM GAONRI.

BY RAO BAHADUR K. N. DIKSHIT, SIMLA.

These plates were discovered on 20th June 1931 at the village Gaonri three miles to the north-east of Narwal (the Narhwal of the maps), the headquarters of an estate of the same name, eleven miles to the south-east of Ujjain, on the Ujjain-Dewas Road. They were discovered in the course of cutting the channel or sluice of a tank at the village, and found their way into the hands of the Raoji Saheb of Narwal Estate. Having come to learn of their existence from Pandit Surya Narayan Vyas of Bharati Bhavan, Ujjain, I approached the Raoji Saheb, who very kindly sent the plates to me for decipherment and publication.

The plates, which are five in number, consist of two sets of which three constitute one grant (marked B) and the other two another (marked C). The plates of the set B measure 15" to 15½" by 10½" to 10¾". Each of the plates is ½" in thickness. The rims have been raised to protect the writing and there are two holes ½" in diameter on one side through which rings were passed. The set C consists of two plates measuring 12½" to 12¾" in length and 9¾" to 10" in breadth, which have holes similar to those in the plates of the set B for passing the rings. The first set weighs 552 *tolas* and the second 218. The rings of the first set are still with the Raoji Saheb, but those of the second set were in a very fragmentary state of preservation when discovered and are stated to be made of iron, but it is likely that they were of copper. No seal appears to have been found with them. It appears that the labourers who found the plates considered them to be of iron and they thought of making blades of shovels out of them, but the Rao Saheb, having come to know of this, ordered them to be brought before him and had them cleaned with chemicals. On receiving them at the Indian Museum, I had them cleaned again, when I discovered the most interesting fact that the outer side of the first plate of the bigger set (marked A) was a palimpsest and contained regular lines of writing which in spite of the attempt made by the Paramāra engravers to obliterate it by rubbing were still quite legible. Much of this older inscription can be read from the original plate, and the inked impressions are sufficiently legible, in spite of the thinness of the letters. It shows an earlier record of the Rāshtrakūṭas preceding the date of the Paramāra grant by 52 years. It has been seldom<sup>1</sup> found that one and the same copper-plate bears the inscription of two different kings, particularly as the injunctions which one ruler caused to be recorded and expected his successors to respect them could not with propriety be broken by himself in respect of the donations of previous rulers. In the present case, however, the occurrence of a fresh grant on an old copper-plate record after obliterating the writing can be explained by the state of warfare between the Rāshtrakūṭa kingdom of the Deccan and the Paramāra rulers of Mālwa in the latter half of the tenth century A.D. It seems probable that the Rāshtrakūṭa charter was either snatched away from the possession of the donees or, being an office copy, seized from the Rāshtrakūṭa treasury in course of the invasion of the Deccan<sup>2</sup>

<sup>1</sup> Dr. Fleet records a palimpsest in *Indian Antiquary*, Vol. VII, pp. 251 ff., but the cancelled grant is practically identical with the renewed grant, which was necessitated by some flaw in the original. [Similar instances are found in the Khoh Copper-plate Inscription of the Mahārāja Śarvanātha of the year 193 (C. I. I., Vol. III, p. 126) and the copper-plate of the Eastern Chālukya ruler Māṅgi-Yuvarāja noticed in the *Madras Epigraphical Report* for 1908, pt. ii, paragraphs 12-13. I can also give at least one example where the plates belonging to an earlier ruler were made use of by a later king of the same dynasty by obliterating the original record, cf. C. P. No. 6 of 1924-25 (*An. Rep. on S. I. E.*, 1924-25, pp. 78-79) of the time of the Gaṅga king Anantavarman Chōḍagaṅga which originally contained an earlier grant of his grandfather Vajrahasta. What necessitated the obliteration of the original grant or if it was at all issued is not known.—Ed.]

<sup>2</sup> This event must have occurred sometime about 973 A.D., as Dhanapāla mentions in his *Tāyālachchhī*, that the work was written at Mānyakhēṭa when it was looted by the people of Mālwa.

by the Paramāra King Siyaka and consigned to the Mālwa treasury along with other treasure and booty brought back from the campaign. Subsequently Siyaka's son Vākpati-Munja utilised the plates for engraving a fresh inscription after obliterating the Rāshtrakūta record. It is thus that we can explain the find of a plate granting a village in the Deccan carried away about five hundred miles from the place of its origin.

The **characters** of the Paramāra grants (**B** and **C**) are Dēvanāgarī, regular for the period and locality of the inscription. There is little to record about the Rāshtrakūta grant (**A**) as well, except that the **characters** are of the northern instead of the southern type to which most records of this dynasty are to be attributed. As regards **orthography**, no distinction has been observed between *va* and *ba* and *sa* is often confused with *śa*.

The Paramāra records (**B** and **C**) open each with two verses one in praise of Śiva and the other in that of Viṣṇu. Then follows in prose the genealogy of Vākpatirāja. As in other records of Vākpati such as the Dharampurī<sup>1</sup> plates only three predecessors of his, viz.: **Kṛishṇarāja**, **Vairisirṃha** and **Siyaka** are mentioned but not others known from other stone inscriptions. Vākpati is said to have **Amōghavarsha** as 'another name' of his, which is interesting in view of the fact that in the Harsola grant<sup>2</sup> of his father Siyaka the latter is probably to be credited with the epithet Akālavarsha. Then follows the specification of the villages granted, which in grant **B** is said to be **Vaṇikā** in the *Āvaraka-Bhōga* and *Hūṇa-Manḍala*; while in grant **C** it is stated to be **Kaḍahichchhaka**<sup>3</sup> in the *Bhukti* of *Maddhuka*, in the east *Pathaka* of the *Ujjayanī-Vishaya* and the *Avanti-Manḍala*. The latter village can be easily identified, as its situation can be located with certainty, being to the east of Ujjain. The village Karcha or Kaḍacha three miles to the north of Narwal and a similar distance to the north-west of Gaonri can be confidently identified with Kaḍahichchhaka. The *Maddhuka-Bhukti* in which the village granted was situated may perhaps be identified with Manū or Mhow, the well-known cantonment near Indore which would be about 40 miles from Narwal. As the *Hūṇa-Manḍala* of the first plate must evidently refer to the country ruled over by the Hūṇas<sup>4</sup> in Mālwa, it must be taken as the northern part of the Mālwa plateau. The queen Āvalladēvi of the Kalachūri King Karna is said to have been the daughter of a Hūṇa king. The *Āvaraka-Bhōga* may possibly have been identical with the country round the town of Agar, north-east of Ujjain, close to which there is a place called Awār. **Vaṇikā** is to be identified with the village of Benkl, 15 miles north-west of Awār. The place of the king's encampment is specified in the second set as **Pūrṇa-Pathaka**, which appears to have been situated on a river named *Punyābāra*, which I am unable to identify. The officer who conveyed the grant in the first set was Rudrāditya, who is also mentioned in the Ujjain plates of 1036 V.S.

The donees in the set **B** are stated to be 26 Brāhmaṇas who received portions of the village of **Vaṇikā** out of an aggregate of 78 parts. On an average, thus, each Brāhmaṇa received three parts, although two Brāhmaṇas seem to have received only one part each and as many as 9 of them two parts each. The Brāhmaṇas belonging to the *R̥g-Vēda* seem to have received special preference, inasmuch as four of them received as many as 19 shares. The first-mentioned person is a Brāhmaṇa named Sarvānanda hailing from the village of Kanpa<sup>5</sup> in the

<sup>1</sup> *Ind. Ant.*, Vol. VI, pp. 43 ff.

<sup>2</sup> Above, Vol. XIX, p. 236.

<sup>3</sup> [See p. 112, note 1 below.—Ed.]

<sup>4</sup> The Hūṇas are said to have been defeated both by Siyaka, the father of Vākpati (above, Vol. I, p. 222), and by Vākpati-Munja himself (*Ind. Ant.*, Vol. XVI, p. 156).

<sup>5</sup> This place should be looked for in the modern Patna Division, particularly in the Shahabad District of Bihar, its present equivalent being something like Kanpa or Kanwa.



country of Magadha who received as many as eight parts. It is worthy of note that the sole recipient of the second grant which is dated about five years later is the identical Sarvānanda. It is therefore likely that the Brāhmaṇa settled down in the village of which he was the sole proprietor and carried with him the charter which conferred on him the title of the second village as well as that of the other grant of which he was the senior partner. It is noteworthy that the provenance of the plates is within three miles from the second village, while its distance from the first is about 40 miles.

The most important information contained in these plates is regarding the migration of Brāhmaṇas from various parts of the country to Mālwā where they were recipients of donations at the hands of the Paramāra prince. In several instances the donees seem to have migrated all the way from Bengal, which (contrary to the current belief that there were no Brāhmaṇas left in Bengal in the 12th century A.D.) appears as a country where Brāhmaṇas studying different Vēdas were flourishing. Thus we find a Brāhmaṇa named Dōnāka, hailing from Vilvagavāsa falling within the southern Rāḍha country, who received as many as five shares. Another person is said to have migrated from **Kulāñchā**, which in the form of Kōlāñcha and Krōḍañcha occurs as the original place of Brāhmaṇas who received grants in Assam, North Bihār and Orissa. I propose to identify this with Kulanch in the Bogra District of North Bengal. Another locality mentioned in these plates is **Sāvathidēśa** or **Sāvathikā** which is most likely the tract more or less corresponding to North Bogra and South Dinājpur in Bengal. An inscription of Indrapāla,<sup>1</sup> a king of Assam, refers to this Sāvathi (which is apparently the same as Śrāvastī) and mentions the presence of a place called Vaigrāma in it. The identity of the latter has now been completely established by the find of a copper-plate of the Gupta period found at Baigrām at the north-west corner of the Bogra District, in which the place is mentioned as Vāyigrāma. There can be no doubt that Sāvathi, Śrāvastī or the Sāvathidēśa included the northern part of Bogra District. In the present case the two villages in this tract are **Dardurikā** and **Mitila-pāṭaka** which it is possible to identify with Dadra in Panch-bibi Thana of the Bogra District and Mitail or Matialpārā both of which are in the Bogra District. Most of the Brāhmaṇas mentioned in the places from Bengal just referred to are stated to have belonged to the Chhandōga-śākhā (of the Sāma-Vēda), which is significant in view of the preponderance of the adherents of this Vēda among the Brāhmaṇas of Bengal. **Madhyadēśa** which is roughly equivalent to the United Provinces is the original home of at least three of the donees but the place-name **Yaka** or **Ayaka** stated to be included within the Madhyadēśa cannot be identified. **Uttarakuladēśa** in which the village **Paupḍarika** was the home of a Brāhmaṇa must be some tract to the north of the Ganges. **Śravaṇabhadra**, stated to be the home of two Brāhmaṇas, also occurs in the plates of Bhōja found at Tilakwādā<sup>2</sup> near Baroda and must be some place in northern India, near Kanauj, as the family of Surāditya in the Tilakwādā plates is stated to have come from Kanauj. It is also mentioned as Sōṇabhadra in the Madhyadēśa in the Sarkhō<sup>3</sup> plates of the Kalachuri Ratnadēva III, being the original home of a family of Brāhmaṇas also of the Vatsa lineage. **Khōṭaka** is undoubtedly the modern Kherā in Gujarāt, while **Nāndipura** in the Lāṭa country is certainly the modern Nāndod on the Narmadā. **Khōḍapālikā** and **Khaḍupālikā** may indicate a place-name like Khedāvala or Khedaulia, being perhaps the original place of the modern Khedāval Brāhmaṇas. Other places like **Kharjūrikā**, **Sōpura**, **Dapura**, **Ānōha**, **Avivā** and **Rājakiya-grāma** may be found in the neighbourhood or within the province of Mālwā. The

<sup>1</sup> *Kāmarūpa-sāsanāvalī*, p. 137.

<sup>2</sup> *Proceedings and Transactions of the First Oriental Conference, Poona*, pp. 324 f.

<sup>3</sup> Above, Vol. XXII, pp. 159 ff.

charters of villages respected (by all) by the hundred' is borne out by his Cambay Plates<sup>1</sup> issued about four months later, when he granted 600 villages and 3 lacs of gold coins to Brāhmaṇas and 800 villages and 4 lacs of gold coins to temples. The arrangement of the donor is stated to be that the proceeds of the village granted were to be utilised for the feeding of a thousand Brāhmaṇas every day (apparently at Mānyakhēṭa). There is mention of some ceremonies on the *Akshaya-pūrṇamāsī*, which is probably the same day as the full moon of Māgha, the date of the present grant.<sup>2</sup> The boundaries of the village granted beginning from the east were the villages Karigrāma, Maṇḍavaka, Nandasura, Nandalagrāma, Nāsapura, Yamalagrāma, Vēllavaśa, Dhammaṇagrāma, Sēllavi and Kapitthakhēḍa. None of these localities I have yet been able to identify, but they are apparently to be looked for in the western part of the Deccan plateau.

*Table of the Brāhmaṇa donees of the Gaonri Plates of Vākpati Muñja: V.S. 1038.*

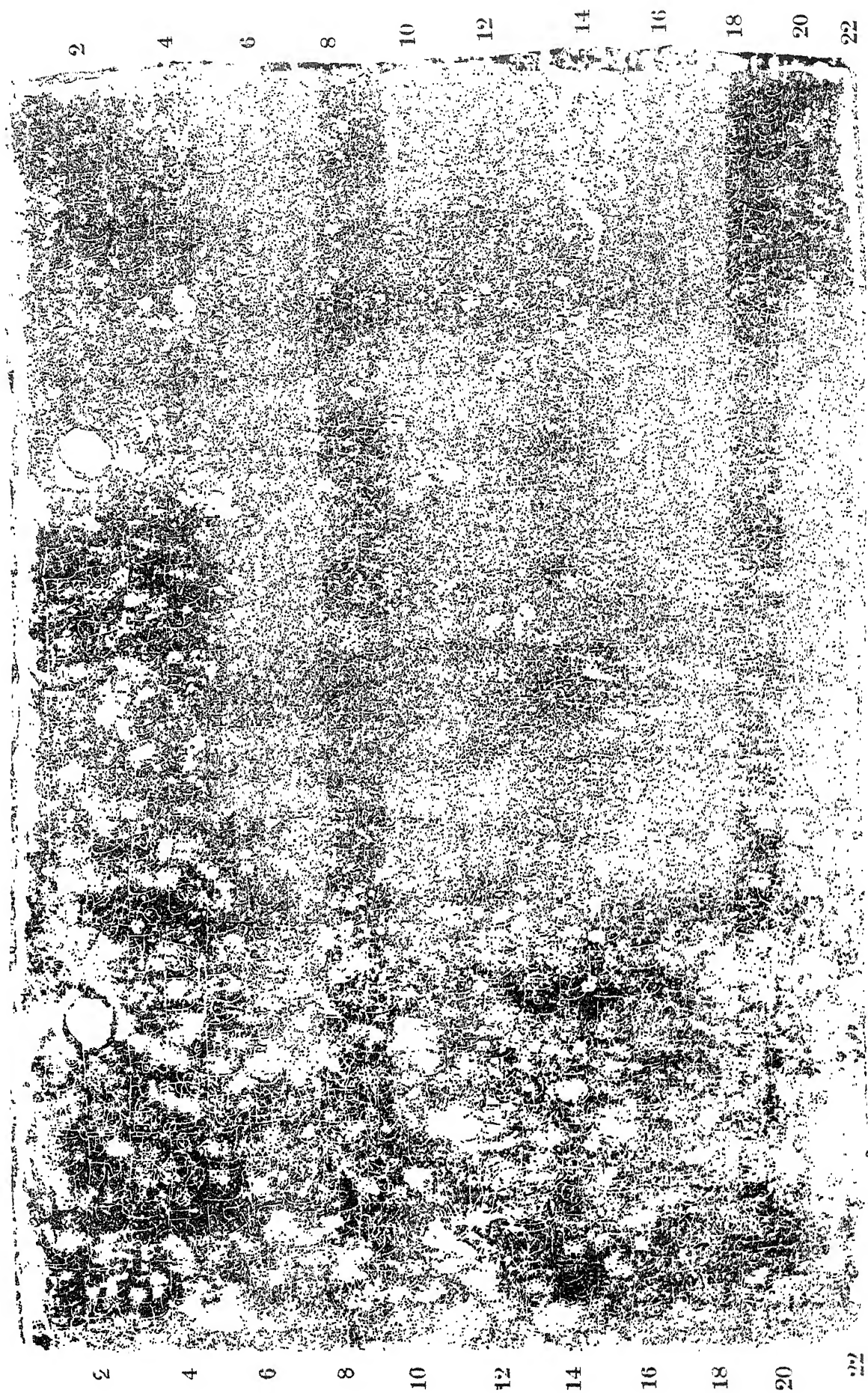
Serial No.	Name of Donee.	Father's name.	Original place.	Vēda and Śākhā.	Gōtra and Pravara.	Parts of village granted.
1	Sarvānanda .	Dikshita Lōkānanda.	Kaṇḍōpā in Magadha.	Rigvēda, Bahvricha.	Sāṃkritya . 3	8
2	Mūlasthāna .	Brahmapaṇḍita.	Ayaka in Madhyadēśa.	Sāṃavēda, Chhandōga.	Vāsishṭha . 3	3
3	Lōhiṇa . .	Īśvara . .	Kāvēḍa . .	Yajurvēda, Vājimādhyandina.	Gautama . 3	3
4	Chandrāditya .	Pitavāsa .	Chauramba . .	Sāṃavēda, Chhandōga.	Śāṇḍilya . 3	4
5	Śābara . .	Raṇāditya .	Kulāñchā . .	Do. .	Do. . 3	2
6	Agnihōtrin . Lōhapa.	Vāsudēva .	Avivā in Aśurēsa-maṇḍala.	Do. .	Vatsa . 5	4
7	Dōnāka . .	Gōsaraṇa .	Vilvagavāsa in Dakshiṇa Rāḍha.	Do. . .	Pārāsara . 5 <sup>3</sup>	5
8	Anantāditya .	Surāditya .	Khaḍupallikā .	Yajurvēda, Vājimādhyandina.	Maudgalya . 3	2
9	Vāmanasvāmin	Dikshita Hari	Paupḍarika in Ut-tarakula.	Sāṃavēda, Chhandōga.	Gārgya . 5	3
10	Ātuka . .	Risiula . .	Umvarāchara .	Yajurvēda, Vājimādhyandina.	Agastya . 3	1
11	Purushōttama .	Lihā . .	? in Madhyadēśa	Do. .	Maitrēya . 3	4
12	Gōvindasvāmin.	Dēvasvāmin .	Madhupālikā .	Sāṃavēda, Chhandōga.	Kāśyapa . 3	3
13	Sihāṭa . .	Mitrānanda .	Śravaṇabhadra .	Rigvēda, Bahvricha.	Vatsa . 5	4
14	Śaṅkara . .	Dēvāditya .	Dardurikā in Śāvathikā.	Sāṃavēda, Chhandōga.	Bhārgava . 3	2

<sup>1</sup> Above, Vol. VII, pp. 26 ff.

<sup>2</sup> [See p. 103, note 1 below.--Ed.]

<sup>3</sup> This is apparently a mistake for 3, as this gōtra is never found to have five pravaras.

A.—FRAGMENTARY GRANT OF THE RASHTRAKUTA SUVARNNAVARSHA (GOVINDA IV): SAKA 851.



SCALE: THREE-FIFTHS.

SURVEY OF INDIA, CALCUTTA.

N. F. CHAKRAVARTI.

PLATE 22



- 5 पि देवभोगाप्रहारान्प्रतिपालयता प्रतिदिनं च निरववि नमस्ययामशासनानि  
शतसः(शः) प्रयच्छ[ता]
- 6 मया शकनृपकालातीतसंव[त्सर]श्लेषष्टसेकपंचाशद्विकेष्वन्तोपि सम्प्रसराणां  
८५१ प्र-
- 7 वर्तमानविकृतसम्बत्सरान्तर्गतमाघपौर्णमास्यां स्वा आश्लेषानक्षत्रमां[स्था]मे शसि-  
(शि)नि सो-
- 8 म[ग्रह]णमहापर्वणि पृथिवीदानविद्यादानाहारदानकल्पवृक्षना(दा)नभैषज्यदाना-  
नानि(दानानि) दत्वा(त्वा)
- 9 तुलापुरुषाद[नु]त्तरता मया प्रथमं करोदकातिसर्गेण सहस्रप्रमाणमहाजनाय  
सद्वर्त्यः(वार्त्य')
- 10 --[मान्य] खेट[कर्णा]टकप्रमुखव्रा(ब्रा)ह्मणानां श(ष)ष्टाधिकशतत्रयं वाजि-  
कण्ठप्रमुखव्रा(ब्रा)ह्मणानां
- 11 शतत्रयं करहाटकप्रमुखव्रा(ब्रा)ह्मणानां चत्वारिंशदधिकं शतत्रयं चतुस्त्रयसा-  
मान्यषष्टि-
- 12 वर्गव्रा(ब्रा)ह्मणानां द्विसप्ततिः सहस्रसामान्यव्रा(ब्रा)ह्मणानामष्टाविंशतिरेवं  
सहस्र(स)व्रा(ब्रा)ह्म-
- 13 गेभ्यः श्रीमान्यखेटपश्चिमाघाटव्यवस्थितपयस्तीपत्तनं सहस्रमात्राकु[लं] सधान्यहिर-  
स्यादेयं
- 14 सदण्डदोश(ष)न्दशापराधं समस्तो[त्प]त्तिशूलोत्पत्तिसंहितं पूर्वप्रसिद्धचतुस्त्रीम-  
पर्यन्तमाचन्द्रार्क [च]चप्रतिपाशः-
- 15 गीयां<sup>१</sup>द्यास्य पूर्वदिवसं[सा]दि(?) प्रा[ग्]क्षिण्येन कश्चिद्गामः मण्डवकनन्दसुर-  
नन्दलक्ष्मणमश.....
- 16 ना[स]पुरयमलग्रामवेक्ष्यशश्वत्समसेवविश्वपितृशैलब्रामाः एवं श(स)र्वाघाट-  
विश्वपयस्तीप-
- 17 त्तनं रा(स)हस्र(स)महाजनस्य क्षपतः कर्षयतो भु(भुं)जतो भोजयतो वा न  
कौचि(कौचि)द्वारावतिः(घातः) भूयः व्या[?]न्याकर्त्त[व्या\*]<sup>२</sup>
- 18 ब्र(ब्र)ह्मणामः [पुण्यविध्य]त्यंक्रानि च भवन्ति ॥ स(रा)मवचनं सामान्योयं  
धर्मसेतुनृपाणां काले काले त्या(पा)लम्बी-
- 19 यो भवद्भिः[!]\* सर्वानेताम्भाविनः पार्थिवेन्द्रान्भूयो भूयो याचते रामभद्रः ॥  
व्यवस्था चाक्ष ॥ श्रीमत्सुवर्णवर्षदे-

<sup>१</sup> The reading of the last five letters is doubtful.

<sup>२</sup> Probably the intended reading was *vyāghatē bhūto=ānyathā kartavyā*.

- 20 वस्याच्चय[पूर्ण]मास्यां [देव]प्रोत्थय<sup>1</sup>[!]<sup>\*</sup> सिद्धिरस्त्वित्येतेन त्रेयोर्ध्व(व)द्वयशाला-  
प्रसादं(दां)शकविस्तीर्णवासां स्वर्धतो  
21 [परिवर्णितविशेष...] श(स)हस्रव्रा(व्रा)ह्मणभोजनं प्रतिदिनं प्रवर्तनीयनिनि  
(मिति) ॥ धर्माभिष्टयै तेन  
22 यच्च...वण मया...कीयस्य...स निन च...

B.—Plates of Vākpati-Muñja : V. S. 1038.

TEXT.

First Plate.

- 1 श्री<sup>2</sup> [!]<sup>\*</sup> याः स्फूर्जत्फणभृद्दिषानलमिलद्वस्त्र[प्र<sup>\*</sup>]भाः प्रोक्तसम्पूर्वाव(व)द्वयशाला-  
कोटिघटिता याः सैङ्गि(सैङ्गि)केयोपमाः [!]<sup>\*</sup> याच्च(च)द्विरिजा-  
2 कपोललुलिता[!]<sup>\*</sup> कस्तूरिकाविभ्रमास्ताः श्रीकण्ठकठोरकण्ठरुचयः त्रेयान्मि-  
(यांसि) पुष्पान्तु वः ॥ यत्तस्मीवदनेदु(न्दु)ना न सुखितं यच्चा-  
3 द्रितम्वारिधेर्वारा यच्च निजेन [ना]भिसरसीपद्मेन शान्तिज्ञतं [!]<sup>\*</sup> यच्छेपा-  
हिफणासहस्रमधुरश्चासैर्व चाश्वासितं तद्राधाविरहा-  
4 तुरं सुररिपोर्वैक्षदपुः पातु वः ॥ परमभट्टारकमहाराजाधिराजपरमेश्वरश्री-  
क्षणराजदेवपादानुध्यातपरमभट्टार-  
5 कमहाराजाधिराजपरमेश्वरश्रीवैरिसिङ्ग(सिङ्ग)देवपादानुध्यातपरमभट्टारकमहाराजा-  
धिराजपरमेश्वरश्रीसीयकदेवपादानु-  
6 ध्यातपरमभट्टारकमहाराजाधिराजपरमेश्वरश्रीमदमोषवर्धदेवापराभिधानश्रीमहावपति-  
राजदेवपृथ्वीवल्लभ-  
7 श्रीवल्लभनरेन्द्रदेवः कुशलौ ॥ यथा ह्यमंडले आवरकभोगसम्ब(म्ब)द्वयपूर्व-  
भोक्तृभिर्भुक्तभुक्तिक्रमेण यथासम्ब(म्ब)[ब्ध]मा-  
8 न[!]<sup>\*</sup> समस्ततलकैः सहित(ते) वणिकाग्रामे समुपगतान्समस्तराजपुरुषां(षा)न्वा-  
(न्वा)ह्मणोत्तरान्प्रतिवासि[पट्ट]किलजनप[दा]-  
9 दींश्च वो(वो)धयत्यस्तु वः सन्वि(संवि)दितं यथा अतीत(ता)ष्टतुंम(त्रिंश)दुत्तर-  
साहस्रिकसम्ब(संव)त्सरेस्मिन् कार्त्तिक[क्षां सोम]ग्रहणपर्वणि-  
10 स्नात्वा चराचरगुरुं भगवन्तं भवानीपतिमभ्यर्च्य सन्सा(संसा)रस्यासारतां  
दृष्ट्वा । वाताभ्रविभ्रममिदं वसु[धा]<sup>3</sup>धिपत्यमापातमात्र-

<sup>1</sup> [The reading appears to be = ākshaya-punyam = astv = abhiprityartham.—Ed.]

<sup>2</sup> Expressed by a symbol.

<sup>3</sup> First dhi was written, then the scribe put the ā sign without deleting the i sign.



### THREE COPPER-PLATE INSCRIPTIONS FROM GAONRI.

B.—PLATES OF VAKPATI-MUNJA: V. S. 1038.

[illegible]



- 11 मधुरो विषयोपभोगः [I\*] प्राणास्तृणाग्रजलवि(वि)न्दुसमा नराणां धर्मः सखा  
परमहो परलोकयाने [II\*] भ्रमत्सन्सा(त्संसा)रचक्रा-
- 12 ग्रधाराधाराभिमां श्रियं [I\*] प्राप्य ये न ददुस्तेषां पञ्चात्तापः परं फलं ॥  
इति जगतो विनश्वरं सकलमिदमाकलय्या(य्यो)परिलिखि-
- 13 तग्रामः स्वसीमावृणकाष्ट(ष्ट)यूतिगोचरपर्यन्त(न्तः) सवृक्षमालाकुल(लः) स-  
हिरण्यभागभोग(गः) सोपरिकरः सर्वादायसमेतः उ-
- 14 परिलिखितग्रामेस्मिन् कल्पितांश अष्टसप्ततेर्मध्यात् मगद्व(ध)देशान्तःपातिकणो-  
पाभट्टग्रामविनिर्गतसांस्कृत्यसगोत्रतृ(त्रि)-
- 15 प्रवरव(व)हृचशाखिने ब्रा(ब्रा)ह्मणसर्वानंदाय पण्डितदोक्षि[t\*]लोकामंदसूनवे  
अंशाऽष्टौ<sup>1</sup> मध्यदेशान्तःपातित्यकभट्टग्राम-
- 16 विनिर्गतवासिष्ठसगोत्रतृ(त्रि)प्रवरहृ(हृ)न्दोगशाखिने ब्रा(ब्रा)ह्मणमूलस्थानाय आव-  
स्थिकव्र(व्र)ह्मपण्डितसूनवे अंशत्रयं
- 17 ३ कावडभट्टग्रामविनिर्ग(र्ग)तगौतमसगोत्रतृ(त्रि)प्रवरवाजिमाध्यन्दिनशाखिने ब्रा(ब्रा)-  
ह्मणलोहिणाय इ(ई)श्वरसूनवे अंशत्र-
- 18 यं ३ चौरम्ब(म्ब)भट्टग्रामविनिर्गतसां(शां)डित्यसगोत्रतृ(त्रि)प्रवरहृ(हृ)न्दोगशाखिने  
ब्रा(ब्रा)ह्मणचंद्रादित्यपि(पी)तवाससूनवे अंशचतुष्टयं ४
- 19 कुलांचाग्रामविनिर्गतसां(शां)डित्यसगोत्रतृ(त्रि)प्रवरहृ(हृ)न्दोगशाखिने ब्रा(ब्रा)ह्मण-  
शाव(व)राय रना(णा)दित्यसूनवे अंशद्वयं २ अशुरेसमंडलान्तःपा-
- 20 ति अविवाग्रामविनिर्गतवत्ससगोत्रपंचप्रवरहृ(हृ)न्दोगशाखिने ब्रा(ब्रा)ह्मणपंडिता-  
ग्निहोतृ(त्रि)कलोहपाय वासुदेवसु(सू)नवे अंशचतुष्ट-
- 21 यं ४ दक्षिणराढान्तःपातिवित्त्वगवासविनिर्गतपारास(श)रसगोत्रपंचप्रवरहृ(हृ)न्दो-  
गशाखिने ब्रा(ब्रा)ह्मणदीनाकाय गो-
- 22 सरणसु(सू)नवे अंशपंच<sup>२</sup> ५ खडुपञ्जिकाया[म\*]वि[नि\*]र्गतमौहल्यसगोत्रहृ(त्रि)-  
प्रवरवाजिमाध्यन्दिनशाखिने ब्रा(ब्रा)ह्मणअनन्तादित्या-
- 23 य सुरादित्यसु(सू)नवे अं-

*Second Plate.*

- 24 शद्वयं २ उत्तरकुलदेशान्तःपातिपौण्डरिकभट्टग्रामविनिर्गतगार्ग्यसगोत्रपंचप्र-  
वरहृ(हृ)न्दोगशाखिने ब्रा(ब्रा)ह्मणवाम-
- 25 नश्रा(स्त्रा)मिने दीक्षितहरिसूनवे अंशत्रयं ३ उम्बराचरविनिर्गत अगस्त्यस-  
गोत्रहृ(त्रि)प्रवरवाजिमाध्यन्दिनशाखिने ब्रा(ब्रा)ह्म-

<sup>1</sup> Read अंशाष्टकं.

<sup>२</sup> Read अंशपञ्चकं.

- 26 ए षातुकास रिसिउल्लसूनवे अंशमेकं १ मध्यदेशान्तःपातिमैत्रेयसगोचल(त्रि)-  
प्रवरवाजिमाध्यन्दिनशाखिने ब्रा(ब्रा)ह्मणपुरुषोत्तमाय
- 27 लोहासूनवे अंशचतुष्टयं ४ मधुपालिकाग्रामविनिर्गतकास्य(श्व)पसगोचल(त्रि)-  
प्रवरहं(च्छं)दोगशाखिने ब्रा(ब्रा)ह्मणमोविन्द्या(स्वा)मिने देवशा(स्वा)मि-
- 28 सूनवे अंशत्रयं ३ अवस्थभद्रविनिर्गतवत्ससगेचपञ्चप्रवरव(ब)हृचशाखिने ब्रा(ब्रा)-  
ह्मणसिद्धाय मित्रात्रंसूनवे अंशचतुष्टयं ४
- 29 शवधिकान्तःपादिदुर्दुरिकाग्रामविनिर्गतभार्गवसगोचल(त्रि)प्रवरहं(च्छं)दोगशाखिने  
ब्रा(ब्रा)ह्मणसं(शं)कराय देवादित्यसूनवे अंशद्वयं
- 30 २ सवर्धिका\*]देशान्तःपातिमितलपाटकविनिर्ग(र्ग)तपराशरसगोचल(त्रि)प्रवरवा-  
जिमाध्यन्दिनशाखिने ब्रा(ब्रा)ह्मणमधुमयनाय अ-
- 31 चलसूनवे अंशद्वयं २ खेडापालिकाविनिर्गतमौनिसगोचल(त्रि)प्रवरवाजिमाध्य-  
न्दिनशाखिने ब्रा(ब्रा)ह्मणस्वयंतपाय श्रीनिवास-
- 32 सूनवे अंशत्रयं ३ खेटकविनिर्गतभारहाजसगोचल(त्रि)प्रवरव(ब)हृचशाखिने  
ब्रा(ब्रा)ह्मणनेनेयकाय मधुसूनवे अंशचतुष्टयं ४ आ-
- 33 नोहभद्रग्रामविनिर्गतभार्गवसगोचल(त्रि)प्रवरवाजिमाध्यन्दिनशाखिने ब्रा(ब्रा)ह्मणग्राम-  
टाय विष्णुसूनवे अंशद्वयं २ तथा तस्यैव भ्रा-
- 34 ने ब्रा(ब्रा)ह्मणदेदेकाय अंशद्वयं २ सोपुरविनिर्गतशांडिल्यमगोचल(त्रि)प्रवरकोशु-  
मशाखिने ब्रा(ब्रा)ह्मणभावस्त्रिकस(श)र्वदेवाय लोहसून-
- 35 वे अंशद्वयं ३ खर्जूरिकाग्रामविनिर्गतमाहुलसगोचल(त्रि)प्रवरहं(च्छं)दोगशाखिने  
ब्रा(ब्रा)ह्मणवराहाय श्रीभरसूनवे अंशचतुष्टयं ४
- 36 दपुरविनिर्गतवाराहसगोचल(त्रि)प्रवरव(ब)हृचशाखिने ब्रा(ब्रा)ह्मणआयादित्याय  
माहुलसूनवे अंशत्रयं ३ [ला]ठदेशविनिर्गत-
- 37 कास्य(श्व)पसगोचल(त्रि)प्रवरवाजिमाध्यन्दिनशाखिने ब्रा(ब्रा)ह्मणभाइलाय हरिसूनवे  
अंशमेकं १ राज[कीयग्राम]विनिर्गतवत्स-
- 38 गोचपंचप्रवरहं(च्छं)दोगशा[खि\*]ने ब्रा(ब्रा)ह्मणदेवादित्याय लोलादित्यसूनवे  
अंशद्वयं २ लाटदेशान्तःपातिताम्रपुरविनिर्गतभार-
- 39 हाजसगोचल(त्रि)प्रवरवाजिमाध्यन्दिनशाखिने ब्रा(ब्रा)ह्मणमुंजालाय इ(ई)श्वरसूनवे  
अंशद्वयं २ अवस्थभद्रविनिर्गतवत्स-
- 40 सगोचपञ्चप्रवरवाजिमाध्या(ध्य)दिनशाखिने ब्रा(ब्रा)ह्मणामात(त्वं?)गुणावरह(स्व)व-  
वे अंशत्रयं ३ एवमसुना क्रमण उ-









- 41 परिलिखितग्रामोय उपरिलिखितव्रा(ब्रा)ह्मणेभ्यः षट्तिं(डिं)शतिभ्यः मातापित्रोरात्म-  
नश्च पुण्ययशोभिष्वदयेऽष्टष्टफल-  
42 मङ्गीकृत्याचन्द्रार्काण्यवक्षितिसमकालं परया भक्त्या शासनेनोदकपूर्वकं प्रति-  
पादित इति मत्वा तंनि(तन्नि)वासिप-  
43 ट्टि(ट्ट)किलजनपदैर्यथादीयमानभागभोगः(ग)करहिरण्यादिकं सर्वमाज्ञाश्रवणविधे-  
यैर्भूत्वा सर्वदा एतेषां उ-

*Third Plate.*

- 44 परिलिखितनिव(व)ङ्क्रमेण समुपनेतव्यं । सामान्यं चैतत्पुण्यफलं वु(वु)[ङ्गा]ऽञ्ज-  
इंशजैरन्यैरपि भा-  
45 विभोक्तृभिरस्मत्प्रदत्तधर्मादायोयं(य)मनुमन्तव्यः ॥ पालनीयश्च । उक्तश्च ।  
व(व)हुभिर्वसुधा भुक्ता राजभिः  
46 सगरादिभिः [1\*] यस्य यस्य यदा भूमिस्तस्य तस्य तदा फलं ॥ यानीह  
दत्तानि पुरा नरेन्द्रैर्हानानि धर्मार्थय-  
47 शस्कराणि [1\*] निर्माल्यवान्तं प्रतिमानि तानि को नाम शा(सा)धुः पुन-  
रा[द\*]दौत ॥ अस्मत्कुलक्रममुदारमुदाहरद्भि-  
48 न्यैश्च दानमिदमभ्यनुमोदनीयं [1\*] लक्ष्म्यास्तडिक्कलिलवुहु(वुहु)दचंचलाया दानं  
फलं परयशःपरिपालनं  
49 च [1\*] सर्वानेतान्भाविनः पार्थिवेन्द्रान्भूयो भूयो याचते रामभद्रः । सामान्योयं  
धर्मसेतुर्नृपाणां  
50 काले काले पालनीयो भवद्भिः ॥ इति कमलदलाम्बुवि(म्बुवि)न्दुलोलां  
श्रियम-  
51 नुचिन्त्य मेनुष्यजीवितश्च । सकलमिदमुदाहृतं च वु(वु)ङ्गा नहि पुरुषैः  
पर-  
52 कीर्तयो विसीप्याः ॥ इति सम्ब(संव)त् १०३८ हिराषाढशुदि १० स्वय-  
माज्ञा-  
53 दापकश्चात्र श्रीरुद्रादित्यः ॥ स्वहस्तोयं श्रीवाक्पतिराजदेवस्य ॥

C.—Plates of Vākpati(-Muñja) : V. S. 1043.

## TEXT.

*First Plate.*

- 1 श्री<sup>1</sup>[1\*] याः स्फूर्त्तफणध्वजिषानलमिलद्भूम(म्भ)प्रभाः प्रीतसम्भूर्वाव(व)व्यशंकको-  
टिचटिता याः

<sup>1</sup> Expressed by a symbol.

- 2 सैहिकेयोपमाः । याश्चञ्जिरिजाकपोललुलिताः कस्तूरिकाविभ्रमास्ताः श्रीकण्ठ-  
कठी-
- 3 रकण्ठरुचयः श्रेयांसि पुष्पान्तु वः ॥ यत्तच्छ्रीवदनेन्दुना न सुखित(तं)  
यन्नाद्रितं वारिधेर्व्वारा यन्न नि-
- 4 जेन नाभिसरसीपद्मेन शान्ति(न्ति) गतं । यच्छेपाहिफणामहस्रमधुरशसैर्न  
चाशसै(सि)तं तद्राधाविरहा-
- 5 तुरं मुररिपोर्व्वेक्षदपुः पातु वः ॥ परमभहारकमहाराजाधिराजपरमेश्वरश्रीकृष्ण-  
राजदेव-
- 6 पादानुध्यातपरमभहारकमहाराजाधिराजपरमेश्वरश्रीवैरिमिह्व(मिह्व)देवपादानुध्यातप-  
रमभ-
- 7 हारकमहाराजाधिराजपरमेश्वरश्रीसीयकदेवपादानुध्यातपरमभहारकमहाराजाधिराजप-
- 8 रमेश्वरश्रीमदमोघवर्षदेवापरमिधानश्रीवाक्कतिराजदेवपृथ्वीवल्लभश्रीवल्लभनरेंद्रदेवः
- 9 कुशली ॥ अयन्तीमण्डले श्रीमदुज्जयनीविषयपूर्वपञ्चकसम्ब(म्ब)ध्वमानमङ्गभुक्त(क्तौ)  
कडहिच्छक<sup>1</sup>
- 10 ग्रामे समुपगतान्समस्तराजपुरुषान्त्रा(त्रा)ह्यशोत्तराग्रतिनिवासिपट्टकिलग्रनपदादीय  
वो(वो)-
- 11 धयत्यस्तु वः सम्बि(संवि)दितं यथा । पूर्वपञ्चकावास्वितेरस्माभिस्त्रिचत्वारिस-  
(रिंश)सम्ब(संव)त्सरसहस्रे<sup>2</sup> माघे मासि
- 12 उदगयनपर्वणि । पुण्याभ्रसरिति स्नात्वा चराचरगुहं भगवत(न्त)मम्बि(म्बि)का-  
पतिमभ्यर्च्य स(सं)सारस्थासा-
- 13 रतां दृष्ट्वा ॥ वाताभ्रविभ्रममिदं वसुधाधिपत्यमापातमात्रमधुरो विषयोपभोगः ।  
प्राणास्तृणा-
- 14 यजलवि(वि)दु(न्दु)समा नराणां धर्मः सखा परमहो परलोकयाने ॥ भ्रम  
त्संसारचक्राग्रधाराधाराभिमां
- 15 श्रियं । प्राप्य ये न ददुस्तेषां पञ्चात्तापः परम्फलम् ॥ इति जगतो  
विनश्वरं सकलमिदमाकल-
- 16 य्य । अयमुपरि समारोपितग्रामः । स्वसीमादृष्टगोचरगोयूतिपय(र्य)न्तः स-  
वृक्षमालाकुल-

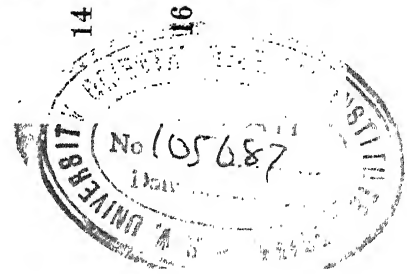
<sup>1</sup> The reading appears to be *Kadhisthaka*.—Ed.]

<sup>2</sup> Read विचत्वारिंशदधिके संवत्सरसहस्रे.

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N. P. CHAKRAVARTI,

Reg. No. 3977 E'36-295.

SCALE: THREE-FIFTHS.

SURVEY OF INDIA, CALCUTTA.



## Second Plate.

- 17 श्वतुष्कंकटवि[शु]द्धः समस्तभागभोगकरहिरण्यादायसमेतः ॥ मगधांत/पातिकणो-  
पाग्रामविनिर्ग-
- 18 ताय । स(सं)कृतिसगोत्राय व(व)हृचे आश्ला(श्वला)यनसा(शा)खाय । त्रिप्रव-  
राय । दीक्षितलोकानन्दसु[ता]य । ब्रा(ब्रा)ह्मण-
- 19 सर्वानन्दाय । पित्रोरात्मनश्च पुण्ययशोभिद्वये अष्टष्टफलमङ्गीकृत्याचन्द्रार्का-  
र्णवक्षितिसम-
- 20 कालं परया भक्त्या सा(शा)सनेनोदकपूर्वमस(र्वं)संप्रतिपादित इत्यवेत्यात्रत्यज-  
नपदैर्यथा(थो)त्यद्यमानभा-
- 21 गभोगादिकमाज्ञाश्रवणविधेयैर्भू(भू)त्वा सदा सर्वमस्मै समुपनेतव्यं ॥ सामा-  
न्यं चैतत्पुण्यफलं बुध्वा(बुद्धा) ।
- 22 अस्मदंस(श)जैरन्यैश्च भाविभोक्तृभिरस्मदत्तधर्मदायोयमनुमंतव्यः पालनीयश्च ॥  
व(व)हृभिर्वसुधा
- 23 भुक्ता राजभिः सगरादिभिः । यस्य यस्य यदा भूमिस्तस्य तस्य तदा  
फलं ॥ यानीह दत्तानि पुरा नरेन्द्रै-
- 24 हानानि धर्मार्थयशस्कराणि । निर्मात्यवान्तप्रतिमानि तानि की नाम साधुः  
पुनराददीत ॥ सर्वानेता-
- 25 न्भाविनः पार्थिवेद्रान्भूयो भूयो याचते रामभद्रः । सामान्योयन्धर्मसेतुर्नृपाणां  
काले काले
- 26 पालनीयो भवद्भिः ॥ अस्मत्कुलक्रममुदारमुदाहरद्भिरन्यैश्च दानमिदमभ्यनुमोद-  
नीयम् ।
- 27 लक्ष्म्यास्तडित्सलिलबुद्बु(बुद्बु)दचंचलाया दानं फलं परयशःपरिपालनं च ॥  
इति कमलदलाम्बुवि(म्बुवि)-
- 28 न्दुलोलां श्रियमनुचिन्त्य मनुष्यजीवितं च । सकलमिदमुदाहृतं च बुध्वा(बुद्धा)  
नहि पुरुषैः परकीर्त्त-
- 29 यो विलोप्याः ॥ सम्व(संव)त् १०४३ माघवदि ११ मंगलं महाश्रीः ॥

## No. 18.—MALLAR PLATES OF MAHA-SIVAGUPTA.

By PROF. V. V. MIRASHI, M.A., AND PANDIT L. P. PANDEYA.

Mallār is a large village with a population of over 2,000 souls, 16 miles south-east of Bilāspur, the headquarters of the Bilāspur District in the Central Provinces. It was an important place in former times as can be judged by the ruins of an old fort near by, with a moat all round and a number of old tanks on all sides. It still contains numerous ruins of old temples as well as Buddhist







final form of *t* occurs in ll. 19, 24 and 25 ; punctuation is denoted by a vertical line hooked at the top. The language is Sanskrit and with the exception of the customary benedictory and imprecatory verses at the end the whole record is in prose. Unlike the charters of Tivradēva<sup>1</sup> it contains no expressions in common with the formal portion of the grants of the ' kings of Śarabhapura.' The inscription is somewhat carelessly written. The writer has for instance used in many places the short for the long form of medial *i* (see, e.g., *kshitiśa* and *mahaniya* in l. 1, *kuśali* in l. 5, etc.) and, in some places of medial *u* also (see *sumu*, l. 4, *suryya* l. 23, etc.); the *anusvāra*, *visarga* and final consonants are omitted in many cases ; see *sapādita* l. 2, *mahābhyudaya* l. 3 and *purushā* l. 9 ; the unaspirated consonant is used for the aspirated one in—*palam* and *vice versa* in *abhish-tham* both in l. 20. The *anusvāra* is wrongly changed to *m* before *v* in *paradattām=vā* l. 27 and to *n* before a sibilant in *vaṇśa* l. 4, *Taraḍaṇśaka* l. 11 and *nṛiśaṇśāt* l. 19 ; cases of wrong *sandhi* occur in *anyāṇś=cha* l. 8, *uchchhrijya* l. 21 and *dānāt=sṛēyō* l. 28, etc. As regards orthographical peculiarities sanctioned by Sanskrit grammar we may notice that the consonant preceding and following *r* is doubled in some cases, e.g., *śauryya* ll. 2-3, *sarvva*- l. 8, *pitrō* l. 14, *ch=ūtra* l. 22, etc.

The plates were issued by the illustrious Mahā-Śivaguptarāja, the son of the illustrious Harshadēva<sup>2</sup>, who was born in the lunar dynasty and was a most devout worshipper of Mahēśvara (Śiva). They record the king's donation of the village Kailāsapura in the *bhōga* or subdivision of Taraḍaṇśaka to the community of venerable monks from the four quarters residing in the small monastery at Taraḍaṇśaka, which had been constructed by Alakā, the wife of Kōra dēva<sup>3</sup>. The gift was made on the occasion of a solar eclipse on the new-moon day of Āshāḍha at the request of the king's maternal uncle the illustrious Bhāskaravarman.

This Mahā-Śivaguptarāja, the son of Harshagupta, is evidently identical with the homonymous king, also known as Bālārjuna and mentioned in several stone inscriptions at Sirpur (ancient Śrī-pura) in the Raipur District.<sup>4</sup> From one of these edited by R. B. Hiralal<sup>5</sup> we learn that his mother Vāsatā was a daughter of king Sūryavarman of the Varman dynasty of Magadha. As shown elsewhere,<sup>6</sup> this Sūryavarman is probably identical with the prince Sūryavarman, a son of the Maukhari king Īśānavarman, whose Harāhā stone inscription<sup>7</sup> is dated in (Mālava) Samvat 611 (A. D. 555). Bhāskaravarman who is called in the present plates the maternal uncle of Mahā-Śivagupta was, thus, a son of Sūryavarman. The name of Sūryavarman is omitted in the later Maukhari genealogy and it is therefore supposed that he must have predeceased his father<sup>8</sup> or if he came to the throne he left no male issue. The present inscription shows, however, that his son Bhāskaravarman lived to a fairly advanced age. Was Sūryavarman, then, a younger son of Īśānavarman who consequently never came to the throne ? Or if he succeeded his father as implied by his title *nṛipa* in the Sirpur stone inscription of Vāsatā, was his son Bhāskaravarman prevented from succeeding him in consequence of a war of succession ? These questions cannot yet be answered in the absence of sufficient evidence.

<sup>1</sup> See, above, Vol. XXII, p. 17, n. 5.

<sup>2</sup> The king is named Harshagupta in the legend on the seal.

<sup>3</sup> The text reads कौरदेवभाय्यालकाकारित- but as this gives no satisfactory meaning, we propose to read कौरदेवभाय्यालकाकारित.

<sup>4</sup> See Bhandarkar's *List of Northern Inscriptions*, Nos. 1654 and 1655. Also Hiralal's *List of O. P. Inscriptions*, Nos. 173 and 184.

<sup>5</sup> The Lakshmana Temple Inscription, above, Vol. XI, pp. 184ff.

<sup>6</sup> See Thakurdiya plates of Mahā-Pravararāja, above, Vol. XXII, p. 19.

<sup>7</sup> Above, Vol. XIV, p. 115.

<sup>8</sup> *Ibid.*, p. 111.

From the Jaunpur<sup>1</sup> and Harāhā stone inscriptions we learn that the Maukhari king *Īśvaravarman* and his son *Īśānavarman* raided the *Āndhra* country<sup>2</sup> and defeated the ruling king. As the country of *Dakṣiṇa Kōśala* (modern Chhattisgarh), where the early *Sōmavamāni* kings were ruling, is contiguous to the *Āndhra* country, it is not unlikely that the marriage of the Maukhari princess *Vāsaṭā* with king *Harshagupta* of *Dakṣiṇa Kōśala* had a political significance. It may be noted in this connection that *Udayana* the earliest known king of the *Sōmavamāni* dynasty was ruling in Central India, as a stone inscription found at *Kālānjara*<sup>3</sup> records his construction of a temple of *Vishṇu*, evidently at *Kālānjara*. It is not unlikely that he was a feudatory of the then Maukhari Emperor and either he or his sons invaded *Dakṣiṇa Kōśala* or *Chhattisgarh* during the campaigns of the Maukhari king *Īśvaravarman* against the *Āndhra* king who was probably a prince of the *Vishṇukunḍin* family. In any case we find *Udayana's* grandson *Sannadēva* and *Īśānadēva* firmly established in *Chhattisgarh*. A mutilated stone inscription in the temple of *Lakhaṇēśvar* at *Kharōḍ* in the *Bilāspur* District records *Īśānadēva's* gift of some villages evidently to the god enshrined in that temple.<sup>4</sup> *Īśānadēva's* nephew *Tivaradēva* is known from two sets of plates found at *Rājir* in the *Raipur* District and *Balōḍā* in the *Phulphar* Zamindari in the old *Sambalpur* and present *Raipur* District, both the places being included in *Chhattisgarh*. The villages mentioned in the *Balōḍā* plates cannot be traced but those named in the *Rājir* plates can be identified in the vicinity of *Rājim*.<sup>5</sup> As stated before, *Tivaradēva's* grand nephew *Mahā-Sivagupta-Bālārjuna*, the donor of the present plates, is known from several stone inscriptions at *Sirpur*. The find-spots of these inscriptions and the identification of the villages mentioned in them clearly show that these *Sōmavamāni* kings were at first ruling in the Western parts of *Dakṣiṇa Kōśala*. It is not therefore unlikely that the Maukhari kings *Īśvaravarman* and *Īśānavarman* were helped in their southern campaigns by these *Sōmavamāni* princes of *Dakṣiṇa Kōśala*. This also accounts for the *Vishṇukunḍin* king *Mādhavavarman I's* invasion and occupation of the capital of *Trivara* (i.e., *Tivaradēva*) as stated in his *Pulōmbāru* and *Īpūr* plates.<sup>6</sup> The political alliance between the Maukhari and *Sōmavamāni* houses seems to have been cemented subsequently by the marriage of *Vāsaṭā* and *Harshagupta*.

There is one more stone inscription of this dynasty which is said to have been found at *Bhāndak* outside the limits of *Dakṣiṇa Kōśala*, viz., the stone inscription of *Bhavadēva Rapakṣarin*, now deposited in the *Nāgpur* Museum.<sup>7</sup> But one cannot be certain about its find-spot; for, as pointed out by *R. B. Hiralal*, no accurate record has been kept of the provenance of inscriptions collected before the establishment of the *Nāgpur* Museum. Besides, this inscription is fragmentary. The extant portion unfortunately contains no place-name, otherwise it may have helped us in tracing its find-spot. We have therefore to rely on conjecture in this respect. In 1873 while *Cunningham* was at *Bhāndak* he was informed that "an inscription on a long red slab had been taken to *Nāgpur* during the time of the *Rājā* about 40, or 50 years previously by *Wilkinson Sahib*."<sup>8</sup> *Cunningham*

<sup>1</sup> *C. I. I.*, Vol. III, pp. 228ff.

<sup>2</sup> If the *Sūlikas* over whom *Īśānavarman* won a victory are identified with the *Chēlas*, the Maukhari king must have penetrated much further to the south.

<sup>3</sup> *Cunningham, A. S. R.*, Vol. XXI, p. 40 and plate IX; above Vol. IV, p. 257, note 4.

<sup>4</sup> *Bhandarkar's List*, No. 1651. In an inscription at *Ārang*, the name of *Rapakṣarin* occurs (see *Hiralal's List*, No. 183), but it cannot be said if he is identical with *Bhavadēva Rapakṣarin*, or with the brother of *Mahā-Sivagupta Bālārjuna* mentioned in the *Sirpur* stone inscription. (Above, Vol. XI, p. 191.)

<sup>5</sup> The *Rājir* plates record the grant of *Pimparipadraka* in the *Pēnthāma-ṭhukri* (*C. I. I.*, Vol. III, p. 295). These places have not yet been identified, but the former is certainly *Piprōḍ*, 3 miles north-west of *Rājim* and the latter may be *Pōndh* 6 miles north of *Rājim*.

<sup>6</sup> See above, Vol. XXII, pp. 19ff.

<sup>7</sup> Edited by *Kielhorn* in *J. R. A. S.* (1905), pp. 617ff.

<sup>8</sup> *Cunningham, A. S. R.*, Vol. IX, p. 127.

conjectured that the stone slab containing the inscription of Bhavadēva Raṇakēśarin must have been the one removed by Mr. Wilkinson from Bhāṇḍak on the following grounds: (1) It is a long slab just as described to him by the people of Bhāṇḍak and it is of the very same fine-grained reddish stone as that of the Wijāsan hill at Bhāṇḍak; (2) Dr. Stevenson, who has translated it, received a copy of it from Major Wilkinson who was a resident at the Nāgpur Court and (3) the inscription records that it was attached to the house of Sugata (Buddha) and therefore it probably belonged to Bhāṇḍak which has ancient Buddhist caves. Cunningham's opinion was subsequently endorsed by R. B. Hiralal<sup>1</sup> and we find the stone inscription now relegated to Bhāṇḍak.<sup>2</sup> None of the arguments, however, on which Cunningham's opinion was based appear to be convincing. Inscribed slabs of fine-grained reddish sandstone have been found in Chhattisgarh also. The Ratanpur stone inscription of Jājalladēva I.<sup>3</sup> and the Kosgain stone inscription of Vāharēndra,<sup>4</sup> which are now deposited in the Nāgpur Museum, are incised on such slabs. As for the statement that such a slab was taken away from Bhāṇḍak we may point out that it may relate to another inscription, viz., 'the Nāgpur Museum *praśasti* of the rulers of Malwa,' as has already been conjectured in the second edition of the *Central Provinces Gazetteer*<sup>5</sup> (published in 1870). This latter inscription was translated in the *Journal of the Bombay Branch of the Royal Asiatic Society* in 1843 and this date, curious as it might appear, roughly corresponds to the time when according to the account of both the writer in the *Gazetteer* and Cunningham an inscription was removed from Bhāṇḍak to Nāgpur. There are, again, some ancient ruins of Buddhist temples and sculptures at Ārang and Sirpur in Chhattisgarh,<sup>6</sup> and our present inscription, which records the donation of a village to a Buddhist monastery, shows that Buddhism continued to flourish in Chhattisgarh for at least three generations after Bhavadēva Raṇakēśarin. What is more, if we except this doubtful case of the so-called Bhāṇḍak inscription, we find no other instance of an inscription of the Sōmavamśī dynasty discovered in ancient Vidarbha in which, as shown elsewhere,<sup>7</sup> the whole country from the western boundary of modern Berār to the eastern one of the Marāṭhī district of Bhaṇḍārā in C. P. was included. This country was in the beginning of the sixth century under the direct rule of the Vākātakas. Harishēṇa, the last known Vākātaka king, mentions the king of Kōsala among his feudatories.<sup>8</sup> If the period A. D. 530-550 assigned

<sup>1</sup> *Ind. Ant.*, Vol. XXXVII, p. 208, note 20; Vol. LXII, p. 163; Hiralal's *List*, p. 13.

<sup>2</sup> See Bhandarkar's *List*, No. 1650.

<sup>3</sup> Above, Vol. I, pp. 32 ff.

<sup>4</sup> Hiralal's *List*, No. 210.

<sup>5</sup> 'The date of its (i.e., of the Nāgpur Museum *praśasti*) translation coincides curiously with the time at which an inscription was removed by the Nāgpur Rājā from the famous Snake temple at Bhāṇḍak in the Chāṇḍa District.' *C. P. Gazetteer* (Second Edition) Introduction p. liv. Rai Bahadur Hiralal conjecturally relegated this *praśasti* to Bilhāri in the Jubbulpur District, because the name of the village Mōkhalapāṭaka granted by it sounds like Dhaṅgaṭapāṭaka, Khailapāṭaka, etc., mentioned in the Bilhāri stone inscription (see his *List* f. n. on p. 1). But no such name can be found in the list of villages in the Jubbulpore District, while we have been able to trace one closely resembling it in the Chāṇḍa District (viz., Mōkhara, 50 miles east of Bhāṇḍak). Vyapura, the name of the *maṇḍala*, in which it was included, may be represented by Wurgaon near Vairāgarh, 30 miles north-east of Mōkhara. These identifications would show that the *praśasti* originally came from the Chāṇḍa District. For a Paramāra record of a slightly earlier date, found still further to the south, see the Jainad inscription describing the victories of Jagaddēva, a son of Udayāditya. (*Annual Report of the Hyderabad Archæological Survey* 1927-1928, pp. 23-24 and above, Vol. XXII, pp. 54-63.)

<sup>6</sup> See Hiralal's *List*, No. 184.

<sup>7</sup> Above, Vol. XXII, pp. 169 and 211. It may be noted in this connection that the *Gaṇēśa-Purāṇa* (*krīḍā-khaṇḍa*, *adhyāya* 26, *śl.* 2) mentions the town Ādishā (modern Āḍās near Saoner in the Nāgpur District) as situated in Vidarbha. This clearly shows that the Wardhā was not the eastern boundary of ancient Vidarbha as it is of modern Berār.

<sup>8</sup> *A. S. W. I.*, Vol. IV, pp. 124 ff.

to Tivaradēva in the article on the Ṭhākurdiyā plates<sup>1</sup> is correct, an inscription of his predecessor is not likely to have been found at Bhāṇḍak in the heart of the Vākāṭaka territory. We have, therefore, to conclude that the stone inscription of Bhavadēva Raṇakēśarin must have been found somewhere in Dakṣiṇa Kōśala or Chhattisgarh and not at Bhāṇḍak in ancient Vidarbha. When Kielhorn edited the inscription in the *Journal of the Royal Asiatic Society*, he was informed that the inscription was found at Ratanpur,<sup>2</sup> but this information also was probably incorrect; for the present Ratanpur was founded by Ratnadēva I. of the Kalachuri dynasty in the eleventh century A.D.<sup>3</sup> What seems to have happened is that the stone inscription was first removed to Ratanpur from some place in Chhattisgarh and was later transferred to Nāgpur where it was recorded to have come from Ratanpur.<sup>4</sup>

It has been shown elsewhere on palaeographical and epigraphical evidence that Tivaradēva flourished from circa A.D. 530 to 550. His grand-nephew Mahā-Sivagupta Bālārjuna will have to be placed in the first half of the seventh century A. D. Either he or his successor must have been the ruling king when Yuan Chwang visited the capital of Dakṣiṇa Kōśala. Though the present plates do not mention any place of issue, we know that Śrīpura in the Raipur District continued to be the capital of Sōmavarṇśī kings at least from the time of Tivaradēva<sup>5</sup> to that of Mahā-Sivagupta Bālārjuna.<sup>6</sup> It would therefore be interesting to see how far Yuan Chwang's description of the capital of Dakṣiṇa Kōśala suits Śrīpura.

Several scholars have attempted in the past to locate the capital of Dakṣiṇa Kōśala. Fergusson and Grant identified it with Wairāgarh,<sup>7</sup> while Cunningham took it to be Chāṇḍā.<sup>8</sup> But, as pointed out by R. B. Hiralal, 'what is missing at both these places is any trace of remains of the Buddhist monasteries and temples which Yuan Chwang so prominently mentioned.' R. B. Hiralal himself at first identified it with Bhāṇḍak;<sup>9</sup> for he thought that the country of Dakṣiṇa Kōśala extended in the west to the eastern boundry of modern Berār. He believed with Cunningham that the stone inscription of Bhavadēva Raṇakēśarin originally belonged to a Buddhist cave at Bhāṇḍak and following Kielhorn he held that a line of Buddhist kings belonging to the Pāṇḍuvarṇśī line ruled in that place down to the 9th century A.D. Later on, after weighing all evidence R. B. Hiralal concluded that 'both the places (Sirpur and Bhāṇḍak) seem at present to have an equal claim to the honour of a visit from the great pilgrim of China, but Bhāṇḍak seems to possess more tangible evidence than Sirpur'.<sup>11</sup> But, as pointed out above, Bhāṇḍak was included in ancient Vidarbha and not in Kōśala and must have been under the direct rule of Pulakēśin II., who, in the Aihoḷe inscription, is called the lord of 'three Mahārāshṭras comprising 99,000 villages'.<sup>12</sup> One of these Mahārāshṭras must have been ancient Vidarbha, since it is not separately mentioned in the Aihoḷe inscription. From the same inscription we learn that Pulakēśin did not annex Kōśala but only exacted submission from the ruling king. Yuan Chwang

<sup>1</sup> Above, Vol. XXII, p. 19.

<sup>2</sup> *J. R. A. S.* for 1905, p. 618.

<sup>3</sup> See the Ratanpur inscription of Jājalladēva I, above, Vol. I, pp. 32 ff.

<sup>4</sup> A similar thing seems to have happened in the case of the Ratanpur inscription of Prithvidēva II and Brahmadēva, which originally seems to have belonged to Mallār. See above p. 114, n. 2.

<sup>5</sup> Both the Rājim and Balōḍā plates of Tivaradēva are issued from Śrīpura.

<sup>6</sup> As stated above, there are several stone inscriptions of the reign of this king at Sirpur.

<sup>7</sup> *J. R. A. S.* (1875), p. 260.

<sup>8</sup> Cunningham, *Ancient Geography of India* (1924), p. 596.

<sup>9</sup> *Ind. Ant.*, Vol. LXII, p. 163.

<sup>10</sup> *Ibid.*, Vol. XXXVII, p. 208, note 19.

<sup>11</sup> *Ibid.*, Vol. LXII, p. 166.

<sup>12</sup> Above, Vol. VI, pp. 1 ff.

also mentions the king of Kōsala as different from Pulakēśin II. whom he calls the king of Mahārāshṭra. So the capital of Kōsala cannot be located at Bhāṇḍak.

From Yuan Chwang's account we learn that 'from Kalinga he went north-west by hill and wood for above 1800 *li* to Kōsala. . . . The king was a Kshatriya by birth, a Buddhist in religion and of noted benevolence . . . . To the south-west of this country, above 300 *li* from the capital was a mountain called *Po-lo-mo-lo-ki-li*'. From Kōsala he travelled South, through a forest, for above 900 *li* to the *An-to-lo* (Andhra) country, the capital of which was *Ping-chi-(ki)-lo*<sup>1</sup>. This description suits Sirpur better than any other place in Chhattisgarh. Sirpur lies north-west of Mukhalingam on the left bank of the Varṣadhārā, 18 miles from Parlākimeḍi in the Ganjām District, which is now generally taken to be the ancient capital of Kalinga. The reigning king, who was either Mahā-Sivagupta Bālārjuna or his successor, was no doubt a Kshatriya, as the Sōmavamśi kings traced their descent from Pāṇḍu, the father of the Epic heroes Pāṇḍavas. Mahā-Sivagupta was a devotee of Śiva,<sup>2</sup> but the present grant shows that he patronised Buddhism also and the same can probably be said of his successor. The mountain *Po-lo-mo-lo-ki-li*, which has been rendered by *Bhramara-giri*, may refer to Bhaṅgāra-Pavvato (Skt. *Bhṛīṅgāra-parvata*) which is mentioned in an ancient Brāhmī stone inscription at Ārang.<sup>3</sup> It may be noted in this connection that Ārang lies south-west of Sirpur as required by the Chinese pilgrim's description. If *Ping-chi-lo*, the capital of the Āndhra country, is identified with Vēṅgī (which was then the capital of the Eastern Chālukyas), it will be seen to lie almost due south of Sirpur. Sirpur, therefore, answers best to the bearings and other description of the capital of Kōsala in Yuan Chwang's account. It is true that the distance of Sirpur from Mukhalingam, Ārang and Vēṅgī does not exactly agree with Yuan Chwang's account,<sup>4</sup> but this is not the only case in which the Chinese pilgrim's distances are found to be incorrect. We have, therefore, no hesitation in identifying the capital of Kōsala in the seventh century A.D. with Sirpur in the Raipur District.

The present grant is **not dated**, but as stated above it **can be assigned to the first half of the seventh century A.D.** It records the donation of a village on the occasion of a solar eclipse on the new-moon day of Āshāḍha. Taking the month to be *purṇimānta* we find that there was a solar eclipse in Āshāḍha four times in the period A.D. 600 to 650, *viz.*, A. D. 606, 616, 633 and 643. Of these A.D. 633 and 643 would perhaps be too late dates for Mahā-Sivagupta Bālārjuna. So A.D. 606 or 616 may be the date of the present grant. It does not, of course, admit of verification.

Unlike his ancestors Tīvaradēva<sup>5</sup> and Harshadēva<sup>6</sup> who are known to be devotees of Viṣṇu, Mahā-Sivagupta Bālārjuna was a worshipper of Śiva. The seal of the present grant has consequently Nandī, the emblem of Śiva, and not Garuḍa, that of Viṣṇu, who figures on the seal of the Rājīm and Balōdā plates of Tīvaradēva. It may again be noted that like the afore-mentioned grants of Tīvaradēva, the present inscription does not mention the title *Trikaling-ādhipati* which is met with in many records of the later kings of the Sōmavamśi dynasty who ruled over the eastern parts of Dakṣiṇa Kōsala.

<sup>1</sup> Watters, *On Yuan Chwang*, Vol. II, pp. 200, 209.

<sup>2</sup> For a similar discrepancy in Yuan Chwang's account, see his description of Harsha, who from his copper plate inscriptions and Bāṇa's *Harshacharita* is known to have been a devotee of Śiva.

<sup>3</sup> Hiralal's *List*, No. 183. *Bhṛīṅgāra* which means a cricket is after all not very different from *bhramara*. Or was it some mountain in the *Bhramara-kōṭya-maṇḍala* in the Bastar State? (Above, Vol. IX, pp. 179 f.) There is, again, a hill named Bhamragarh in the Ahiri Zamindari of the Chāṇḍā District, which also lies South-West of Sirpur, but the distance is more than 160 miles.

<sup>4</sup> Sirpur is about 275 miles as the crow flies from Mukhalingam and about 300 miles from Vēṅgī. These distances will be somewhat increased if the inevitable windings of the road are taken into consideration.

<sup>5</sup> Tīvaradēva calls himself *Parama-Vaiṣṇava* in his plates.

<sup>6</sup> See v. 20 of the Sirpur Lakshmaṇa Temple Inscription, above, Vol. XI, p. 192.



As for the **geographical names** occurring in the present plates, **Taraḍamśaka-bhōga** in which the donated village was situated is probably identical with the **Talahāri-maṇḍala** mentioned in several later inscriptions.<sup>1</sup> From one of these<sup>2</sup> we learn that the **Talahāri-maṇḍala** included **Mallāla** (modern **Mallār**, where the plates were found). The Buddhist images at present deposited in **Mallār** are said to have been brought from **Jaitpur**, a village about a mile to the north of **Mallār**. The site of ancient **Taraḍamśaka** where the Buddhist monastery was situated is, therefore, probably marked by the modern village **Jaitpur**.<sup>3</sup> As regards **Kailāsapura** granted by the present charter, there is now no village of that name in the **Bilāspur** and **Janjgir** tahsils, but there are several of the name **Keslā**, which may be taken to correspond to ancient **Kailāsapura**. Of them the one which is nearest to **Mallār** is **Keslā**, about 8 miles to the south-east, which contains ruins of an old temple.

We edit the inscription from the original plates.

### TEXT.

#### First Plate.

- 1 ओम् स्वस्वशेषचित्ति(नी)शविद्याभ्यासविशेषासादितमहनि(नी)यविनयस-
- 2 म्पत्त(त्सं)पादितसकलविजिगि(गी)पुगुणो गुणवत्स[मा]श्रयप्रकृष्टतरशौ-
- 3 र्यप्रज्ञाप्रभावस(सं)भावितमहाभ्युदय[:\*] कार्ति(र्त्ति)केय इव क्षति(त्ति)वाससो
- 4 रात्र[:\*] श्रि(श्री)हर्षदेवस्य सु(सु)नु[:\*] सोमवङ्ग<sup>4</sup>सम्भवः परममाह-
- 5 खरो मातापितृपादानुध्यात[:\*] श्रि(श्री)महाशिवगुप्तराज[:\*] कुयन्ति(न्ती) ॥<sup>5</sup> त-
- 6 रडङ्गक<sup>6</sup>भोगि(गी)यकैलासपुरग्रामे ब्राह्मणा[न्\*] सम्पूज्य सप्रधा-
- 7 <sup>7</sup>नायतिवासिनो यथाकालाध्यासिनस्समाहर्तुंसन्निधातुसु(प्र)-

#### Second Plate; First Side.

- 8 सुखानधिकारिण[:\*] सकरणानन्या<sup>8</sup>न्वास्तत्पादोपजि(जी)विनः सर्व[रा]-
- 9 जपुरुषा[न्\*] समान्नापयति [।\*] विदितमस्तु भवतां यथास्माभिरयं या-
- 10 मः सन्निधि[:\*] सोपनिधिः सदशापराधः सर्वकरसमेतः सर्वपौडा-
- 11 वर्जित[:\*] प्रतिविद्वाटभटप्रवेशतया ।<sup>10</sup> तरडङ्गक<sup>11</sup>प्रतिष्ठि-

<sup>1</sup> Bhandarkar's *List*, Nos. 1231, 1232, and 1240.

<sup>2</sup> Ratanpur Inscription of the time of Prithvidēva II and Brahmādēva. See above p. 114, note 2.

<sup>3</sup> This name may represent ancient Chaityapura. There is a village named Tarōḍ 11 miles north-east of **Mallār** and 3 miles south of **Akaltārā** in which ruins of temples and tanks are to be seen. Its name would also correspond to **Taraḍamśaka**, but it is not known if it contains any Buddhist remains.

<sup>4</sup> Expressed by a symbol.

<sup>5</sup> Read वङ्ग.

<sup>6</sup> The *danḍas* are superfluous.

<sup>7</sup> Read तरडङ्गक.

<sup>8</sup> Read सप्रधानाप्रतिवासिनो.

<sup>9</sup> Read नन्यायास्त<sup>9</sup>. [The synthesis requires सपाद<sup>9</sup> instead of अस्तपाद<sup>9</sup>.—Ed.]

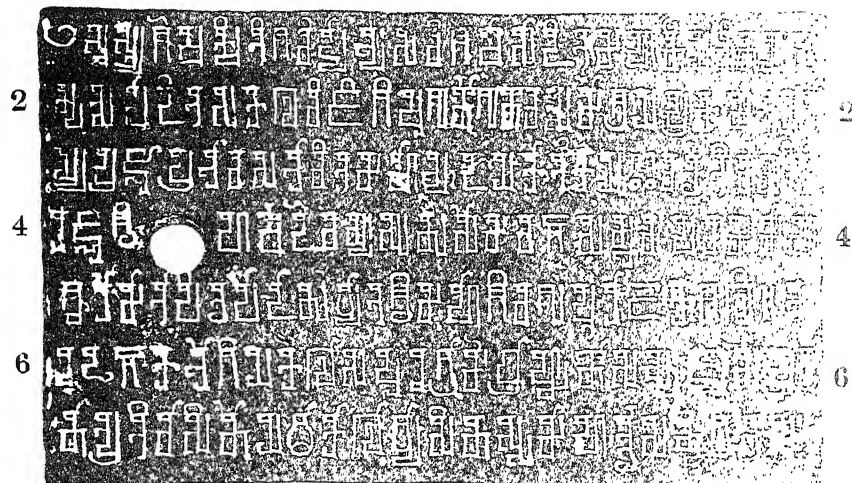
<sup>10</sup> This *danḍa* is superfluous.

<sup>11</sup> Read तरडङ्गक.

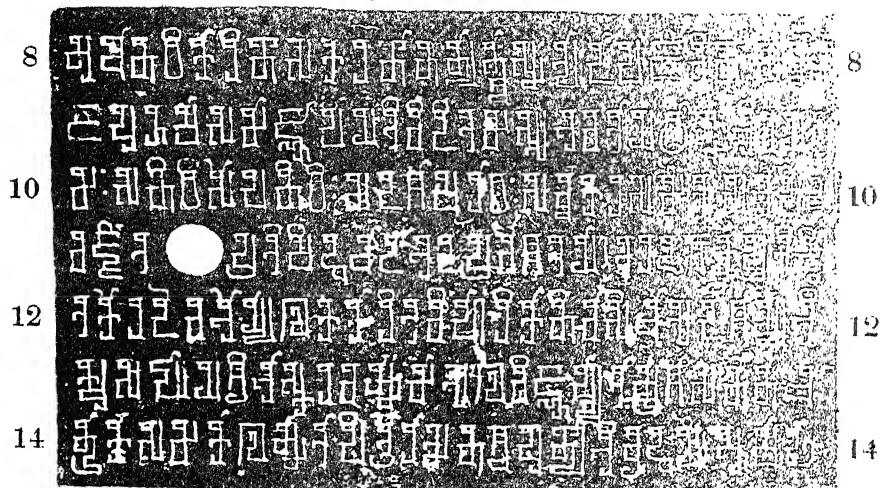


# MALLAR PLATES OF MAHA-SIVAGUPTA.

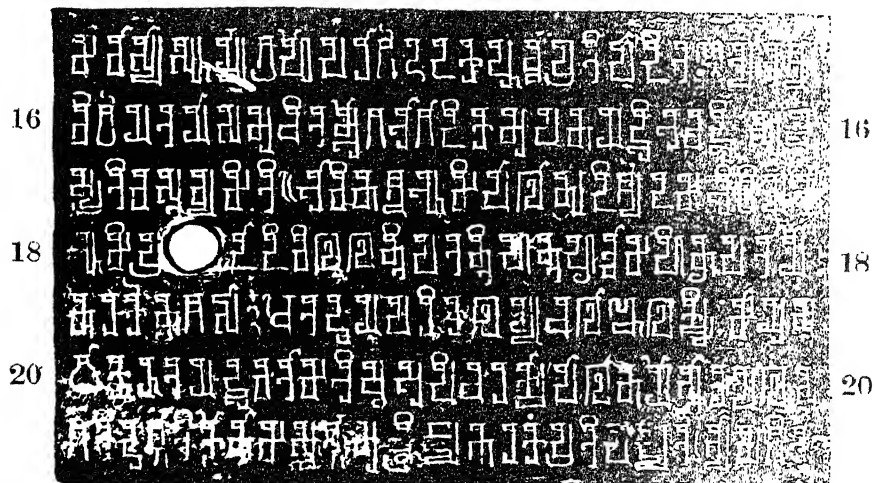
2.

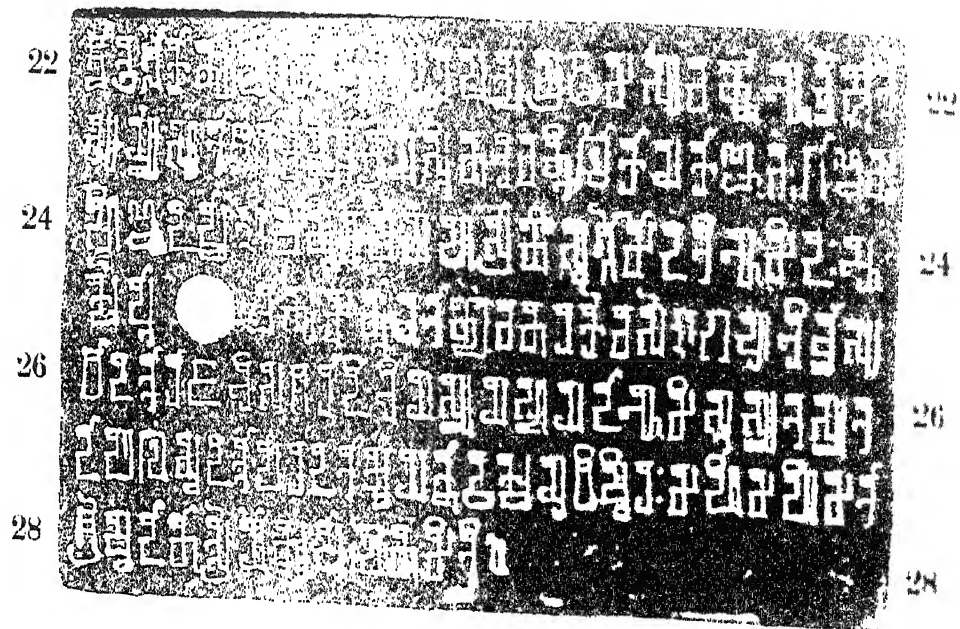


ii,a.



ii,b.





Seal—From a photograph.



ACTUAL SIZE.

- 12 तकोरदेवभोर्थालक<sup>1</sup>कारितविहारिकानिवासिचातुर्दिशार्थभि-  
 13 क्षुसङ्गाय श्रीभास्करवर्ममातुलविज्ञया ताम्र<sup>2</sup>शासनेनाच-  
 14 न्द्रार्कसमकालम्नातापिन्नोरात्मनश्च पुण्याभिद्वये ।<sup>3</sup> आषाढा-

*Second Plate ; Second Side.*

- 15 मावास्यासूर्यग्रहोपरागे<sup>4</sup> उदकपूर्वं प्रतिपादित इत्य<sup>5</sup>तश्च  
 16 विधेयतया समुचितभोगभागादिकमुपनयन्निभ(र्भ)वद्भिः सुख-  
 17 अतिवस्तव्यमिति ॥ भाविनश्च भूमिपालानुदि(हि)श्येदमभिधीयते [1\*]  
 18 भूमिप्रदा दिवि ललन्ति पतन्ति हन्त हत्वा महि(हीं) नृपतयो  
 19 नरके नृशङ्कात्(शंसाः) । एतद्द्वयं परिकलय चलाच्च लक्ष्मीः<sup>6</sup> मायुस्त-  
 20 या कुरुत यज्ञवतामभि(भौ)ष्ठं(ष्टम्)<sup>7</sup> [॥१॥\*] अपि च [1\*] रक्षापालनयोस्तावत्प-  
 (त्फ)लं सु-  
 21 गतिदुर्गति(तौ) [1\*] को नाम स्वर्गमुच्छिज्य<sup>8</sup> नरकं प्रतिपद्यते<sup>9</sup> [॥२॥\*]  
 व्यासगीता(तां)-

*Third Plate.*

- 22 आक्ष श्लोकानुदाहा(ह)रन्ति [1\*] अग्नेरपत्य(त्यं) प्रथम(मं) सुवर्णं भूर्वैष्ण[वी]  
 23 सु(सू)र्यसुताश्च गावः [1\*] दत्ता<sup>10</sup> त्रयस्तेन भवन्ति लोका यः[\*] काञ्चनं  
 गाञ्च म-  
 24 हि(ही)श्च दद्यात्<sup>11</sup> [॥३॥\*] षष्टि(ष्टिं) वर्षसहस्राणि स्वर्गे मोदति भूमिदः [1\*] आ-  
 25 क्षेप्ता चानुमन्ता च तान्येव नरके वसेत्<sup>12</sup> [॥४॥\*] बहुभिर्वसु-  
 26 धा दत्ता राजभिः[\*] सगरादिभिः [1\*] यस्य यस्य यदा भूमिस्तस्य तस्य त-  
 27 दा फलं [॥५॥\*] स्वदत्ता(तां) परदत्ताम्वा<sup>13</sup> यत्नाद्रच युधिष्ठिरः<sup>14</sup> [1\*] महि(हीं)  
 महिमता(तां)

<sup>1</sup> Read कोरदेवभोर्थालका-

<sup>2</sup> Read ताम्र-

<sup>3</sup> This *danda* is superfluous. Read पुण्याभिद्वये आषाढा°.

<sup>4</sup> Read पराग उदकपूर्वं.

<sup>5</sup> Read इति । अतश्च.

<sup>6</sup> Read लक्ष्मीमायु-

<sup>7</sup> Metre *Vasantatilakā*.

<sup>8</sup> Read मुक्षुज्य

<sup>9</sup> Metre *Anushṭubh*.

<sup>10</sup> Read दत्तास्त्रय-

<sup>11</sup> Metre *Indravajrā*.

<sup>12</sup> Metre *Anushṭubh*; and of the two following verses.

<sup>13</sup> Read परदत्ता वा.

<sup>14</sup> Read युधिष्ठिर.

28 ओष्ठ दानास्ते(च्छे)योगुपसन्नमिति' [३३<sup>a</sup>]

## The Seal.

- 1 राज्ञः श्रीहर्षगुप्तस्य पुत्रोः समुच्चयासिनः [१<sup>a</sup>]  
 2 शासनं शिवगुप्तस्य खितमसमुच्चयासिनः [२<sup>a</sup>]

## TRANSLATION.

(Ll. 1-9) Ōm. Hail ! The illustrious *Mahā-Śivaguptarāja*, born in the lunar dynasty, a most devout worshipper of *Mahāśvara* (Śiva), who meditates on the feet of his father and mother, who is a son of the king, the illustrious *Harṣhadēva* or *Harṣa* - *Kārtikīya* is of Śiva, who has acquired all the accomplishments of a conqueror through the perfection of commendable discipline attained by a special study of all the royal lore, who has attained great prosperity by his patronage of accomplished persons, exceedingly great valour, intelligence and majesty, being in good health; issues the following command, after honouring the *Brāhmanas* in the village *Kailāsapura* of the *Taraḍaśaka śāḥga* (sub-division), to the inhabitants (of the village) together with their Headman, the Collector, the Receiver and other officers who may be in charge (of the village) from time to time, together with their subordinates, as well as to all other royal officials who may be dependant on him—<sup>1</sup>.

(Ll. 9-15) Be it known to you that on the (occasion of) an eclipse of the sun on the new-moon day of *Āshāḍha*, this village together with treasures and deposits, together with (the fines imposed for) the ten offences,<sup>2</sup> together with all taxes, free from all obstructions, (and) not to be entered by the regular or irregular forces, has been granted by Us for as long as the sun and the moon will endure at the request of (Our) maternal uncle *Bhāṣakaravarman* (and) for the increase of the religious merit of Our parents and of Ourselves by a copper charter (and) by (a libation of) water, to the Community of venerable (Buddhist) Monks from the four quarters, residing in the small monastery situated in *Taraḍaśaka*, which was caused to be constructed by *Alakā*, the wife of *Kōradēva*—,

(Ll. 15-28) Wherefore, offering submissively due taxes, revenue,<sup>3</sup> etc. (to the donors), you should dwell happily in this village. And this we say to the future rulers of the land—

(Here follow six benedictory and imprecatory verses.)

## The Seal.

This is a charter, enduring as long as the world, of *Śivagupta*, the son of the king, the illustrious *Harṣagupta*, who shines by his good qualities.

## No. 19.—THE PURI PLATES OF MADHAVAVARMAN-SAINYABHITA.

By PROF. B. G. BASAK, M.A., Ph.D., CALCUTTA.

In February-March of 1913 I published an article in Bengali on a single copper-plate inscribed on both sides of it, belonging to the reign of King *Mādhavavarman* (*Sainyabhita*, alias *Śrīnivāsa*)

<sup>1</sup> Read °*pāṇam* [||6\*||] *iti* ||

<sup>2</sup> Metre *Anuṣṭubh*.

<sup>3</sup> Lit. on our feet.

<sup>4</sup> See above, Vol. IX, p. 47 and n. 1.

<sup>5</sup> See, above, Vol. XXII, p. 175, n. 8.

of the Śailōdbhava dynasty of Kōṅgōda in Kalinga, in the now defunct Bengali monthly magazine, the *Sāhitya* of Calcutta in its Phālguna issue of 1319 B. S. (pp. 889 ff.). It was stated in that article that that plate was undoubtedly the second of a set of at least three such plates which contained the whole text of the epigraph and that the other two plates (*viz.*, the first and the third) had been missing. A hole in the plate indicated that that plate and the other missing ones were originally held together by means of a ring. It is not easy to say if any seal with any legend was soldered on to it just as, we are informed, the Buguḍa plates of the same king possessed. Both the late Mr. R. D. Banerji and Mr. Vinayaka Misra (*I. H. Q.*, 1931, pp. 665 ff.) omitted to take notice of that plate or my article on the same, while they dealt with the chronology of the Śailōdbhava kings of Kōṅgōda. This plate is preserved in the Museum of the Varēndra Research Society, Rājshāhi (Bengal). Luckily enough, last year (1935) my friend Dr. N. P. Chakravarti, the Government Epigraphist for India, sent to me the impressions of two plates of the length of the above-mentioned (Rājshāhi) plate with marks of ring-holes of the same dimension on them, and remarked that those two plates must have belonged to an incomplete set and added that they had recently been acquired by the Indian Museum, Calcutta. Dr. Chakravarti also said in his letter to me that he had inferred that the incomplete Śailōdbhava plate of the Rājshāhi Museum which I previously edited in Bengali, and the newly acquired two plates belonged to the same set. I am glad to find that with this discovery of Dr. Chakravarti the whole grant of king Mādhavavarman is now completely recovered, making it possible for me to make a contribution on the whole grant to the pages of this journal. The second plate was obtained on behalf of the Varēndra Research Society, Rājshāhi, from Mahāmahōpādhyāya Pandit Sadasiva Misra, by my friend Mr. (now Rai Bahadur) Rama Prasad Chanda, when the latter, with some other members of the Society, toured in the autumn of 1912 in Orissa, visiting places of antiquarian interest. The Mahāmahōpādhyāya got it, as we were told, from the late Mr. Padma Charan Mahanti, formerly Superintendent of the Puri Collectorate, an inhabitant of the village Birobai in the Puri District. The provenance of that plate, as well as of the two newly discovered ones, is not known. We prefer to call the whole set as the Puri Plates of Mādhavavarman, because we got the second plate at Puri from an inhabitant of the same district.

Of the **three plates** the first and the third are engraved on one side only, but the second plate is engraved on both the sides. The first plate contains 12 lines of writing on its reverse side only, the second 11 lines on each of the obverse and reverse sides, and the third 10 lines on its obverse side only. Each plate measures  $6'' \times 3\frac{1}{4}''$ . In some places, specially on the reverse side of the second plate, some letters appear to be blurred and illegible. Otherwise the inscription is in a fair state of preservation. There is a mark of fracture in the second plate.

The **characters** in which the inscription is written belong to what Kielhorn would call 'the Ganjām variety of the northern alphabet'<sup>1</sup>. But I should like to differ greatly from his view<sup>2</sup> that they "cannot be earlier than about the 10th century A.D." Such characters were rather prevalent in Kalinga in the 7th-8th century A.D. They mostly resemble those used in the Buguḍa plates<sup>3</sup> of the same king. The age of the script has been discussed by the present writer elsewhere.<sup>4</sup> Of initial vowels we have in this epigraph signs for *ā*, *i*, and *u*, *e.g.*, *āsī*<sup>o</sup> l. 10, *ākshēptā* l. 41, *iti* ll. 12, 14 and 17, *iva* l. 20, *unmilitam* l. 18, *Utathya*<sup>o</sup> l. 31, etc. The peculiar sign for medial *ā* in the Buguḍa plates, pointed out by Kielhorn,<sup>5</sup> as "denoted by a small hook,

<sup>1</sup> Above, Vol. VII, p. 101.

<sup>2</sup> *Ibid.*, p. 102.

<sup>3</sup> Above, Vol. III, pp. 41 ff. and Vol. VII, pp. 100 ff.

<sup>4</sup> *Vide my The History of North-Eastern India (C. 320-760 A.D.)*, Calcutta, 1934, pp. 169-170.

<sup>5</sup> Above, Vol. VII, p. 101.



turned upwards and attached to the top of the consonant-sign " also sometimes occurs here. Of individual consonants the sign for *gh* (e.g., in *nāga-ghaṭā-vighaṭṭa*- l. 13, *-vighaṭṭana*- l. 25) calls for attention. The signs for *ṇ* and *l* are sometimes almost similar (e.g., *-mṛṇālu*- l. 1). The peculiar forms of the conjuncts *ksh* (e.g., in *-vakshā* l. 4, *-paksha-kshaya*- l. 23), *ṅg* (e.g., in *Kṅgōda*- l. 23), *jñ* (e.g., in *yajñau*° l. 22), and *shṇ* (e.g., *krishṇā*° l. 4) are noteworthy. It may also be observed that the sign for *ñ* as the first part of a conjunct differs very little from that for *ṇ* in the same position (e.g., *-vāñchhā* l. 8, *-sañchaya*- l. 4, *maṇḍala* l. 6). I could not guess properly the reading of 9 letters, 5 in l. 30, 1 in l. 31 after the word *-gōtrāya*, and 3 letters before *nānā*° in the same line.

The language of the grant is Sanskrit. The charter contains, after the introductory words *Om svasti*, 11 verses followed by 12 lines of prose, which again are followed by four of the usual imprecatory and benedictory verses after which occur two other verses in which the names of the persons who wrote, marked, incised and acted as the *dūtaka* in the grant are respectively mentioned. The language of the document contains a large number of errors as may be noticed from the corrections proposed in the preparation of the text. All the eleven verses which describe the genealogy of the donor in this grant are identical with the verses of the Buguḍa plates which contain only one additional verse (v. 2) which glorifies the donor, described therein as *Rājendra Mādhavavarman*.

As regards orthography the following peculiarities require attention:—(1) No separate signs for *b* and *v* are used anywhere. (2) The consonants *k*, *g*, *ṇ*, *t*, *dh*, *p*, *m* and *v* are doubled after the superscript *r*, e.g., *-chandr-ārkkā*- l. 33, *svarggē* l. 40 (but in *-patir-ga*° l. 12, *g* is left single), *[u]kkirṇa* ll. 42-43, *kīrtti*° ll. 21, 24, *°rddhauta*-° l. 1, *darppaṇasya* l. 15, *dharmma*- l. 34 (but in *-patir-mahē*° l. 17 *m* is left single), *°murvō*° l. 22. It may also be noted that the expected doubling of *j* and *l* in this position has not been made, e.g., *Sambhōr-jatā* l. 3, *durlalitā*° l. 17. (3) No sign of *visarga* has been used, except in a few cases, e.g., *vaḥ* l. 3, *kṛtaḥ* l. 9, *-nikētaḥ* l. 23, etc. (4) The guttural nasal (*ṇ*) is used instead of *anusvāra* before *ś*, and *h*, e.g., *°ṇsubhī*° l. 2, *prāṇśu* l. 3, *sad-vāṇśē* l. 9, *vāṇśē* l. 14, *°sindhēna* l. 42. (5) Nowhere is the sign of *avagraha* used, e.g., *kulajō=Raṇabhīta* ll. 9-10 (where the second word is a proper name, *Araṇabhīta*), *jātō=Yaśōbhīta* l. 14 (where also the second word is a proper name, *Ayaśōbhīta*). (6) The sign of *anusvāra* is sometimes neglected, e.g., in *maṇḍala* l. 6, *vāñchchhā* l. 8. (7) Before dental *s*, the *visarga* is changed to *s*, e.g., *tanayas=sukṛiti(ī)* l. 16. (8) Before a subscript *r*, the letter *t* is doubled, e.g., *dhariṭṭrī* l. 14, *°ś=chariṭṭrai*° l. 15, *sva-gōṭṭra*° l. 18, *°puttra*° l. 26, *°pitṭrō*° l. 32. (9) Final *n* is sometimes changed into *m̐* and *m*, e.g., *°r=garīyām* ll. 12-13, *āsmim* l. 25, *°niyu[kta\*]-kām=vartta*° l. 27, *sa-karaṇām* l. 28. (10) The sign for final *m* is used, e.g., *sva-gōṭṭram* l. 18, *°r=ajasram* l. 21, *bhavatām* l. 29. But at the end of the verse, *anusvāra* (and not final *m* sign) has been used after the word *phala* in l. 37.

The inscription is dated in *Samvat* 20 (?) + 3 (=23 ?), which may be regarded as the regnal year. Some may feel tempted to read the first numeral symbol as representing 10; in that case the regnal year will be 13.

The object of the charter is to record a revenue-free grant of the village *Sāla* (or *Māla* ?) situated within the *vishaya* of *Thōraṇa*, made by king *Mādhavavarman* (l. 24) of the *Śailōd-bhava* dynasty for the purpose of augmenting the religious merits of his parents and himself, to a Brāhmaṇa named *Bhaṭṭa Vittadēva* of the *Kauśika gōtra* having *Utathya* and other *pravaras*<sup>1</sup>, a student of the *Chhandōga charaṇa*, and belonging to the *Kauthuma śākhā*. The grant was written by *Upēndrasiriha*, son of *Kuṇḍabhōgin*, marked by *Jayasiriha* and incised by *Chhaḍḍibhōgin* (ll. 42-43). It is also stated (ll. 43-44) that *Gaṅgabhadra*, appointed to the

<sup>1</sup> [See p. 129, n. 4 below.—Ed.]



duties of the *Pratīhāra*, acted as the *dūtaka* of the grant. It may be noted here with advantage that the persons mentioned in ll. 42-44 are identical with those mentioned in the Buguḍa plates of the same king and hence it may be inferred that the latter plates which are undated were not far removed from the date of our plates.

An abstract of the contents of the rest of the grant may be mentioned here. The first verse of the inscription forms an invocation of protection of the god Śambhu (Śiva), which seems to be an indication that the kings of the Śailōdbhava dynasty were devotees of Śiva. The next verse relates that there was a great person of the name of **Pulindasēna** who was 'famous amongst the people of Kālīṅga'. But he is stated (v. 3) to have been averse to rulership on earth for himself, although he was a highly accomplished man. By his ardent worship of the god Svayambhū for the creation of a fit and able ruler for the country, **Śailōdbhava** was created as the lord of the earth, and from him originated a family of good rulers (v. 4). In the next verse (v. 5) we are told that a ruler of the name of **Araṇabhīta** was born in his family (*kulaja*) and that he was a terror to his enemies. His son was king **Sainyabhīta** who achieved victory over his enemies with the help of a large troop of elephants (v. 6). In his family again (*tasy-āpi vaṁśē*) was afterwards born a king of the significant name of **Ayaśōbhīta**, who had a record of pious deeds at his credit which could not be expected of a king of the Kali age (v. 7). His son was king **Sainyabhīta** who was a great warrior (v. 8). He was able, in his prosperous condition, to reduce the sovereign influence of his enemies over their own statal circle (*maṇḍala*) of kings (v. 9). This king appears to have also been known by the *biruda* **Śrīnivāsa** and is described in v. 10 to have performed *Aśvamēdha* and other sacrifices which had fallen into disuse on account of the negligence of impious kings of the Kali age, from which it appears that he helped in the restoration of these sacrifices in Kālīṅga. He was also called **Mādhavavarman** and is stated to have issued this charter while residing in **Kōṅgōda** (v. 11). After this verse 11, the record contains the formal address by the king to the various administrative officials and other people concerned. From the contents of our grant as mentioned above, and those of the Buguda plates, we obtain the following genealogical tree :—

Śailōdbhava

1. Aranyabhīta (*tat-kulaja*, i.e., born in his lineage)
2. Sainyabhīta
3. ...
4. ...
5. Ayaśōbhīta (*tasy-āpi vaṁśē...jātaḥ*, i.e., born in No. 2's family)
6. Sainyabhīta (=Mādhavavarman=Śrīnivasa)

We are to notice carefully that Ayaśōbhīta (No. 5 above) is not a son of Sainyabhīta (No. 2), but a descendant born in his family. We know that the Pārikud<sup>a</sup> plates of Madhyamarāja, and the Puri<sup>a</sup> (Uttarapārsva Maṭha) plates and the Kōṇḍēḍḍā<sup>a</sup> grant of Dharmarāja contain the same genealogy as above, but only carrying it down respectively to one and two more rulers in succession, viz., (No. 7) Madhyamarāja (*alias* Ayaśōbhīta ?) and (No. 8) Dharmarāja (*alias* Mānabhīta).

<sup>1</sup> Above, Vol. XI, pp. 281-287.

\* *J. B. O. R. S.*, Vol. XVI, pp. 176 ff.

<sup>3</sup> Above, Vol. XIX, p. 265.

the remark of Dr. Chakravarti<sup>1</sup> who, following the late Mr. R. D. Banerji, says that inspite of palæographic difficulty the Buguḍa and Ganjām plates might have to be assigned to one and the same ruler. We are, however, glad to note that he feels inclined to place the Pārikud grant towards the end of the 7th or the early part of the 8th century A.D. On the above considerations, we have also taken the first Sainyabhita-Mādhavarāja of the Khurda and Ganjām grants as identical with the first Sainyabhita of the Buguḍa and our Puri plates, in whose family Ayaśōbhita (No. 5) is described therein as being born. Hence the genealogy of the first six kings of the Śailōdbhava dynasty according to our opinion should be settled as follows :—

- Śailōdbhava  
⋮  
1. Aranabhita  
|  
2. Sainyabhita I (=Mādhavarāja I)  
|  
3. Ayaśōbhita I  
|  
4. Sainyabhita II (=Mādhavarāja II, A. D. 619-20)  
|  
5. Ayaśōbhita II  
|  
6. Sainyabhita III (=Mādhavavarman=Śrīnivāsa).

With these introductory words I edit the grant for the first time from the original plates and the inked impressions supplied by the Government Epigraphist.

#### TEXT.

[Metres : Vv. 1, 3, *Śārdūlavikrīḍita* ; vv. 2, 5, 6, 8, 9, *Vasantatilaka* ; vv. 4, 12-17, *Anuṣṭubh* ; v. 7, *Indravajrā* ; v. 10, *Sragdharā* ; v. 11, *Āryā*.]

#### First Plate.

- 1 Ōm<sup>2</sup> Svasti [||\*] [I]ndō[r-ddhau]ta-mṛṇāla-tantubhir-iva śliṣṭā[h\*] karai[h\*] kōmalaiva-  
(r=ba)ddh-āhēr=aru-
- 2 nai[h\*] sphurat-phāṇa-manai(nē)r-dī(di)gdha-prabhāsō=n(m)śubhi[h\*] Pārvatyā[h\*] sa-  
[kacha\*]-graha-vyatikara-vyāvṛita(tta)-va(ba)-
- 3 ndha-ślathā Gaṅg-āmbha[h\*]-pluti-bhinna-bhasma-kaṇikā[h\*] Śambhōr-jatā[h\*] pāntu  
vaḥ | [||\*] Prāṇsu-mahabha(Prāṇsur=mahēbha)-ka-
- 4 ra-pīvara-chāru-vā(bā)hu[h\*] kṛiṣṇ-āśma-saṅchaya-vibhēda-vishā(śā)la-vakshā[h\*]  
rāj[i]va-kōmala-dal-āya-
- 5 [ta]-lōchan-āntā(taḥ) śyāta(khyātaḥ) Kalinga-janatāsu Pull(i)ndasēna[h\*] || 2 ||\*  
Tēn=ēttham guṇin=āpi satva(ttva)-mahatā

<sup>1</sup> *Op. cit.*, p. 36.

<sup>2</sup> Expressed by a symbol.

- 6 n=ēshtham(shṭam) bhuvō maṇḍala[m\*] śaktō ya[h\*] paripālanāya jagata[h\*] kō  
nāma sa syād=iti [I\*] pratyā-
- 7 diṣṭa-vibh-ūtsavēna bhagavān=ārā[dhī]ta[h\*] śāśvata tachit(a=tach-chitt)-ānugu-ṇam  
vidhitsu-
- 8 r=adīśad=vāñchhā[m\*] Svayambhō(bhū)r=api || [3 || \*] Sa śilā-sa(śa)kal-ōdbhēdī  
tēn=āpy=ālōkya dhi(dhī)ma-
- 9 tā [I\*] parikalpita-sad-vanśē(vamśaḥ) prabhu[h\*] Śailōdbhā[vah\*] kṛitaḥ[|| 4 ||\*]  
Śailōdbhavasya kulajō=¹Rapa-
- 10 bhīta āsīd=yēn=āsakṛit=kṛita-bhiyām dvishad-aṅganānām [I\*] jyōti(t)snā-pravō(bō)-  
dha-sama-
- 11 yē sva-dhiya[ē](y=ai)va sā[r]ddham=ākampitō nayana-pakshma-jalēshu chandraḥ  
[|| 5 ||\*] Tasy=ābha-
- 12 vad=vivu(bu)dhapāla-samasya sunu(sūnuḥ) śrī-Saī²(Sai)nyabhīta iti bhūmipatir=  
ga[rī]-

## Second Plate ; Obverse.

- 13 yām(yān) [I\*] yām prā[pya\*] n-aika-śata-nāga-ghaṭā-vighaṭṭa-lavdha(bdha)-prasāda-  
vija[yām mu]mudē
- 14 dharittrī [|| 6 ||\*] Tasy=³āpi van(vam)ś[ē]=[tha\*] yath-ārtha-nāmā jātō=⁴Yaśōbhīta  
iti kshi-
- 15 ti(tī)śaḥ [I\*] yēna praru(rū)dhō=pi ⁵subhais=charittrair=mmṛishṭa[h\*] kalaṅka[h\*]  
Kālī(li)-darppaṇasya [|| 7 ||\*]
- 16 [Jātō=tha\*] tasya tanaya[s]=sukṛitī(tī) samasta-s[i]mantīni-nayana-śaṭpada-puṇḍarīka-  
[h\*] [|| 8 ||] śrī-
- 17 Sainyabhīta iti bhūmipatir=mah-ēbha-kumbha-sthālī-dalana-durlalit-āsi-
- 18 dhāra[h || 8 ||\*] Jātēna yēna kamalākaravat=sva-gōttra[m]⁶ unmilitam dinakṛit=  
ēva
- 19 mahōdayēna [I\*] saṅkshipta-maṇḍala-ruchaś=cha gatā[h\*] prapāśam=āśu dvishō  
graha-ga-
- 20 nā iva yasya diptyā [|| 9 ||\*] Kālēyair=bhūtadhattṛipatibhir-upachit-ānēka-pāp-ā-
- 21 vatārai[r]=nītā yēshām kath=āpi pralayam=abhimatā kṛitti-mā(pā)lair=ajasram [I\*]
- 22 yajñais=tair=Āśvamēdha-prabhṛitibhir=amarā lambhitā ⁷triptim=urvvīm=uddṛipt-ārātī-
- 23 paksha-kshaya-kṛiti-paṭunā Śrinivāsēna yēna || [10 ||\*] Kōṅgōda-kṛita-nikētaḥ

## Second Plate ; Reverse.

- 24 śārada-nīśākara⁸-mari(rī)chi-sitī(ta)-kṛitī[h I\*] sa śrī-Mādhava[va\*]⁹mmā ripu-mā-
- 25 na-vighaṭṭana[h\*] kuśalī || [11 ||\*] Āsmirh(Asmin) bhū-mma(ma)ṇḍalō śrī-  
sāmanta-mahāsāma-

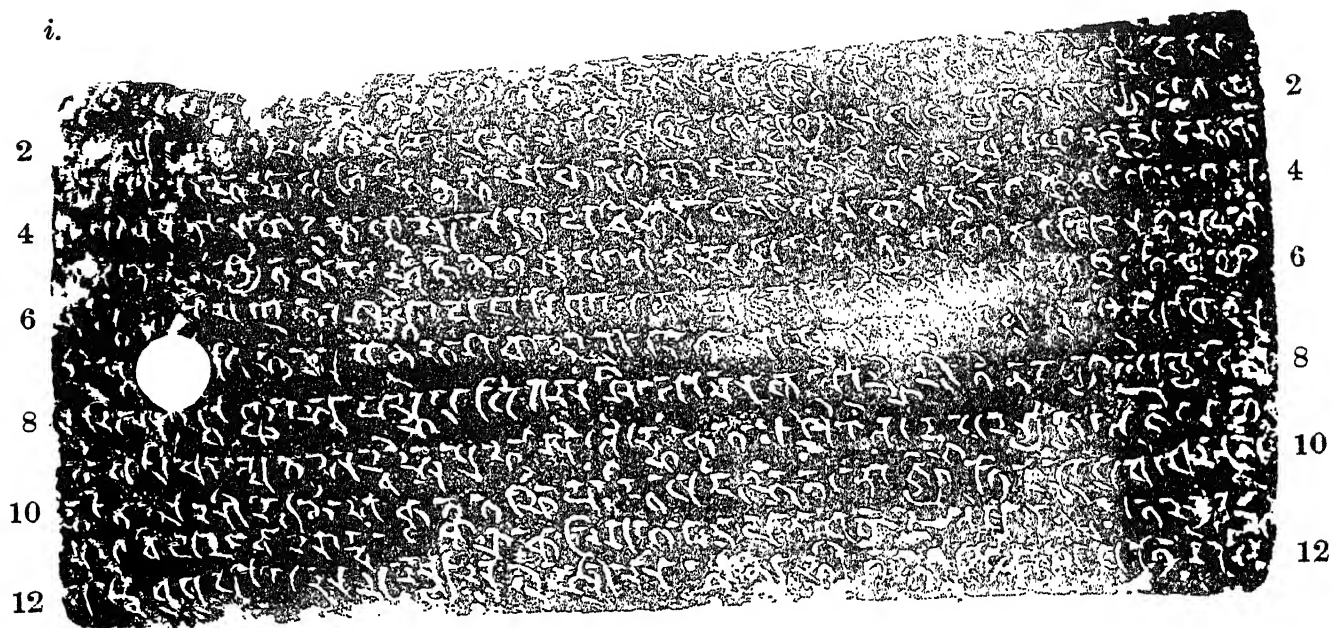
¹ The name is *Araṇabhīta*.

² An example of Prakrit influence.

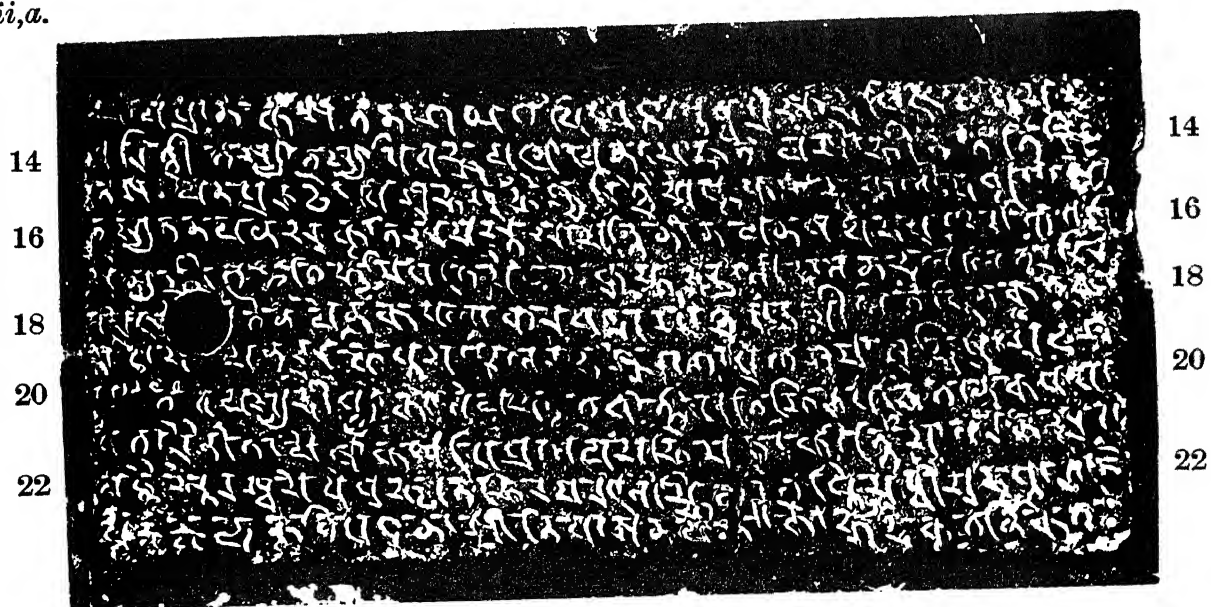
³ There is a superfluous *tasyā* here (l. 14), and a superfluous *subha* in l. 15.⁴ The name is *Ayaśōbhīta*.⁵ Read *-gōttram=unmilitam*.⁶ Read *lambhitās=trī*.⁷ Read *śara-nīśākara* as in the Buguḍa plates.

# PURI PLATES OF MADHAVAVARMAN SAINYABHITA.

i.



ii, a.



ii, b.

24 24  
26 26  
28 28  
30 30  
32 32  
34 34

iii,

36 36  
38 38  
40 40  
42 42  
44 44



- 26 nta-mahārāja-rājana(nya)ka-rājaputtr-[ā]ta(anta)raṅga-daṇḍanāyaka-daṇḍapāśi-  
 27 n=ōparikara-<sup>1</sup>vishayapati-tadāniyu[kta\*]kāmva(kān=va)rttamāna-bhavishyatō vya-  
 28 vahāriṇa[h\*] sa-karaṇām(nān)=vrā(brā)hmaṇa-purōg-ādi[n\*] jānapadāms=chātṭa(ta)-  
 bhaṭa-vallabha-  
 29 jātiyām(yān) yathārham<sup>2</sup> pūjayati mānayati [\*] Veditam=astu bhavatām(tā)m  
 30 **Thōraṇa**-vishaya-samvandha(mbaddha)-Sā(Mā ?)la-grāma[h\*]<sup>3</sup> — — — — — Kauśika-<sup>4</sup>  
 31 gōtrāya — <sup>5</sup>Utathya-pravarāya — — — <sup>6</sup>nānā-pravarāya Chchhandōga-charaṇā-  
 32 ya Kauthuma-sākhāya Bhaṭṭa-Vittadēvasya(vāya) mātā-pitrōr=ātmanaś=cha puṇy-ā-  
 33 bhivṛiddhayē salila-dhārā-pura[h\*]sarēṇ=ākaratvēna <sup>7</sup>māchandr-ārka-kshiti(ti)-  
 sama-  
 34 kālām pratipāditō=smābhi[h\*] Yataś=cha tāmra(mra)-paṭṭakam daśadhā<sup>8</sup> dharmma-  
 gaura-

## Third Plate.

- 35 vā[t\*] kalpa-kalp-āntarēṇ=āpi na <sup>9</sup>kaiś=cha paripanthinā bhavitavyam=iti |  
 36 uktañ=cha Mānavē dharmmasāstrē [\*] Va(Ba)hubhir=vvasudhā dattā rājabhi-  
 [s\*]=Sagar-ādi-  
 37 bhiḥ [\*] yasya yasya yadā bhūmita(s=ta)sya tasya tadā phalam(m)  
 ||[12 ||\*] Mā bhūva(d=a)phala-śa-  
 38 nkā vaḥ para-datt=ēti pā[r]thivaḥ(vāḥ) [\*] sva-dānāt=phalam=ānantyam <sup>10</sup>para-  
 datt-ānupāla-  
 39 nam(nē) ||[13 ||\*] Sva-dattām para-dattam=vā(ttām vā) yō harēti(ta) vasun-  
 dharā(rām) [\*] sa viśṭhāyām kṛimir=bhūtva  
 40 pitṛibhi[h\*] saha pachyatē || [14 ||\*] Shasṭim varsha-sahasrāṇi svarggē  
 mōdati bhū-  
 41 midah [\*] ākshēptā ch=ānumantā cha tāny=ēva narakam=va(kē va)sēt || [15 ||\*]  
 Lā(Lē)khit=ō-  
 42 **pēndrasinhēna(sinhō)**=tra tanayā(yaḥ) Kuṇḍabhōginā(naḥ) [\*] lāñchhitam **Jaya-**  
**siñ(sinhō)hēna** [u]tki-  
 43 rṇṇa[m\*] **Chchhaḍḍibhōginō(nā)** || [16 ||\*] Samyag-ārādhita-svāmi-prasāda-ślisṭa-  
 mānasah [\*] dūta-  
 44 [kō] **Gaṅgabhadrō**=[tra\*] prātihāya(ryyē) vyavasthitaḥ || [17 ||\*] Samvat  
 20 (?) 3 ||

<sup>1</sup> Read <sup>9</sup>k-ōparika-vishaya-.<sup>2</sup> The *rēpha* meant for *ham* has been wrongly put on *pū* by the engraver.<sup>3</sup> The five letters after this word seem to be *vinirggatāya*. [The reading of the first three of these five letters is quite uncertain. If the reading suggested is accepted the name of the village granted will have to be considered as missing which is unlikely.—Ed.]<sup>4</sup> [The reading of the second letter is uncertain. It may be pointed out that the Kauśika *gōtra* cannot have *Utathya pravarā*.—Ed.]<sup>5</sup> The letter before this word reads like *lu*. [The corrected reading is *Lu(Lu)lathya*.—Ed.]<sup>6</sup> The three letters before this word read like *laluta*. [The reading appears to be *Al...ānupavarāya*.—Ed.]<sup>7</sup> Read <sup>6</sup>n=āchandr-ārka-.<sup>8</sup> [Reading seems to be *tāmra-paṭṭaka-darṣanā*[d\*].—Ed.]<sup>9</sup> Read *kēnachit* for *kaiś=cha*.<sup>10</sup> The *pa* of this word looks like *dka*, the *mātrā* having closed up the top of the letter.



## TRANSLATION.

*Om Blessings.*

(Verse 1) May the matted locks of hair of Śambhu, in which the particles of ashes are separated by the overflowing waters of the Gaṅgā (*on his head*), which are touched by the soft rays of the moon (*also on his head*) as if by white lotus fibres, of which the lustre is daubed by the red rays of the entwining snakes bearing sparkling gems on their hoods, and which are slackened because of their knot being set aside on account of Pārvatī's union accompanied with a grasp of His hair, protect you !

(Verse 2) (*There was a person*) famous amongst the people of Kāliṅga, named Pulindasēna, tall, with charming arms as stout as the trunk of a large elephant, having a chest as broad as the fragment(?) of a black mountain, and whose eyes were as large as the soft petals of lotuses.

(Verse 3) By him, though so accomplished and great in spirit, (*the rulership over*) the circle of the earth was not longed for. (*By this person*) denying the pleasure of rulership, thinking as to who (*else*) would be the man that would be able to rule over the earth, was worshipped the lord Svayambhū (Brahmā) the eternal, and (*the latter*) being desirous of creating (*one*), according to his heart's desires, granted his prayer.

(Verse 4) As (*he*) was observed as splitting asunder pieces of rocks, Śailōdbhava was made by this wise (*god*) as the lord with an illustrious dynasty (*of rulers originating from him*) vouchsafed.

(Verse 5) A descendant in the family of Śailōdbhava was Arapabhīta, by whom, at the time of the rise of the moon-light, the moon was caused to tremble, along with their own intellect, in the waters from the eye-lashes of the wives<sup>1</sup> of his enemies who were frightened repeatedly.

(Verse 6) Of him who was equal to the lord of gods, (*i.e.*, Indra), the very great king Sainyabhīta was the son ; by obtaining him who attained victory in which prevailed calmness of disposition (*even*) in havoc caused (*amongst his enemies*) by rows of many hundreds of elephants,<sup>2</sup> (*as her lord*), the Earth felt delighted.

(Verse 7) Afterwards, in his family was born King Ayaśōbhīta, whose name carried a true import, by whom was purged, by means of his illustrious deeds, the accumulated dirt on the mirror of the Kali age.

(Verse 8) Then was born his son, of meritorious deeds, the king, named Sainyabhīta, who is (*as it were*) a lotus to the bee-like eyes of all ladies, and the edge of whose sword is playfully active in splitting asunder the frontal globes of the huge elephants<sup>3</sup> (*of his enemies*).

(Verse 9) By this (*king*), while in great prosperity,<sup>4</sup> is made illustrious his own family, just like a lotus pool (*in which the lotuses are*) opened by the sun while rising ; and on account of his majesty his enemies, with the power of their own circle of kings reduced, meet with destruction, just as all (*the other*) planets (*disappear*), with the brilliance of their own discs diminished, on account of the lustre (*of the sun*).

(Verse 10) By this Śrīnivāsa<sup>4</sup>, who is skilful in the act of destruction of the partisans of his highly insolent enemies, the gods are made to enjoy extreme satisfaction on account of (*his perfor-*

<sup>1</sup> This king caused death of his enemies, whose wives were therefore compelled to shed tears of sorrow on account of their widowhood which destroyed for ever their union with their husbands at moon-rise.

<sup>2</sup> Elephants played an important part in the army of the Kāliṅga kings in ancient times.

<sup>3</sup> It may be noted that the words, *udaya*, *maṇḍala* and *dīpti* as used in this verse convey by *śleṣha* the double meanings, (i) prosperity and (ii) rise, (i) the staṭal circle of kings and (ii) disc, and (i) majesty and (ii) lustre, respectively

<sup>4</sup> Sainyabhīta-Mādhavavarman had a *śirūḍa* Śrīnivāsa, which also means Viahpu, as well as an abode of royalty.

mance of) those *Aśvamēdha*<sup>1</sup> and other sacrifices the very mention of which is (*now*) relegated to the domain of non-existence by kings of the earth belonging to the Kali age, who have accumulated (*newly*) introduced sins of many kinds, (*but*) which was liked ever so much by (*kings*) who were upholders of fame.

(Verse 11) This *Mādhavavarman*, whose fame is as white as the rays of the autumnal moon and who is competent to crush the pride of his enemies, being in good health, and (*while*) putting up in his residence in *Kōṅgōda*,<sup>2</sup>—

(Lines 25-35) duly honours and esteems the illustrious *Sāmantas*,<sup>3</sup> *Mahāsāmantas*, *Mahārājas*, *Rājanyakas*, *Rājaputras*, *Antaraṅgas*, *Daṇḍanāyakas*, *Daṇḍapāsikas*, *Uparikas*, *Vishayapatīs* and *Tadānīyuktakas*, the present and the future *vyavahārins* (administrative officers), the *jānapadas* with the *Karaṇas* and the chief *Brāhmaṇas* and (*also*) those of the *Chāṭa*, *Bhaṭa* and *Vallabha* classes (*with the following information*):—

Be it known to you that the village of *Śāla*(*Māla*?) situated in the *vishaya* of *Thōraṇa*, has been given, free of all dues, by me, to last as long as the sun and the moon endure and the earth lasts, with a libation of water for the enhancement of the religious merit of my parents and of my own self, to *Bhaṭṭa Vittadēva* of the *Kauśika gōtra*, having for his *pravaras* *Utathya* and others) belonging to the *Chhandōga charaṇa* and the *Kauthuma śākhā*.

As this was a copper-plate grant, no one should stand as an impediment (*in its operation*), even in future *Kalpas*, out of respect to *dharma* in ten ways<sup>4</sup>. There are verses also mentioned in the *Mānava Dharmaśāstra* (*to the same effect*):—

(Verses 12-15) (There are four of the usual imprecatory and benedictory verses.)

(Verse 16) In this (*grant*) *Upēndrasimha*, son of *Kuṇḍabhōgin*, was the writer, and the charter was marked by *Jayasimha* and incised by *Chhaḍḍibhōgin*.

(Verse 17) *Gaṅgabhadra*, whose mind was attached, through favour, to his master whom he served thoroughly, and who was appointed to the duties of the *Pratihāra*, acted as the *dūtaka* herein.

*Sarhvat* 20(?) + 3.

## NO. 20.—TWO INSCRIPTIONS FROM SHERGADH.

BY PROF. A. S. ALTEKAR, BENARES HINDU UNIVERSITY.

*Shergaḍh*, where the two inscriptions edited here are found, is a deserted town in the *Atru Nizamat* or *Taluka* of the *Kotah* state in *Rājputānā*. It is about 12 miles to the south-west of the railway station *Atru* on the *Kotah-Bina* line of the *G. I. P. Railway*. Within the stony massive walls of the town there are more than three thousand houses in different stages of dilapidation. The present population, however, is hardly more than 300 and so the township presents a dreary appearance even by day. According to local tradition, the present name

<sup>1</sup> This refers to the restoration of the *varṇāśramadharmā* in the seventh century A.D. not only in *Kalinga*, but in many other parts of North-Eastern India.

<sup>2</sup> Also spelt as *Kaṅgōda* in some of the other grants of the *Śailōdbhava* dynasty.

<sup>3</sup> For the meaning and functions of these terms, *vide* the author's article in Bengali on "the administration of the *Pāla* kings" of *Bengal*: *Prabāsi*, *Āśvina* issue, B. S. 1343.

<sup>4</sup> *Thōraṇa*, is also mentioned as the *vishaya* in which the village of *Ārahaṇa* mentioned in the *Khurda* grant (*J. A. S. B.*, Vol. LXXIII, 1904, pp. 282 ff.) is situated.

<sup>5</sup> [See p. 129, n. 8.—Ed.]

of the town was given to it after its capture by Sher Shāh of the Sūr dynasty in the course of his Mālwa campaign. Its ancient name, mentioned in several inscriptions found at the place, was Kōśavarddhana, 'the increaser or the asset of the treasury'. The Inscription B edited below, shows that the city was an important thriving centre of trade, industry and agriculture, contributing a good deal to the royal treasury. It was also an important military station. The present dilapidated township itself was a strong fort in the Hindu period, as its still existing powerful ramparts show. It is also expressly referred to as a fort (*durga*) in the Inscription A. A new fort was constructed outside the old one in the Muslim period. When Dr. Mathurālal, the State Historian, Kotah, and myself visited Shergaḍh in February 1936 in the course of our tour of archaeological explorations undertaken at the instance of the Kotah Government, we came across several Jain, Hindu and Buddhist inscriptions, both in the new and in the old fort, ranging from the 8th to the 13th century A.D. It is clear that during this period the citizens of this flourishing city followed these three faiths.

The inscriptions are engraved on two different stone tablets, built into the present temple of Lakshmī-Nārāyaṇa. Of these, the Inscription B, has been edited with a short note by Dr. D. R. Bhandarkar in the *Indian Antiquary*, Vol. XL, pp. 175-6. Inscription A has not yet been noticed or published. As one ascends the platform of the temple, the Inscription A is to be seen in the wall on the left near the third stair step. The Inscription B is on a tablet built into a front line pillar of the *maṇḍapa* to the left of the entrance. Dr. D. R. Bhandarkar, while editing this last mentioned record, has observed that it is inscribed on a stone lying outside the temple of Lakshmī-Nārāyaṇa.<sup>1</sup> The information supplied to him in this connection was incorrect. The two stone tablets in the temple have been occupying their present position ever since the time of the visit of the *munshi* of Col. Tod to this temple during the second quarter of the last century. According to the information given by the present priest, no repairs have been done to the temple during the last three generations.

#### A.—Inscription of the Paramāra Udayāditya.

The stone on which this record has been inscribed is well dressed and is 27" × 22" in dimension. The record, however, is not complete and its concluding lines have been broken off. The present temple of Lakshmī-Nārāyaṇa cannot be more than 300 or 400 years old. Hence it would appear that when the temple of the Paramāra period was subsequently repaired, or overhauled, or pulled down, the inscribed tablets were re-set in the new structure in the course of which the lower portion of the tablet of this inscription might have been damaged. To judge from other Paramāra grants, the lost portion of the record consisted probably of not more than two lines and contained the concluding line of the last verse, the stanza beginning with *Iti kamala-dal-āmbu-bindu-lōlām*, followed possibly by the name of the *dātaka*, the signature of the donor, and the date of the record given in figures at the end.

The stone has further peeled off to its right, destroying in various degrees the concluding portions of the first twelve lines of the record. Local tradition ascribes this damage to a lightning stroke. With the exception of a portion of the date, the rest of the missing part can be restored with the help of other Paramāra records. The record as preserved to-day consists of 24 lines, each line containing about 38 letters.

The characters are the normal Nāgarī of the 11th century to which the record belongs. The duct of writing is good and the medial *ē mātrās* are graceful. The engraver's mistakes are very few.

<sup>1</sup> *Ind. Ant.*, Vol. XL, p. 175.

The **Language** of the record is Sanskrit throughout. The rules of *sandhi* are usually observed with a few exceptions like *śrī Udayāditya*, l. 6, *vuddhvā asmad*, l. 19, etc. Grammatical mistakes are also very few. We have *mātri-pitrōḥ* for *mātā-pitrōḥ* in l. 16 and *anyaiḥ* for *anyaiḥ* in ll. 19 and 22. The latter, however, may possibly be the engraver's mistake. The record is partly in prose and partly in poetry, poetical portions consisting of the introductory and the imprecatory verses.

The **object** of the record is the grant of a village made by the *Parama-Bhaṭṭāraka-Mahārājādhirāja-Paramēśvara-śrī-Udayāditya* of the Paramāra house. The arrangement of its contents is similar to what we see in many other Paramāra grants. It opens with the two usual verses in the adoration of Śiva followed by the name and genealogy of the donor, and then follow the name of the village granted, an address to its inhabitants, the date, the place, the occasion and the motive of the grant, the name of the donee and the usual exhortations to succeeding monarchs.

Our record describes the donor, king **Udayāditya**, as meditating on the feet of **Bhōjadēva**. The relationship between the two, however, is not stated. A late record from Udayapur, belonging to the 16th century A. D., states that Udayāditya was the son of Gyātā, grandson of Gōṇḍala, and great grandson of Śūravīra, who belonged to the Paramāra clan.<sup>1</sup> This document would make Udayāditya a scion of a minor Paramāra branch, and very remotely related, if related at all, to Bhōjarāja. Two official Paramāra documents, however, issued within a generation of the death of Udayāditya, contain quite a different statement. Thus the Nāgpur *praśasti*,<sup>2</sup> issued in the reign of Lakshmadēva, a son of Udayāditya, refers to the latter as a *bandhu* of Bhōja. Till recently this was the only early record describing the relationship of Bhōja with Udayāditya and it was possible to suggest, especially in view of the genealogy given in the Udayapur inscription, that the term *bandhu* may have been used in denoting a relation in general rather than a real brother.<sup>3</sup> Recently, however, another Paramāra record, the Jainad stone inscription of Jagaddēva, has been published. This ruler is very probably identical with Lakshmadēva in whose reign the Nāgpur *praśasti* was composed. In this record a specific assertion is made that Udayāditya was the father and Bhōja the uncle of Jagaddēva,<sup>4</sup> which shows that the word *bandhu* of the Nāgpur *praśasti* must be taken as having its normal sense, viz., a brother.

“ When two official Paramāra documents, issued within less than 25 years of the death of Udayāditya, state that he was a brother of Bhōja, we have to accept their testimony in preference to that of an early 16th century record, which does not seem to have been properly edited as well.

In the genealogy of Udayāditya, as given in our record, his predecessors Vākpati, Sindhurāja and Bhōja are mentioned. The predecessors of Vākpati are passed over, probably as being too remote in time. The omission of Jayasimha, the immediate predecessor of Udayāditya, however, cannot be explained on that ground. It is worth pointing out that no record either of Udayāditya or of any of his successors, mentions Jayasimha, even when the genealogy is taken back to Bhōja.<sup>5</sup> This can hardly be regarded as accidental. It seems that Bhōja left behind no son and in the chaos that followed his death, several of his relations came forward to claim

<sup>1</sup> J. A. S. B., Vol. IX, p. 549.

<sup>2</sup> *Ante.*, Vol. II, p. 185; cf. v. 32, तस्य (भोजस्य) बन्धुदयारित्येभ्यःपुत्रपतिः ।

<sup>3</sup> Ganguly, *History of the Paramāra Dynasty*, pp. 133-4.

<sup>4</sup> *An. Rep. Archaeol. Dept., Nizam's Dominions*, 1927-28, pp. 23 f.; *ante*, Vol. XXII, p. 54; cf. v. 6, यस्योदयारित्येभ्यःपुत्रपतिः ।

<sup>5</sup> Nāgpur *praśasti*, *ante*, Vol. II, p. 185; Udayapur *praśasti*, *ibid.*, Vol. I, p. 222; Māndhātā plates of Dēva-pāla, *ibid.*, Vol. IX, p. 108.

the Paramāra throne<sup>1</sup>, when the victorious armies of Bhīma and Karṇa returned to their homes. Udayāditya and Jayasīṃha were two among these claimants. Jayasīṃha succeeded in the beginning with the help of Sōmēśvara I, the Chālukya ruler of Kalyāṇi.<sup>2</sup> How he was related to Bhōja is not yet known. Probably he was not his son,<sup>3</sup> but a distant relative.

The success of Jayasīṃha must have for a time frustrated the ambition of Udayāditya. He, however, got his opportunity when Jayasīṃha was overthrown by Sōmēśvara II. With the help of the Chāhamāna ruler Durlabha III, Udayāditya succeeded in reconquering Mālava.<sup>4</sup> If the above conjecture is correct, it is natural that the official records of his time should not describe him as *Jayasīṃhadēva-pād-ānudhyāta*. Throughout his reign Jayasīṃha was practically a feudatory of the Chālukyas, the bitter and long-standing enemies of the Paramāras. He must therefore have been regarded as a disgrace to the Paramāra house, and as one whose name even did not deserve to be included in its official genealogies. Udayāditya is therefore always described in his own and in his successors' records as meditating on the feet of Bhōja and not of his immediate predecessor, Jayasīṃha.

The date of the grant which is now partially lost, is the Damanaka Festival on the fourteenth day of the bright half of Chaitra of the (Vikrama Samvat) year eleven hundred exceeded by . . . . . It is unfortunate that the most material part of the date giving the years in excess of 1100 has been lost in the five letters peeled off at the end of the l. 9, as dated records are badly needed to determine the precise limits of the reign of king Udayāditya.

Damanaka was a spring festival when a branch of *damana* tree was offered to god Śiva or Viṣṇu with a prayer to him and to Madana for the happiness and felicity of the whole household.<sup>5</sup> Our inscription agrees with Hēmādri and Madanaratna in describing Chaitra *tudika* 14 as the day of this festival. Other authorities, however, lay down that it was to take place two days earlier.<sup>6</sup>

The grant made in this inscription, like most of those recorded in the Inscription B below, is made in favour of the temple of Sōmanātha, which is described as being situated in the fort of Kōśavarddhana, i.e., modern Shergaḍh. From the boundaries of Sōmanāthapalli given in the Inscription B, it is clear that the temple of Sōmanātha of the Paramāra period was situated somewhere near the modern temple of Lakṣmī-Nārāyaṇa where the inscriptions are preserved at present. When I visited this temple in February 1936, its priest showed me a Śiva-*linga* in its *maṇḍapa* which is known as Sōmanātha even to this day. It may be that the ancient temple of Sōmanātha, which was the principal object of worship of the inhabitants of Kōśavarddhana, as shown by the numerous grants given to it in the Inscription B below, was destroyed by the Muslims, probably when the fort was captured by them during the reign of Sher Shāh. The temple of Lakṣmī-Nārāyaṇa may have escaped destruction as being of minor importance. Later on when the fury of the Muslim storm had passed over, the *linga* of Sōmanātha may have been transferred to the neighbouring temple of Lakṣmī-Nārāyaṇa, along with its inscribed tablets recording various donations. It is also possible, though not probable, that Lakṣmī and Nārāyaṇa may be interlopers in their present temple, a Vaishnavite revolution being responsible for the

<sup>1</sup> The expression *rājyē cha kuly-ākulē* of the Nāgpur *prastāvi* makes this supposition very probable.

<sup>2</sup> *Vikramāṅkadēvacharita*, III, 67.

<sup>3</sup> Udayāditya would have hesitated to describe himself as meditating on the feet of his rival's father.

<sup>4</sup> *Priheteśvarajayajñ*, V, 77.

<sup>5</sup> *Smṛiti-kautubha*, pp. 18-23.

<sup>6</sup> *Ibid.*, p. 19.



enthronement of Lakshmi and Nārāyaṇa in the sanctum of the present temple when Sōmanātha was relegated to a corner of its *maṇḍapa*.

A portion of the inscription recording the details of the situation of the village granted is missing, but the village seems to have been Vilāpadraka, since its inhabitants are exhorted to pay the usual royal dues to the temple. It is described as situated in the twelve-village subdivision of . . . radraha, situated in the *maṇḍala* or district of Chachchurōṇī. The last mentioned place is obviously identical with the village Chāchurnī, (spelt in Survey maps as Chāchoni), situated about 24 miles S. S. E. of Shergaḍh, on the confluence of the Parwān and the Nimaj<sup>1</sup>. Vilāpadraka may be Bilaṇḍī, a village about 11 miles S. S. E. of Shergaḍh. Or, it may be identified with the village Bilwārō, situated about 25 miles east of Shergaḍh. I am indebted to Dr. Mathuralal, the State Historian, Kotah, for this information.

TEXT<sup>2</sup>.

- 1 ॐ<sup>3</sup> स्वस्ति [।\*] ज[योभ्युदयश्च । जयति\*]<sup>4</sup> व्योमकेशोसौ [यः सर्गाय विभर्ति ताम् । ऐ\*]न्दवीं सि(शि)रसा लेखां जग-
- 2 [ह्री]जांकुराकृतिम् । [। १ ॥\*] तन्वतु(न्तु) वः स्मरारातेः कल्याणम- निशं जटाः । कल्पान्तसमयोद्दाम[तडि\*]-
- 3 हलपिङ्गलाः ॥ [ २ ॥\*] परमभट्टारकमहाराजाधिराजपरमेश्वरश्रीवाक्पति- राजदेवपा[दानु\*]-
- 4 ध्यातपरमभट्टारकमहाराजाधिराजपरमेश्वरश्रीसिन्धुराजदेवपा[दानुध्यातपर\*]-
- 5 मभट्टारकमहाराजाधिराजपरमेश्वरश्रीभोजदेवपादानुध्यातपर[मभट्टारकम\*]-
- 6 हाराजाधिराजपरमेश्वरश्री<sup>5</sup>उदयादित्यदेव[.]\* कुशलो ॥ चचुरोणीमंड[लान्त- पाति . . ॥\*]-
- 7 रद्रहद्वादशके श्रीकोशवर्धनदुर्गीयश्रीसोमनाथदेव[भु]त्तेरनु-<sup>6</sup>.....
- 8 विलाप्रद्रकग्रामे समुपगतान् समस्तराजपुरुषान् ब्रा(ब्रा)ह्मणोत्तरान् प्रति[निवा- सिपट्टकिलज\*]-
- 9 नपदादींश्च वो(वो)धयत्यस्तु वः संविदितं ॥<sup>7</sup> यथा कर्पासिकाग्रामावस्थितैर- खा[भि.....धि\*]-<sup>8</sup>
- 10 कशतैकादशकसंवत्सरे चैत्रसुदि(शुद्ध)चतुर्दश्यां दमनकपर्वणि स्नात्वा चराचरगु- [हं भगवन्तं भ\*]-

<sup>1</sup> The name of this river is spelt as Mewaj in Survey maps.

<sup>2</sup> From the original stone and ink-impression.

<sup>3</sup> Expressed by a symbol, which is only partly visible.

<sup>4</sup> Usually स्वस्ति is followed in Paramāra records by the verse जयति व्योमकेशोसौ, etc. Here medial *o* sign is partly clear on the letter following *ja* and the place damaged can accommodate the letters supplied in the text.

<sup>5</sup> Read *śry-Udayādityadēvab*.

<sup>6</sup> What followed in the text in the portion destroyed cannot be inferred.

<sup>7</sup> The sign of punctuation is superfluous.

<sup>8</sup> Only five letters have been lost in the missing portion of this line of which the last syllable must have been *hi*. Hence it is apparent that the unit and the decimal figures together consisted of four letters only.

- 11 वानीपतिं समभ्यर्च्य संसारस्थासारतां दृष्ट्वा । तथाहि [1\*] वाताभ्रविभ्रम-  
मिदं वसुधाधिप[त्यमापात\*]-
- 12 मात्रमधुरो विषयोपभोगः । प्राणास्तृणाग्रजलवि(वि)न्दुसमा नराणां धर्मः  
सखा परम[हो पर\*]-
- 13 लोकयाने । [ १ ३ ॥\* ] भ्रमत्संसारचक्राग्रधाराधारामिमां श्रियं(यम्) ।  
प्राप्य ये न ददुस्तेषां पञ्चात्तापः परं फलं(लम्) [ ॥ ४ ॥\* ]
- 14 इति जगतो विनश्वरं स्वरूपमाकलय्यादृष्टफलमंगीकृत्य चन्द्रार्कार्णवचितिसम-  
कालं या-
- 15 वत्परया भक्त्या श्रीकोशवर्द्धनदुर्गीयश्रीसोमनाथदेवायैवोपरिलिखितग्रामः स(स्व)-  
सीमादण्यू-
- 16 तिगोचरपर्यन्तः सहस्रमालाकुलः सहिरण्यभागभोगोपरिकरसर्वादायसमेतश्च माद-  
(ता)पिचोरात्म-
- 17 नश्च पुण्ययशोभिहृदये ।<sup>1</sup> शासनेनोदकपूर्वकतया प्रदत्त इति । तन्मत्वा  
तन्निवासिजनपदैय्या[प्र\*]-
- 18 दीयमानभागभोगकरहिरण्यादिकं देववा(वा)ङ्मणभुक्तिवर्जमात्राश्रयवर्णविधेयैर्भूत्वा  
सर्वमसुधै
- 19 समुपनेतव्यं । सामान्यं चैतत्पुण्यफलं बुद्धा<sup>2</sup> अस्मदंशजैरख्यै(न्यै)रपि भा-  
विभोक्तृभिरस्मदत्तधर्मा(र्मा)-
- 20 दायोयमनुमंतव्यः पालनीयश्च ॥ उक्तं च [1\*] व(व)हुभिर्वसुधा भुक्ता  
राजभिः सगरादिभिः । यस्य य-
- 21 स्य यदा भूमिस्तस्य तस्य तदा फलं(लम्) । [ १ ५ ॥\* ] यानीह  
दत्तानि पुरा नरेन्द्रैर्दानानि धर्मार्थयशस्कराणि । नि-
- 22 र्मात्यवान्तिप्रतिमानि तानि को नाम साधुः पुनराददोत । [ १ ६ ॥\* ]  
अस्मात्कुलक्रममुदारमुदाहरद्भिरख्यै(न्यै)-
- 23 च दानमिदमभ्यनुमोदनीयं(यम्) । लक्ष्म्यास्तुडिहलयबुधु बुधु)दचंचलाया दानं  
फलं परयशःपरिपाल-
- 24 नं च । [ १ ७ ॥\* ] सर्वानितान् भाविनः पार्थिवेन्द्रान् भूयो भूयो  
याचते रामभद्रः । सामान्योयं धर्मसेतुर्नृ<sup>3</sup>

<sup>1</sup> This *daṇḍa* is superfluous.

<sup>2</sup> Read *buddhi āsmad*.

<sup>3</sup> About the probable extent of the lost portion of the inscription, see the introduction, p. 132.

**B.—The Sōmanātha Temple Inscription.**

This record is inscribed on a tablet, 16"×13" in dimension, which is smoothly dressed. The original record was only in 15 lines, each line containing about 30 to 36 letters. At its end, however, there are scribbled two lines, of which the second is extensively damaged. This postscript was written in Saṃvat 1566 in the reign of Maharāja Sri-Jasaśambhu, who seems to have been some local ruler.

The **characters** of the record are the Nāgarī ones of the 11th century, to which it belongs. There is nothing particularly worth noting about them; attention, however, may be drawn to the way in which the medial *ū* of *bhū* in *bhūmi* has been written in l. 8.

As regards the **orthography**, *s* is usually written for *ś*; cf. *Vaisākha* for *Vaiśākha* in ll. 1 and 3, *srēṣṭhi* for *śrēṣṭhi* in l. 1, *sālā* for *śālā* in l. 6, *saṃkhika* for *śaṃkhika* in l. 12. *Sha*, however, is not confounded with *sa*; cf. *Gōvṛisha* in l. 1, *karsha* in l. 2 and *vṛishabha* in l. 4. The second letter of the conjunct, of which *r* is the first member, is sometimes doubled and sometimes not; cf. *pūrvvataḥ* in l. 13 and *mārggādāya* in ll. 3 and 4, but *chandrārka* in ll. 2, 4, 6 and 7, *Kapardaka* in l. 6 and *maryādā* in l. 14.

The **Language** of the record is Sanskrit, but showing many mistakes and some admixture of Prakrit. Wrong case-endings, or rather, no case-endings, are to be seen in the case of *datta vṛishabha* for *dattā vṛishabhāḥ* in l. 4, *ghāṇa* for *ghāṇau* in l. 5, *svakīyā* for *svakīyau* in l. 11. The *sandhi* rules are often neglected, cf. °*dityaiḥ bhaṭṭāraka* for °*dityair=bhaṭṭāraka* in l. 2.}

This inscription is a public register of several donations given mainly to the same temple of Sōmanātha, which is the donee of the Inscription A above. In this respect it resembles the first part of the Siyadōṇī inscription, inscribed about half a century earlier. Shergadh is only about 125 miles to the west of Siron Khurd, where the Siyadōṇī inscription was discovered.

The donors in this record are all private individuals, mostly merchants or landlords. In the Siyadōṇī inscription the record of each donation is separated from that of the succeeding one by the interposing of a peculiar punctuation symbol; this has been done only once in the present record, at the end of the second donation in l. 4. The dates of the donations have been given only in the first three cases. The latest of these, that of the donation No. 3, is Māgha Śuddha 13 of Saṃvat 1084. The dates of the subsequent donations mentioned in the last section of the record have not been given. These, however, seem to have been made on the same day. And since the oilman Thāiyāka, mentioned in the donation of Saṃvat 1084, figures here also as one of the donors, the record as a whole can hardly be much later than Saṃvat 1100.

All the donations but one are in favour of Sōmanātha temple. The exception is the first donation which was given on the **third day of the bright half of Vaiśākha of Saṃvat 1074**. As the week day is not given, this date cannot be verified, but it probably corresponds to the 2nd of April A. D. 1017. The donation was jointly given by three merchants named Nara-siṃha, Gōvṛisha and Thīrāditya to Bhaṭṭāraka Nagnaka and consisted of the daily gift of a *karsha*, i.e., about three-fourths of a *tola* of ghee, for the purpose of the smearing of his feet. The record states that this quantity of ghēe was to be given from out of the *Maṇḍapikā* tax. *Maṇḍapikā* is a word unknown to Sanskrit *kōshas*, but it seems to be the original term from which the Marāṭhī word *maṇḍā* and the Hindustānī one *maṇḍī*, both meaning market, have been derived. The three merchants mentioned above seem to have constituted the Town Committee in charge of the collection of the market taxes, which were usually collected in kind. The donation given by them was a trifling one, and they may have possessed discretionary powers to make it. Bhaṭṭā-

raka Nagnaka, the donee, seems to have been a Saivite rather than a Jain monk, residing in the temple of Sōmanātha. He seems to have dispensed with clothing altogether, though he daily required some ghee for smearing his feet<sup>1</sup>.

The second gift was made on Vaisakha sudi 3 of Samvat 1075, probably corresponding to the 21st of April A. D. 1018. The donor Varaha is described as *māryyādāyē kaup-tika*. The last word in this expression appears to be Sanskrit in origin, but it is not found in any Sanskrit dictionary. *Kauptika* seems to have been the name of an office connected with the collection of tolls on roads. The donation was made for the purpose of providing incense and sandal in the temple of Sōmanātha, and it consisted of five *vrishabhas*. On the analogy of *varāhas* mentioned in l. 7, we may conclude that *vrishabha* denotes not an ordinary bull but a coin, probably bearing the emblem of the said animal on one of its sides. The Paramāras are not known to have issued a currency of this description in Mālava during the 11th century. Only one ruler of the dynasty, king Udayāditya of the Inscription A above, probably issued coins, but they bear the image of a seated goddess on one side and the name of the king on the other.<sup>2</sup> In Central India and Rājputānā *gadhiā paisās* were current at this time, but they could not have been described as *vrishabhas*. At the time of our records the Hindu kings of Ohind and the Tōmaras of Delhi were issuing silver and billon coins, having the horseman on the obverse and the bull on the reverse. Whether these coins were current in Mālava and were popularly known as *vrishabhas* we do not know. A currency that could be more appropriately described by this term was issued in Mālava, Gujarāt and Kāthiāwār by Skandagupta in the 5th century. One of his silver issues bore the king's head on one side and the bull on the other.<sup>3</sup> This type was probably imitated by the rulers of Valabhī in subsequent centuries.<sup>4</sup> It is not improbable that some local rulers or private moneyers of Mālava may have continued to issue coins of this type down to the 11th century. Not impossibly the Paramāra administration may also have done the same, though we have not so far discovered their coins of this fabric.<sup>5</sup> Probably coins of such a type are described as *vrishabhas* in our record. Silver coins current in Central and Northern India at this time were usually 60 grains or about one-third of a *tola* in weight. Five *vrishabhas* would therefore approximately correspond to Rs. 2. Their purchasing power, however, at the time of the grant would have been approximately equal to that of Rs. 10 in the present day.<sup>6</sup> The record does not state whether this amount for incense and sandal was to be paid monthly or annually.

About nine years later than the last donation, viz., on the thirteenth day of the bright half of Māgha of Samvat 1084, i.e., probably on the 12th of January A.D. 1028, three donations were given to the temple by Thakkura Dēvasvāmin. In order to provide oil for the temple lamps, he assigned to the temple the entire produce of two of the oil mills owned by Thāiyāka, who is described as *Tailika-rāja*, and who therefore was probably the chief of the guild of oilmen. He further undertook to give a daily gift of a *vōḍī*, i.e., *vōḍrī* of cowries for providing incense at the *parṇasālā*. *Vōḍrī* was equal to the fourth part of a copper *paṇa*, and since the latter was equal

<sup>1</sup> [Since the gift is made to last as long as the sun and the moon (exist), it would be better to take Bhaṭṭa-raka Nagnaka as referring to an image and not to a person.—Ed.]

<sup>2</sup> J. A. S. B., Vol. XVI, p. 84.

<sup>3</sup> Allan, *Catalogue of Indian Coins, Gupta dynasties*, p. 121.

<sup>4</sup> *Ibid.*, p. ci.

<sup>5</sup> Virasēna and Śaśāṅka have issued coins bearing a bull on the reverse, (*Ibid.*, pp. 147-8, 151-2), but these coins could hardly be meant here. These gold coins could hardly have been known in Mālava in the 11th century.

<sup>6</sup> For the purchasing power of money at this time, see Altekar : *The Rāshtrakūṭas and their Times*, pp. 378 ff.

to 80 cowries, *kapardaka-vōḍi* must have been equal to 20 cowries. Copper *paṇas* were slightly bigger in weight than what a modern pice and a half would be. The donation for the daily incense was therefore slightly less than half a pice and its purchasing power would have been equal to that of half an anna of the present day. What exactly the *parṇasālā* was where this incense was to be burnt is difficult to guess. The term usually denotes huts for the hermits. It would appear that there were huts or sheds in the vicinity of the temple of Sōmanātha, where persons like Bhaṭṭāraka Nagnaka used to stay. If some of them required ghee for smearing their feet, others may quite possibly have felt the need of incense. The incense provided by Dēvasvāmin may probably have been meant for some worthies of the latter category<sup>1</sup>.

The third donation of Dēvasvāmin was the monthly payment of two *varāhas* to be made on the occasion of the *saṁkrānti*. The object of this donation is not stated; it was probably a contribution to the general funds of the temple. *Varāhas* are obviously the silver coins issued by the Pratīhāra king Bhōja, and probably by some of his successors as well, which on one side had the image of a boar.<sup>2</sup> These coins were also about 60 grains in weight; two of them would be equal to a twelve-anna silver piece, if one such were issued to-day. The present day value of the donation would be about three rupees and a half.

The lines 8-13 record the donations of several *vāsanikās* made to the temple by different individuals. *Vāsanikā* was a dwelling house of considerable dimensions; in the *Sīyadōṇi* inscription two of the *vāsanikās* are described as consisting of four and three houses respectively.<sup>3</sup> All told, eight houses were given by nine donors. Among these, six were merchants, one a *ma-hallaka* (probably a well-to-do landlord), one an oilman (who is identical with the chief of the guild of oilmen mentioned in l. 5), and one a *Śaṅkhika*. What precisely the last word denotes is difficult to say. The term may denote either a worker in shells or a person of mixed parentage, born of a Śūdra mother and a *viśvakarmā* father.<sup>4</sup> Probably we have to take the word in its first sense, since most of the donors are merchants.

For the temple establishment so many big houses were not necessary. It would appear that the temple management was expected to lease them either for residential or business purposes, and utilise the rent for the temple expenses.

Lines 13-15 describe the boundaries of Sōmanāthapallī. *Pallī* usually denotes a hamlet; but here it seems to denote an outlying suburb or a ward. Since the boundaries of Sōmanāthapallī are described immediately after the recording of the gift of eight big houses, it is probable that these latter may have constituted either a portion or the whole of Sōmanāthapallī, which was obviously the name of that ward of Kōsavarddhana, in which Sōmanātha temple was situated. To the east of this ward was the temple of Sōmanātha itself, to the south the river, to the west the house of Thākura Kuṇḍanaka and to the north a public thoroughfare. During my visit to Shergadh I found that it was possible to mark off a ward of the city in the vicinity of the modern temple of Lakshmī-Nārāyaṇa, satisfying these boundaries. Some distance to the west of this temple, there are still some houses which are even to-day owned by Thākurs. The Parwān river continues to flow to the south of this ward. The precise road which separated it on the north cannot be singled out. The temple on the east may very probably be the older temple of Sōmanātha rather than the modern one of Lakshmī-Nārāyaṇa. Traces of the old temple, however, are not to be seen to-day.

<sup>1</sup> [See above, p. 138, n.1—Ed.]

<sup>2</sup> Rapson, *Indian Coins*, para. 110.

<sup>3</sup> *Ante*, Vol. I, p. 174, ll. 7 and 32.

<sup>4</sup> *Brahmaivārta-purāṇa* as referred to in the *Śabdakalpadrūpa* under the term *Śaṅkhakāra*.



TEXT.<sup>1</sup>

- 1 श्री<sup>2</sup> ॥ संवत् १०७४ वैसा(शा)खसुदि ३ अक्ष<sup>3</sup>यष्टतीयायां मंडपिकादाया-  
[त्\*] से(अ)ष्ठिनरसिंहगोवृषथी<sup>4</sup>रा-
- 2 दिलै भट्टारकश्रीनग्नकस्य पादाभ्यंगाय दिनं प्रति घृतकर्षम[क\*]१ प्रदत्तं<sup>5</sup>  
आचन्द्रा[क] यावत् ।
- 3 संवत् १०७५ वैसा(शा)खसुदि ३ श्रीसोमनाथदेवाय चंदनधूपनिमित्तं मार्गादाये  
कौस्तिक-
- 4 वरंगेन(ण) मार्गादायात्(द) दत्त वृषभ<sup>6</sup> ५ आचंद्रार्कं यावत् ॥ छ ॥  
संवत् १०८४ माघसुदि १३
- 5 श्रीसोमनाथदेवस्य दीपतैलनिमित्तं ठक्कुरदेवस्वामिना तैलिकराजयाज्ञयाकघा-  
ण(णी)
- 6 ह्री प्रदत्तौ आचंद्रार्कं यावत् ॥ तथा पद्मसालायां<sup>7</sup> धूपनिमित्तं कपर्दकवो-  
डी(डी) १ दिनं प्र-
- 7 ति दातव्या आचंद्रार्कं यावत् ॥ तथा मासवारके संक्रांतौ वराह(ह्री) ह्री  
प्रदत्तौ आचंद्रार्कं
- 8 यावत् । [I\*] यस्य यस्य यदा भूमिस्तस्य तस्य तदा फलमिति ॥  
श्रीसोमनाथदेवस्य वणि<sup>8</sup>
- 9 इंदामहिंदका[भ्यां] सत्का वासनिका<sup>9</sup> प्रदत्ता ॥ तैलिकयाज्ञयाकेन सत्का वा-  
सनिका प्र-
- 10 दत्ता । [I\*] तथा वणि[क्\*] सोढाकेन सत्का वासनिका प्रदत्ता ॥  
तथा वणिक(क्) साइयाकेन स-
- 11 त्का वासनिका प्रदत्ता ॥ तथा वणिक(क्)श्रीहरजसोमाभ्यां स्वकीया(यौ)  
वासनिकौ ह्री २ प्र-

<sup>1</sup> From the original stone and an ink-impression.

<sup>2</sup> Expressed by a symbol.

<sup>3</sup> The letter *ksha* is partly damaged.

<sup>4</sup> Dr. D. R. Bhandarkar's reading चौरा० is untenable; cf. धूप and सीमनाथ in l. 3.

<sup>5</sup> This *danda* is superfluous. Read दत्तम्-.

<sup>6</sup> Read दत्ता वृषभाः.

<sup>7</sup> Read पर्णशालायां. Dr. D. R. Bhandarkar reads this as पद्मसाला (*Ind. Ant.*, Vol. XL, p. 176), but the second letter is clearly न.

<sup>8</sup> Read वणिग्भ्यामिदां.

<sup>9</sup> The syllable *kā* is damaged.

- 12 दत्तौ ॥ तथा वणिक(ग्)महल्लकेन सत्का वासनिका प्रदत्ता ॥ तथा  
सं(शं)स्त्रिकलक्ष्मीधरेण
- 13 सत्का वासनिका प्रदत्ता ॥ श्रीसोमनाथदेवपत्निका पूर्वतः देवमर्यादा ।  
पश्चिमतः
- 14 [ठ\*]कुरकुडणक[स्य\*] वासनिका मर्यादा । उत्तरतः मार्गमा(म)र्यादा ।  
दक्षिणतः नदी मर्या-
- 15 दा । चतुराघाटसाधिता श्रीसोमनाथदेवपत्निका ॥ छ ॥ मंगलं महाश्रीः ॥<sup>1</sup> ॥

No. 21.—UPALADA PLATES OF RANAKA RAMADEVA.

By B. CH. CHHABRA, M.A., M.O.L., PH.D.(LUGD.), OOTACAMUND.

This set of copper plates is one of the nine sets acquired for the Indian Museum, Calcutta, in 1935, some of which have already been published.<sup>2</sup> They are said to have been unearthed by a cultivator, while digging a field, in the village of Upalada in the Parlakimedi Taluk, Ganjam District. I received ink-impressions of the plates from Mr. N. G. Majumdar, Superintendent, Archæological Section, Indian Museum, for editing the record.

These are **three copper plates**, each measuring  $7\frac{1}{4}" \times 2\frac{3}{8}"$ . They weigh 106 *tolas*. Their rims are raised and the writing on them is consequently well preserved. The first and the third plates are inscribed only on the inner side, while the second bears writing on both the sides. The inscription consists of nineteen lines in all, three sides containing six lines each and the fourth only one. The plates were originally held together by a ring, about  $2\frac{3}{4}"$  in diameter, passing through the hole cut in the centre of each plate half an inch away from the left margin. The ends of the ring were soldered under a circular seal. This and the ring together weigh 22 *tolas*. The central portion of the **seal** is occupied by the figure of a standing boar, cut in high relief, facing the proper left. At the bottom is placed an elephant-goad (*aṅkuśa*), and at the top another weapon that looks like a battle-axe. Against the hook of the *aṅkuśa* is to be seen an oval-shaped object—perhaps a lotus-bud. The seal does not contain any legend.

The **characters** belong to the northern class of about the 11th century, strongly influenced by the Nāgarī script. Letters like *n* and *l* show each two different forms; cf. *n* in *-ānudhyāta-*, l. 2 and *-dāna-*, l. 3; and *l* in *kuśalinaḥ*, l. 5 and *sa-jala-sthala-*, l. 7. The **language** of the record is Sanskrit, though it also contains some vernacular terms in ll. 15-18 where boundaries of the donated village are defined. It is composed in prose, barring three of the customary verses found in ll. 9-15. The **orthography** of the document is as erroneous as its language is faulty. To instance the latter, the verb, *ādisanti* or whatever it be, is missing after *kuśal'naḥ* (l. 5), while some such word as *upabhōgyam* is wanting after *saṃtatīnām* (l. 6). Among the orthographical peculiarities may be noted the usage of *s* for *ś* and *sh*, of *v* for *b*, of *y* for *j* and of *j* for *y*. These and some other inaccuracies have been pointed out in the footnotes to the text as well as in the text itself.

The record is not dated, but may on palæographical evidence be assigned to the 11th or 12th century A.D. It was engraved by the goldsmith Taula.

<sup>1</sup> There is a symbol between the two pairs of *danḍas*.

<sup>2</sup> See above, pp. 73 and 78.

The object of the record is the grant of a village called Upalabaḍā to one Rāvaṇa nāyaka by the Rāṇaka śrī-Rāmadēva. The donee appears to have been an officer under the said Rāṇaka and might have received the gift as a reward for some heroic deed on his part. As regards his master, Rāmadēva, we do not know anything from other sources, whilst the present epigraph relates so little of him. His title Rāṇaka, however, shows that he was a feudatory chief. Some conventional epithets added to his name indicate that he was a devout worshipper of Śiva, had acquired the right to the *Panḥa Mahāśabdas* and was enjoying the favour of the goddess Agi.<sup>1</sup> Besides, he is styled *Tailapa-vaṁś-ōdbhava* 'born in the family of Tailapa'.

It appears that the Rāṇaka Rāmadēva had not to his credit any achievement worth the name. The same may be said of his father and grandfather, since neither of them is mentioned in the record. The only prestige the Rāṇaka could boast of seems to be his high descent as conveyed by his attribute *Tailapa-vaṁś-ōdbhava*. This Tailapa, as is apparent from the manner in which he is adverted to in the inscription, must have been a great personality or a mighty ruler reputed enough to be the pride even of his indirect descendants and distant relations: Rāmadēva could not have been a direct descendant of Tailapa, for in that case the inscription would have specifically described him so.

Now as to who this Tailapa was, we know of several kings<sup>2</sup> who bore this name, but the one with whom Tailapa of our record can reasonably be identified is, I think, the famous Chālukya monarch, Tailapa II, who is credited with outstanding military achievements, and whose bitter rivalry with the Paramāra sovereign, Vākpati Muñja, is well-known.<sup>3</sup> Further support to this identification is lent by the fact that the *lāṅchhana*, consisting of a standing boar, an elephant-goat, etc., depicted on the seal of the Rāṇaka Rāmadēva's inscription, is the same as is usually found on the seals of the Chālukya records.<sup>4</sup> We may thus suppose that the Rāṇaka Rāmadēva was a feudatory of and related to a Chālukya ruler subsequent to the time of the Chālukya Tailapa II whose death occurred towards A.D. 998.<sup>5</sup>

Of the places mentioned in the record, Upalabaḍā, the granted village, is apparently the same as Upalada where the plates have been discovered, while Chikhali-sthiti from where the grant was issued cannot definitely<sup>6</sup> be identified.

#### TEXT.<sup>6</sup>

##### First Plate.

- 1 Ōm<sup>7</sup> svasti [||\*] Chikhali-sthitau parama-m[ā]h[ē]śvara- sarnadhighata-pari-
- 2 cha-mahā-sa(śa)vda(bda)-mātā-pītri-pād-ānudhyātā(ta)-satya-sau(śau)rya-dayā-

<sup>1</sup> *Agi* obviously stands for *Agni*. In Vedic and later Sanskrit literature *Agni* is invariably a male deity. His mention here as a goddess (*dēvī*) is owing to the vernacular influence. In Hindi and cognate tongues the word *āg* 'fire' is feminine. *Agidevā* as the name of a female occurs in an early Prakrit inscription from Sānchi, see above Vol. II, p. 371.

<sup>2</sup> For instance three kings of the Chālukya dynasty and two of the Kadamba family bore the name Taila or Tailapa (see Index to G. M. Moraes's *The Kadamba Kula*).

<sup>3</sup> Cf. D. C. Ganguly, *Hist. of the Paramāra Dynasty*, p. 61.

<sup>4</sup> Cf. above, Vol. V, pp. 20, 135.

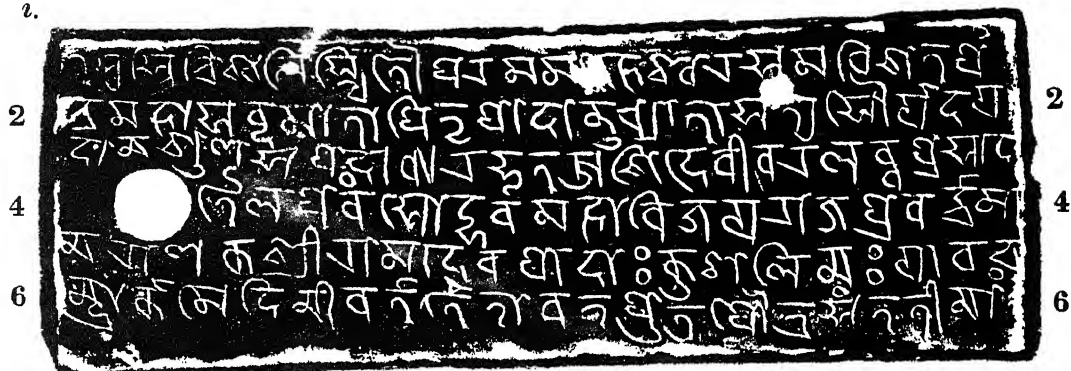
<sup>5</sup> This locality cannot be far removed from the donated village, as the principality under the Rāṇaka Rāmadēva may not have been a very large one. Mention of one Chikhali-vāṭaka is found in the Madras Museum plates of Vajrahasta III: Śaka 984 (above, Vol. IX, p. 95), but this place is not identified either. Chikhali-grāma of the Kanker Plates of Pamparājādēva (*Ibid.*, p. 168) is in C. P.

<sup>6</sup> From ink-impressions.

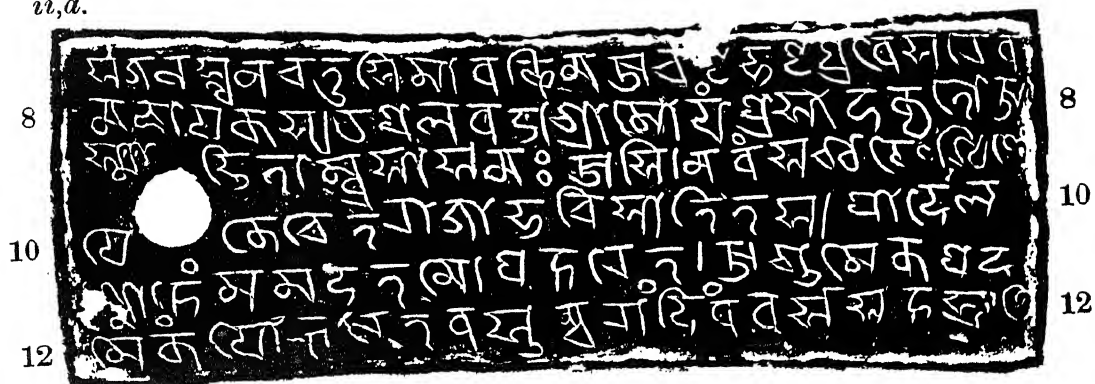
<sup>7</sup> Expressed by a symbol.

UPALADA PLATES OF RANAKA RAMADEVA.

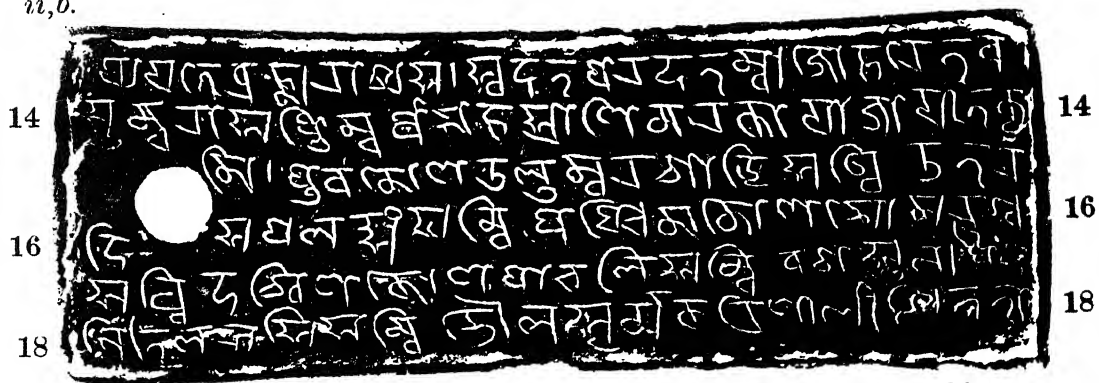
i.



ii, a.



ii, b.



Seal: Actual Size.

iii.







- 3 dāna-guṇa-sa[m<sup>1</sup>]pad-ādhāra<sup>2</sup>-bhṛi(bhū)ta-<sup>3</sup>Agidēvi-vara-lavdha(bdha)-prasāda-  
 4 Tailapa-vaṁsa(ś)-ōdbhava-mahāvijaya-rāja-pravarddhamā-  
 5 na-Rāṇaka-śrī-Rāmadēva-pādāḥ kuśalinaḥ [[]\*] yāvacha(ch=cha)-  
 6 ndr-ārka-mēdini<sup>4</sup> vartatē<sup>5</sup> tāvata<sup>6</sup> putra-pautra-saṁtatīnām

*Second Plate ; First Side.*

- 7 sa-jala-sthala-chatu[h\*]-si(sī)m-āvachhi(chchhi)na(nna)-<sup>7a</sup>chaṭṭa-bhaṭṭa pravēsa<sup>7</sup> Rēva-  
 8 na(ṇa)-[nā ?]yakasya <sup>8</sup>Upalabaḍā-grāmō=yam prasāda(dī)kṛitō <sup>9a</sup>-  
 9 smābhi[s=\*] tām vra(mra)sā(śā)śanaḥ<sup>9</sup>[[]\*] As<sup>9i</sup> i na vaṁsa-kha[y]ē khi[n]ē  
 10 yē kē chēta rājā bhavisāti [I\*] tasa i pādē la-  
 11 [gnō]=<sup>10</sup>ham mama data m=ōpaharēta I(III) Agumēka pada-  
 12 m=ēkaṁ yō [ha]rēta vasundharām [I\*] divaṁ varsa-sahasrā[n]

*Second Plate ; Second Side.*

- 13 [yā]yatē vrahmarākhasa I(III)<sup>10</sup> Sva-datam para-datam=vā jō harēta va-  
 14 sundharā [I\*] sasṭhim=varsha-sahasrāṇi narakāyā jāyāta kṛi-  
 15 mi I(II) pu(pū)rva-kōṇa ulumvara-gā[ḍ ?]i-<sup>11</sup>sandhi[h I\*] uta(tta)ra-  
 16 diśa(śi) palatsa<sup>12</sup>-sandhi[h I\*] paśchima-kōṇa(ṇē) [s]ōma-rukha.<sup>13</sup>  
 17 sadhdhi(ndhi)[h I\*] dakhi(kshi)ṇa-kōṇa(ṇē) pāchali<sup>14</sup>sandhi[h I\*] Vaga-suta i  
 Pakha  
 18 [I ?]itilajasi-sandhi[h I\*] Taula-svarna(rṇa)karēṇā(ṇa) lī(li)khitam tā.

*Third plate.*

- 19 mvra(mra)sā(śā)śanaḥ(nam) [[]\*]

No. 22.—THE MELPATTI INSCRIPTION OF VIJAYA-KAMPAVIKRAMAVARMAN.

BY V. VENKATASUBBA AIYAR, B.A., MADRAS.

This inscription<sup>15</sup> is engraved on a hero-stone set up in a field to the north of the railway station at Mēlpattī in the Guḍiyāttam taluk of the North Arcot District. Beneath the record is cut

- <sup>1</sup> The *anusvāra* is indicated by a mere dot which is to be seen below *mā* of *mātā* in the previous line.  
<sup>2</sup> There appears to be a superfluous vertical stroke after *dhā*.  
<sup>3</sup> The absence of *sandhi* here is ungrammatical.  
<sup>4</sup> The singular here is ungrammatical.  
<sup>5</sup> Above *tē* a superscript *r* seems to have been first engraved and then erased.  
<sup>6</sup> Read *tāvat*.  
<sup>7</sup> Read *a-chāṭa-bhaṭa-pravēśyō*.  
<sup>8</sup> Perhaps we have to read *-śāsanēna*.  
<sup>9</sup> Here follow the verses. Their text, which is highly corrupt in the inscription, is given without any emendations, as they are quite well-known.  
<sup>10</sup> The scribe seems to have confused two different verses, *viz.*, *Aśvamēdha*, etc., and *Suvarṇam=ēkaṁ*, etc., cf. above Vol. II, p. 310.  
<sup>11</sup> What is meant is perhaps *udumbura-gāḍi*. *Gāḍi* seems to be a vernacular term. Cf. above Vol. XXI, p. 41, text l. 46.  
<sup>12</sup> Read *plaksha*.  
<sup>13</sup> Read *-vriksha*.  
<sup>14</sup> Probably *pāṭali* is to be read.  
<sup>15</sup> No. 172 of 1921 of the Madras Epigraphical Collection.

in bas-relief the figure of a warrior advancing to the proper left with a bow in his left hand and a sword in his right. Though the stone is exposed to the ravages of the weather, the inscription has not suffered any damage, since the letters, as is usually the case with such stones, are incised deeply.

The language of the record is **Tamiḻ** which does not call for any special remarks. A few words which occur in the epigraph, however, require explanation. In the Tamiḻ poem *Maduraikkāñchi*, the word *kāvidi*<sup>1</sup> is used in the sense of a title given to experienced and capable ministers. The Tamiḻ *Nighaṇṭu* explains this term as 'an accountant'. In our record it is used as a title given to a warrior. The word *erittu*<sup>2</sup> (l. 6) is used in the sense of 'having defeated'.

The inscription is dated in the 10th year of **Vijaya-Kampavikramavarman** and records the death of a soldier of **Vānaraiyar** while attacking the army of **Prithvigaṅgaraiyar** stationed at **Kāvannūr** in **Miyāru-nāḍu**, a subdivision of **Paḍuvūr-kōṭṭam**. This hero is distinguished in the record by the title 'who took Perunagar'. It may be pointed out here that Dr. Hultsch explained this title occurring in a slightly modified form, viz., 'Perunagar-agurakkonḍa-kkāvidi'<sup>3</sup> as the chief of *Konḍār* of Perunagar-Agaram and took *Konḍār* as equivalent to *Konḍakkārar*, a caste of fishermen. That this word is not used as a noun but as a verb qualifying 'Perunagar' will be evident from the present epigraph. The term has, therefore, to be interpreted as 'the *kāvidi* who took Perunagar-Agaram'.<sup>4</sup>

This inscription helps us to determine the position of Kampavarman in the genealogy of the later Pallavas. About 35 inscriptions of this king have so far been secured, mainly in the Conjeeveram and Saidapet taluks of the Chingleput District and Arkōṇam, Cheyyār, Guḍiyāttam, Vellore and Wandiwash taluks of the North Arcot District.<sup>5</sup> These records which are dated from his 2nd<sup>6</sup> to 32nd<sup>7</sup> regnal years do not help us much in determining the exact period of his rule. Dr. Hultsch gave a definite lead in this direction by explaining the name of the temple of Nandi-Kampīśvara<sup>8</sup> occurring in a record from Śōḷapuram as having been so called after Kampa, the son of Nandi, and thus he postulated that Kampa must have been the son of Nandivarman III and the brother of Nripatūṅavarman. Mr. K. V. Subrahmanya Ayyar made a further suggestion and stated that, Nandivarman III might have married a daughter of Kambha (or Stambha), the eldest son of the Rāshtrakūṭa king Dhārāvarsha Dhruva and the name Kampavarman, just like Nripatūṅa, might have been derived from Kambha, the maternal grandfather of Kampavarman.<sup>9</sup> Since the genealogy furnished in the Vēlūrpāḷaiyam and Bāhūr plates does not allow us to place him before Nripatūṅa, and as he cannot be placed after Nripatūṅa, Mr. Ayyar concluded that Kampavarman must have been a joint ruler with either Nripatūṅa or Aparājita or with both.<sup>9</sup>

<sup>1</sup> Ll. 493-9.

<sup>2</sup> Compare 'Tēḷḷārr-eṇḍa Nandivarman'. Generally in hero-stones, the nature of the death of the hero is also specified as 'vīḷundu paṭṭār' (i.e., fell and died), *koṇṭu paṭṭār* (i.e., killed and died), *mīṭṭu paṭṭār* (i.e., rescued and died), etc.

<sup>3</sup> Above, Vol. IV, pp. 180 and 182.

<sup>4</sup> For a similar use of the word *konḍa* cf. the terms 'Madirai-konḍa Parakēśari', 'Madirai-konḍa Rājakēśari', 'Kachchiyūm Taiṇjaiyūm konḍa Kaṇṇarādēva', 'Madiraiyūm Iḷamum konḍa Rājādhirājadēva', etc., occurring too frequently in inscriptions.

<sup>5</sup> A stray record has also been found at Mallam in the Gudur taluk of the Nellore District (No. 498 of 1908) and another at Olakkūr in the Tindivanam taluk of the South Arcot District (No. 357 of 1909) adjoining the Wandiwash taluk.

<sup>6</sup> No. 402 of 1923 of the Madras Epigraphical Collection.

<sup>7</sup> No. 144 of 1924 of the Madras Epigraphical Collection.

<sup>8</sup> Above, Vol. VII, p. 196. 'Nandikampa' figures also as the name of a village in the inscriptions at Paḷḷi-konḍa in the North Arcot District, dated between Śaka 878 and 885 (Nos. 473 and 469 of 1925).

<sup>9</sup> Above, Vol. XX, pp. 48-49.

This conclusion arrived at by Mr. Subrahmanya Ayyar is confirmed by the present inscription as will be shown presently<sup>1</sup>.

The name of the soldier who took Perunagar is not given in our record ; but he may be identified with Akalaṅkattuvarāyar who figures with the same title, viz., ' who took Perunagar ' in a record dated in the 26th year<sup>2</sup> of Nṛipatuṅga, from Āmbūr in the North Arcot District, not far from Mēlpatti. This soldier, according to the present inscription, died in the 10th year of Kampavarman, while his son and nephew fell in a cattle raid in the 26th year of Nṛipatuṅga.<sup>3</sup> The question then to be settled is whether Akalaṅkattuvarāyar died prior to his son and nephew ; in other words, whether the 10th year of Kampavarman was prior to the 26th, i.e., the last year of Nṛipatuṅga. From the fact that the son and father died in different reigns, one point is clear that, the reigns of Nṛipatuṅga and Kampavarman should have closely followed each other. If Akalaṅka had died earlier, Kampa should have been either a joint ruler with Nṛipatuṅga or his contemporary ruling over a portion of the Pallava territory, because according to the Bāhūr plates, he could not be accommodated before Nṛipatuṅga ; but if, on the other hand, we suppose that Akalaṅka had died after his son, Kampa's rule should be placed immediately after that of Nṛipatuṅga. The latter alternative is not possible, because we know that Nṛipatuṅga was a contemporary of Varaguṇa<sup>4</sup> (circa 862 A. D.) and that Aparājita lost his kingdom to the Chōlas about A. D. 888<sup>5</sup> and that within this period of 26 years, both Kampa with a reign of 32 years and Aparājita with one of 18 years could not be accommodated.

One difficulty with regard to the contemporaneity theory is that inscriptions of both Nṛipatuṅga and Kampa are found at Uttaramallūr, Kāvērippākkam and Tiruvorriyūr. That Kampa was an independent ruler and not a subordinate under Nṛipatuṅga will be evident from the grants issued in his own name and regnal years. If Nṛipatuṅga and Kampa were independent contemporary rulers, how could we have the inscriptions of both these rulers in identical villages ? This would be possible if these kings were administering the whole of the Pallava dominions jointly or if the three villages mentioned above were on the border land where the overlordship of both the rulers was recognised.<sup>6</sup>

We may approach the contemporaneity theory from another standpoint. The Bāṇas and the Western Gaṅgas were generally opposed to each other about this time, and their enmity ceased for a time by the marriage of Kundavaiyār, the daughter of Pṛithvīpati I with the Bāṇa King Bāṇa-vidyādharma. The fight at Kāvāṇṇūr mentioned in our inscription must then represent, one of the series of fights that were being waged between the two dynasties. There were two Pṛithvīgaṅgaraiyars about this time, one was the chief of Paṅḡala-nāḍu and the other was Pṛithvīpati I, son of Śivamāra II. Since the former had died by the 8th year of Kampavarman,<sup>7</sup> we may identify

<sup>1</sup> An attempt has recently been made to prove that Kampavarman was the son of Aparājita and that he ruled from A. D. 907-933 (*Journal of Oriental Research*, Vol. VI, pp. 224 ff). The author of this theory connects a record of Kampa (No. 372 of 1911 of the Madras Epigraphical collection), wherein Nirañjana-guru figures as the donor, with another record of the Rāshtrakūṭa king Kaṇṇaradēva (No. 181 of 1912 of the Madras Epigraphical collection) which states that Chaturānana-panḍita received initiation at the hands of Nirañjana-guru. The initial mistake of this theory lies in identifying the *guru* of Chaturānana, viz., Nirañjana with the Nirañjana of Kampavarman's time. The author himself admits that the successors of Chaturānana were known by the same name. On the same analogy the successors of Nirañjana might have been called after their *guru* and therefore, the two Nirañjanas mentioned above might be different persons. He ignores the implications of the name Nandi-Kampa. From palaeographical evidence also Kampa cannot be brought down to 10th century A. D.

<sup>2</sup> Above, Vol. IV, p. 182.

<sup>3</sup> No. 360 of 1921 of the Madras Epigraphical Collection.

<sup>4</sup> Above, Vol. XX, p. 49. Since the Pallava power ceased about this time, we find the Bāṇas also who were hitherto subordinate to the Pallavas assuming independence and issuing records in their own name.

<sup>5</sup> For a similar instance see page 45, *A. R. on South-Indian Epigraphy* for 1930-31.

<sup>6</sup> Above, Vol. VII, p. 193.

the Pirudigaṅgaraiyar mentioned in our record with the latter. Dr. Hultzsch has identified the Bāṇavidyādhara mentioned above with Vikramāditya I, who figure as a subordinate of Nripa-  
tuṅga in the latter's 24th year. This is the latest known date when the Bāṇa chief figures as a sub-  
ordinate under the Pallavas. Soon after, Vijayāditya II, the son of the Bāṇa chief Vikramāditya I  
mentioned above, seems to have declared his independence, as his records are dated in Śaka  
years without mentioning any overlord. Since the Bāṇa chief figures as a subordinate of the  
Pallava king in the present inscription, this record may be placed prior to the 24th year of Nripa-  
tuṅga and it also seems probable that the 24th year of Nripatuṅga should have closely followed the  
10th year of Kampa without any long interval in the middle.

Since a certain Aparājita, probably named after the king of that name, figures as the donor in  
the 15th year of Kampavarman<sup>1</sup> the latter might have been a contemporary of the Pallava  
king Aparājita also. Kampavarman might, therefore, have been a contemporary of both Nripa-  
tuṅga and Aparājita. His position may be said to be analogous to that of the Chōla-Pāṇḍya  
viceroys in the Pāṇḍya country in the 11th century A. D.

Regarding the position of the Pallava territory about this period, it may be stated that, during  
the time of Nripatuṅga, it extended from Lālguḍi and Nārttamalai in the south to Conjeeveram  
and Guḍimallam in the north. Nripatuṅga's father Nandivarman III was a subordinate of the  
Pāṇḍya king,<sup>2</sup> but in the time of Nripatuṅga the situation was reversed. Varapuna II appears  
as a subordinate of Nripatuṅga in his 18th year<sup>3</sup>; the Chōlas had not by this time risen to the  
status of an independent power; the matrimonial alliance with the Rāṣṭrakūṭas saved the  
Pallava empire from trouble from that quarter; and the Gaṅgas, i.e., Prithvipati I and his  
successors, and the Bāṇas were also subordinate to the Pallavas. Nripatuṅga was able to  
hold this empire intact, probably with the assistance of Kampavarman but towards the close  
of the reign of the former, we find the several neighbouring powers including the Nolambas  
rising to prominence with the result that the Pallava dominion diminished to such an extent as to  
embrace, in the time of Aparājita, the Saidapet, Ponneri and Conjeeveram taluks in the Chingleput  
District and portions of the Tiruttani taluk in the Chittoor District. This small territory was  
easily conquered by the rising Chōlas under Āditya I.

The next point for consideration is that Akalaṅkattuvarāyar figures in Pallava records as a  
soldier under both the Gaṅga<sup>4</sup> and Bāṇa rulers thus indicating the subordinate position occupied  
by the two latter rulers under Pallava monarchy.

The Bāṇa ruler mentioned in our inscription is probably identical with Vikramāditya Vāṇa-  
vidyādhara, who also figures in the 24th year of Nripatuṅga. His warrior whom we have identi-  
fied with Akalaṅkattuvarāyar claims to have taken Perunagar, which is a village about 13 miles  
from Conjeeveram on the road to Wandiwash. From whom could he have taken Perunagar? The  
inscriptions of this village do not give us any clue. The Gaṅga king Durvinita claims victories  
over his enemies at Andari, Alattūr, Porulare and Pernagara.<sup>5</sup> The last mentioned village was  
probably identical with Perunagar mentioned in the present inscription. However, during the  
last year of Nripatuṅga, the Nolambas attacked the Tondaimaṇḍapam, and possibly the  
portion surrounding Āmbūr. Possibly it was from the Nolambas that the village of Perunagar was

<sup>1</sup> No. 42 of 1898 of the Madras Epigraphical Collection.

<sup>2</sup> A. R. on South Indian Epigraphy for 1930-31, p. 38.

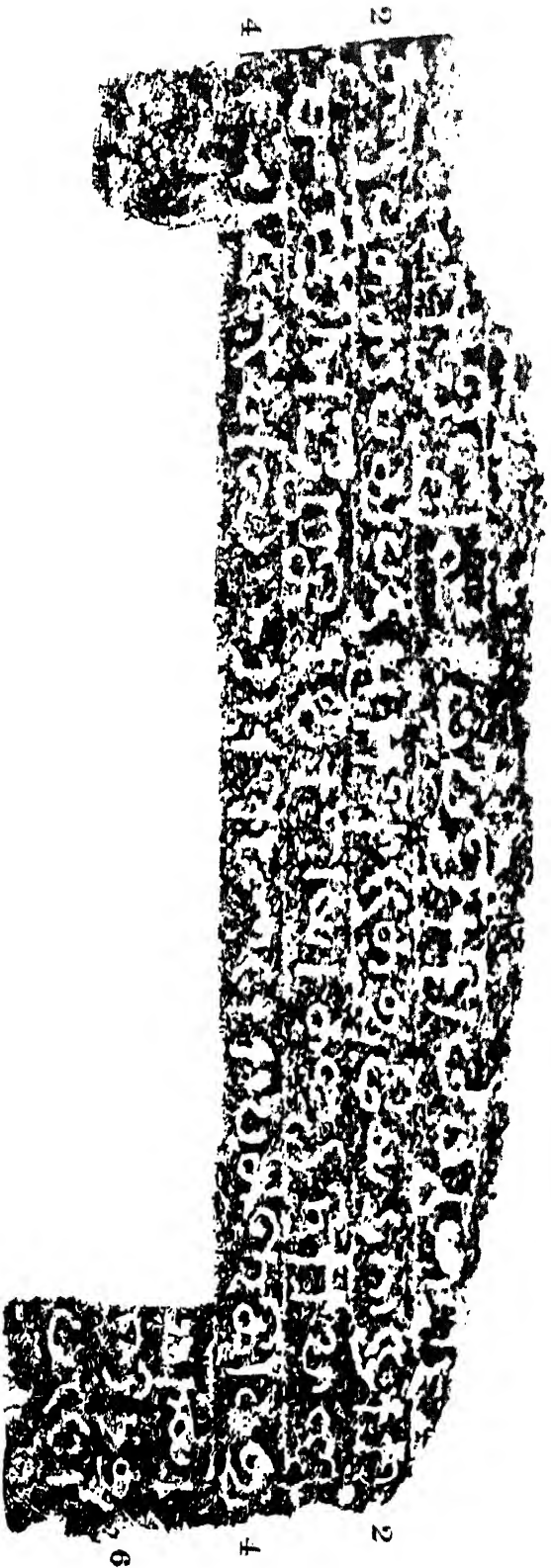
<sup>3</sup> No. 360 of 1921 of the Madras Epigraphical Collection.

<sup>4</sup> (I.e.) Prithvipati I.

<sup>5</sup> Ep. Carn. Vol. XII, Tm. 23; *ibid.*, Vol. IX, Db. 68.



BELEPATI INSCRIPTION OF VIJAYA KAMPAVIKRAMAVARMAN.





captured by Akalaṅkattuvarāyar. This view is strengthened by the fact that a Nolamba is said to have ruled as far as Kāñchi in a record from Hindupur, dated in Śaka 775 (A. D. 853).<sup>1</sup>

The territorial division Paḍuvūr-kōṭṭam was in Tonḍaimaṇḍalam and it roughly comprised the modern Vellore and Guḍiyāttam taluks in the North Arcot District. It included the following *nāḍus*, viz., (1) Paṅgala-nāḍu, (2) Mugai-nāḍu, (3) Peruntimiri-nāḍu, (4) Miyaṛu-nāḍu, (5) Mēl-Adaiyāru-nāḍu, (6) Karaivaḷi Āndi-nāḍu and (7) Kērai-nāḍu. Miyaṛu-nāḍu also known as Miyaṛai-nāḍu included the present Tiruvallam in the North Arcot District and the surrounding region. The village Kāvāṇṇūr may be identified with the village of the same name in the Guḍiyāttam taluk.

## TEXT.

- 1 Kō-Viśaiya Kampavikkiramaparumaṅku [yā]-
- 2 ṇḍu pattāvadu Paḍuvūr-kkōṭṭattu Miya[ā\*]ru-nāṭṭu-kKā-
- 3 vaṇṇūr<sup>2</sup> Pirudigaṅgaraiyar daṇḍu nikka Vāṇa-
- 4 [raiyaṛ] paḍaivar Pe[runa]gar-kkoṇḍa-kkāvaḍi<sup>3</sup> nedirttu-
- 5 [v=aniyaṛ]
- 6 [e]rittu
- 7 paṭṭār [||\*]

## TRANSLATION.

(During the) tenth year (of the reign of) the victorious Kampavikkiramaparumaṅ—(when) the army (of) Pirudi-Gaṅgaraiyar (was) stationed (at) Kāvāṇṇūr in Miyaṛu-nāḍu, (a subdivision of) Paḍuvūr-kōṭṭam, the Kāvadi who took Perunagar (and) the soldier of Vāṇaraiyar, fell (after) attacking (and) defeating (the army of) the enemy.

## No. 23.—A GRANT OF THE GURJARA KING JAYABHATA III: [KALACHURI] YEAR 486.

By G. V. ACHARYA, PRINCE OF WALES MUSEUM, BOMBAY.

These two plates were received by the Prince of Wales Museum from the Bombay Branch Royal Asiatic Society in 1920 when the Society's Collection was lent to that Museum. Their original find-spot is not known. Both the plates measure  $12\frac{3}{4}$ "  $\times$  10", while the holes, 5" apart in each plate and meant for rings and the seals, are  $\frac{5}{8}$ " in diameter. Neither the seals nor the rings are forthcoming. Both the plates are damaged at the top left hand corners and consequently some portions of the writing are lost. There are several small holes due to corrosion in the body of the plates also. Both of these are inscribed on the inner side only and their rims are thickened to protect the writing. There are 28 lines in the first and 23 in the second plate. The average size of the letters is  $\frac{1}{4}$ ". The engraving is carefully done and there are very few mistakes. The characters are of the northern type and very much resemble those found on Valabhi

<sup>1</sup> No. 588 of 1912 of the Madras Epigraphical Collection.

<sup>2</sup> Kāvāṇṇūr is used in the locative sense.

<sup>3</sup> The reading in the Āmbūr record (above, Vol. IV, p. 182) is *Perunagar-agarakkoṇḍa-kkāvaḍi*, but it must be corrected as *Perunagar-kkoṇḍa-kkāvaḍi*. The engraver seems to have unnecessarily added the letters *ka* and *ra*. Such typographical errors are common in inscriptions.

plates. The language is Sanskrit and, excepting a few imprecatory and benedictory verses at the end, the whole inscription is in prose.<sup>1</sup>

The object of the plates is to record the grant of the village **Mannātha** situated in the **Bharukachchha-vishaya** to **Bhaṭṭa-Uchchaḍa** son of **Ādityanāga**, a Brahmin of **Hṛdvika** class who had come out from the district (*āhāra*) called **Lōhigakakshapathaka**, who belonged to **Kaundinya-gōtra** and was a student of **Vāji-Mādnyandina** branch of the **Yajur Vēda**. The grant was made for the performance of the five 'great sacrifices' viz., *Bali*, *Chara*, *Vastadāra*, *Agnihōtra* and *Atithi*. The donor of the grant was **Jayabhāṭa** (III) of the **Gurjara** family of **Broach**.

The date of the grant is given at the end both in words and in figures as the **fifteenth day of the dark half of the month of Āśvayuja of the year 486** (of the **Chedi era**) corresponding to A. D. 736.

**Samgulla**, the son of **Alla**, is the scribe and **Dēiyaka** is the *dātaka* of the grant. At the end there is the **sign manual** of **Śrī-Jayabhāṭa**.

Of the three place names mentioned in the grant **Bharukachchha** stands for the present **Broach**. It is not possible to locate **Lōhigakakshapathaka**, while as regards the village granted, in the absence of the details about the boundaries, we have to look up for the name of some modern village having greatest possible resemblance with the name **Mannātha**. I would suggest **Manād** about a mile and a half north-east of **Mehegam** on the north bank of the river **Narbadā**.

The plates under consideration have great historical importance in that they conclusively decide the line of succession of the **Gurjara** princes, showing at the same time that the genealogy accepted so far stands in need of correction.

The genealogy framed by **Dr. Bhagwanlal** is given in *Bombay Gazetteer*<sup>2</sup> and is accepted by **Prof. Bhandarkar** in the revised list of inscriptions of Northern India<sup>3</sup>. The line of succession according to these scholars is as follows:—

Dadda I. K. 330.

Jayabhāṭa I. (Vitarāga) K. 355.

Dadda II. (Prasāntarāga) K. 380, 385, 392.

Jayabhāṭa II. K. 405.

Dadda III. (Bāhusahāya) K. 430.

Jayabhāṭa III. K. 456, 486.

Three plates of **Dadda II** (**Prasāntarāga**) dated **Śaka 400, 415 and 417** have to be left out of consideration because they have been accepted as spurious.

The name of **Ahirōla**, the son of **Jayabhāṭa II** and father of **Jayabhāṭa III**, is known to us for the first time from these plates, and we are now in a position to say that the **Nausāri plates**<sup>4</sup> of K. 456 are not of **Jayabhāṭa III** as supposed by **Dr. Bhagwanlal**, but must be attributed to **Jayabhāṭa II**. In the **Nausāri plates** the genealogy stops with **Jayabhāṭa II** whose description agrees with that of the same ruler in the present record. In the 2nd plate of **Jayabhāṭa III** dated K. 486<sup>5</sup> unfortunately the earlier descriptive portion is lost but the description of **Jayabhāṭa III** is exactly similar to that of the donor of the present grant, which starts from the middle of line 21. These facts conclusively prove that the **Nausāri plates** of K. 456 are to be attributed to **Jayabhāṭa II** and the incomplete grant (second plate) of K. 486 and the present record both to

<sup>1</sup> (Certain other verses seem to occur in ll. 30-32.—Ed.)

<sup>2</sup> Ab. vs, Vol. XX, Appendix, pp. 161 f.

<sup>3</sup> Ibid., Vol. V, p. 113.

<sup>4</sup> Vol. I, Pt. I, p. 114.

<sup>5</sup> Ind. Ant., Vol. XIII, pp. 77 ff.

Jayabhata III, son of Ahirōla and grandson of Jayabhata II. The order of succession, therefore, would stand thus :

Dadda I. K. 330, 346.

Jayabhata I. K. 355.

Dadda II. (Bāhusahāya) K. 380, 385, 392.

Jayabhata II. K. 405, 456.

Ahirōla.

Jayabhata III. K. 486.

While Dadda I and Jayabhata I are referred to with the simple honorific title *śrī*, Dadda II seems to have assumed more power and strength, as he is styled *Parama-Māhēśvara*, *Samadhigata-pañcha-mahāśabda* and *Bāhusahāya*. The three remaining princes—Jayabhata II, Ahirōla and Jayabhata III—have each the additional epithet of *Mahāsāmantādhipati*.

The epithet *Samadhigata-pañcha-mahāśabda* has been differently translated by different scholars.<sup>1</sup> I always preferred to translate it as one who has obtained the prosperity and the privilege of five kinds of musical instruments and this meaning I am now in a position to support by a passage in *Mahāśudassana Suttanta*<sup>2</sup> where Kuśāvati, the capital of the great king Sudassana is described as resounding with ten sorts of sounds (*dasa-sadda*, Skt. *daśa-śabda*) and these sounds are detailed as the sounds of elephants, horses, chariots, *bhēri*, *mutiṅga*, *vīṇā*, etc. In Pāli literature the expression *Pañchatūriyo* is also used in a similar sense.<sup>3</sup>

#### TEXT.<sup>4</sup>

##### First Plate.

- 1 [ . . . . . satata-lakṣmī<sup>5</sup>]-nivāsa-bhūtē<sup>6</sup> trīṣṇā-samtāpa-hāriṇi dina-nātha-vistārit-ānu[bhāvē] dvija-
- 2 [kul-ōpajīvyamāna-vibhava-śālīni] mahati mahārā[ja-Ka]rṇṇ-ā[nva]yē kamalākaka(ṛa)iva rājahamsaḥ prava(ba)la-[ka]li-kāla-
- 3 [vilasit-ākulita<sup>7</sup>-vimāla-svabhāvō gambhīr-ō]-dāra-charita-vismāpita-sakala-lōkapāla-mā-nasa[h pa]ram[ēśvara-śrī-Ha]rshadēv-ābhībhūta-Va-
- 4 [labhī-pati-paritrāṇ-ōpa]jāta-bhramad-adabhra-śubhr-ābhra-vibbhrama-yaśō-vitāna[h\*] śrī-Daddas=tasya sū[nur=a-śaṅkit-ā<sup>8</sup>]gata-praṇayi-
- 5 [jan-ōpabhukta-vibhava-saṁ]chay-ōpachīyamāna-ma[nō]-nirvṛitir = anēka - kaṇṭaka - vaṇśa (vaṇśa)-saṁdōha-dāha-du[rllā]lita-pratāp-ānalō ni-
- 6 [śīta-nistrīṇsa(striṁśa)-dhārā]-dārit-ārāti-kari-kumbha-mukta-muktāphala-chchhal-ōllasita-yaśō-ṇsu(mśu)k-āvagunṭhita-dig-va[dhū]-vadana-sara-

<sup>1</sup> Prof. C. S. Srinivasachari, M.A., of Annamalai-nagar has in his article "*Further light on Pañchamahāśabda*" read at the Seventh Oriental Conference held at Baroda summarised the views of the opposite schools and on the strength of Vijayanagara inscriptions has discarded the interpretation of Sir Aurel Stein and Sir Walter Elliot and supported the views of Dr. S. K. Ayyangar and Mr. Padmanath Bhattacharya.

<sup>2</sup> *Dīgha Nikāya*, Vol. II, p. 170 (P. T. S. ed.). My attention to this reference was drawn by my nephew Mr. R. K. Acharya.

<sup>3</sup> I am indebted to Dr. N. P. Chakravarti for kindly going through this article and suggesting additions and alterations.

<sup>4</sup> From the original plates and photographs.

<sup>5</sup> The text portions within the square brackets in the beginnings of the first fourteen lines have been supplied from the Nausāri Plates, *Ind. Ant.*, Vol. XIII, pp. 77 ff.

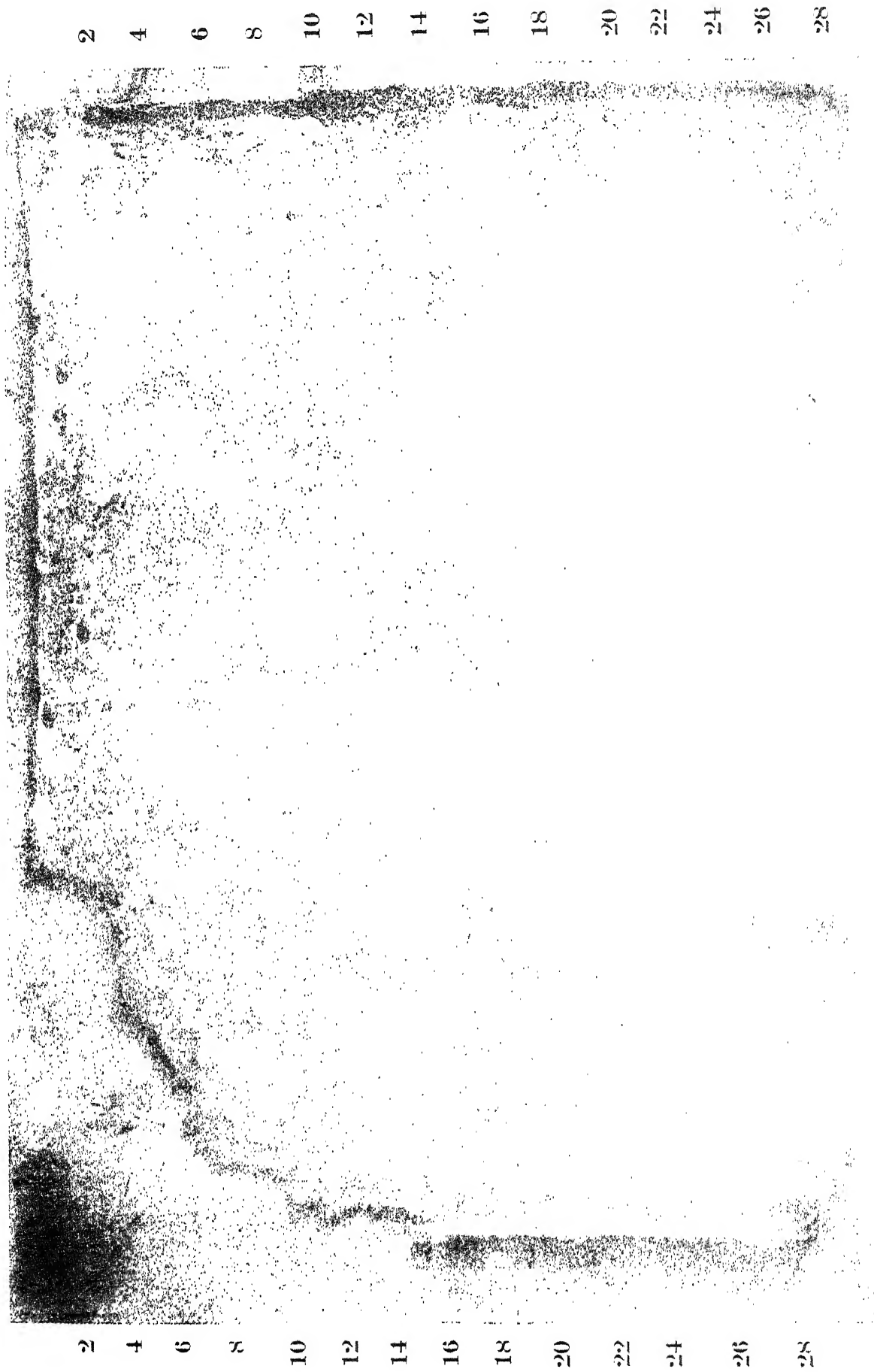
<sup>6</sup> There is a superfluous mark of punctuation here. It consists of two dots or small dashes, one above the other. There are more such marks in the body of the inscription. In some cases they are represented by a single dash.

<sup>7</sup> This is what the Nausāri Plates actually read. To this is added the editor's note : "the sense requires us to correct this into *vilasit-ānākulita*."

<sup>8</sup> This portion has also been taken from the Nausāri Plates.

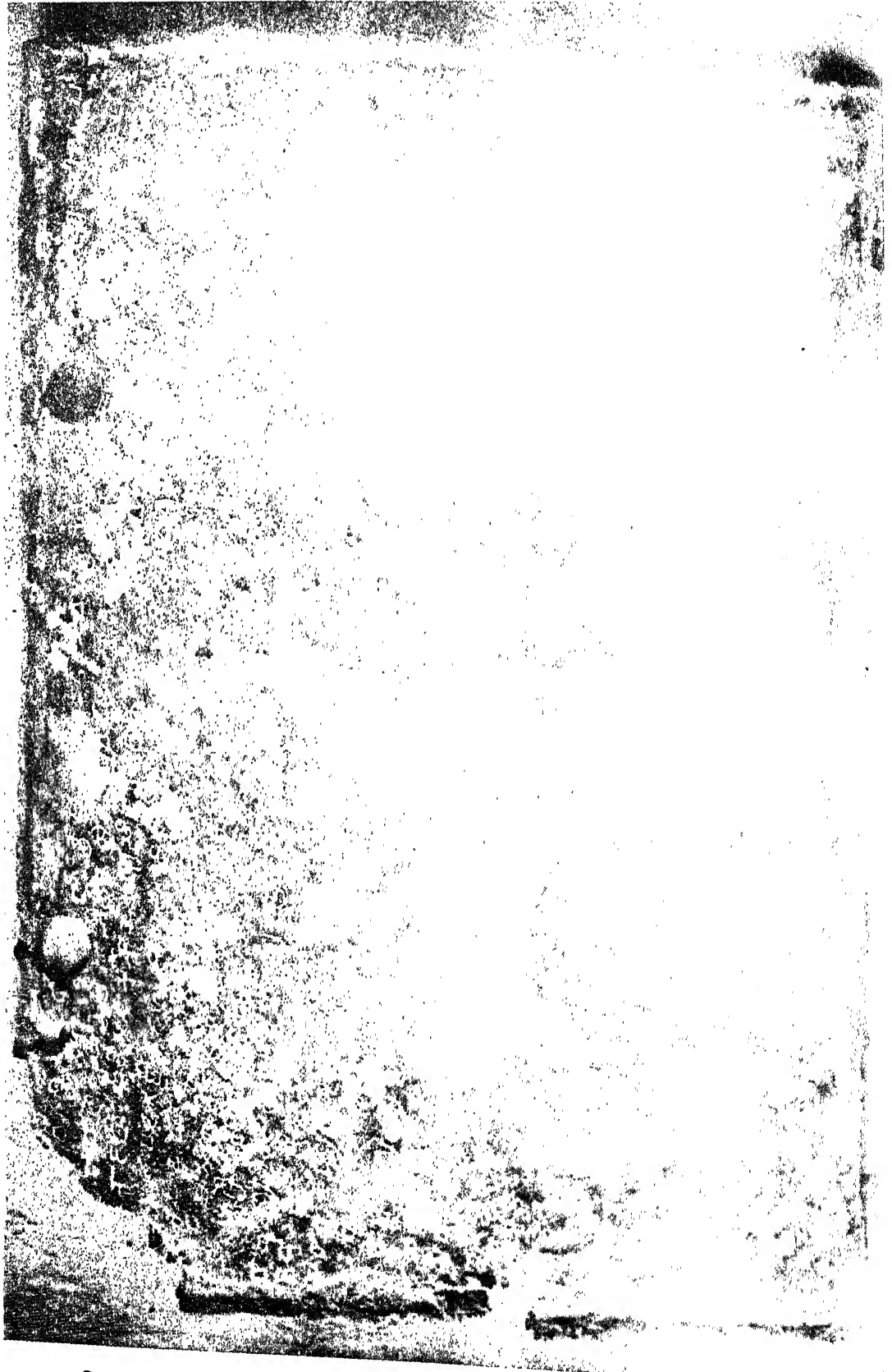


A GRANT OF THE GURJARA KING JAYABHATA III: [KALACHURI] YEAR 486.



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ii.



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- 22 kṛitō=nēka-narēndra-vṛindāraka-vṛinda-vandita-charaṇ-āravinda-dvayaḥ kund-ēnda-  
sita-sinduvāra-kusuma-dhavaḥ-yaśaḥ-sudhā-dha-  
23 valita-sakala-dha[rā-ma]ṇḍala[h\*] p'ratāpa(p-ā)nala-kavalit-ākṣhila-jagad-upaplavō durv-  
vāra-śar-āsāra-samutsā[r]i[ta]-  
24 [saka]-ārāti-chakravālaḥ pradhāna-pradhana-pradhāvita-prakāṣa-kari-ghaṭā-pāṭana-paṭuḥ  
(ṭuś=)chaṭula-raṇ-āṅga-āvāṅga[āraṅga]-  
25 ṇa-tuṅga-[tura]ṅgama-[pra ?]kara-bhaṅga-bhāsūrō<sup>2</sup> drava-dālita-dvirada-[kumbha-sthalī\*]  
mukta-muktāphala-nikara-dantur-āsi-latā-marīchi-nichaya-  
26 mi(mē)chakita-dakṣhiṇa-bāhu-śikharah padmākara i[va\*] prakāṣ-āṇa(nē)ka-lakṣhaṇō na  
punar=mmal-āsayaḥ kṣhapākara i[va]  
27 sakala-kalā-[ka]lāp-āñchitō na punar=ddōshā-karaḥ sāgara i[v=ā]ntaḥ-pravēśita-vipāksha-  
bhū-  
28 bhṛin-maṇḍalō na punaḥ(nar=)grāh-ākulaḥ(lō) Nārāyaṇa iva Sudarśana-chakra-

## Second Plate.

- 29 [kṣhapita-<sup>3</sup>]vipakṣhō [na pu]naḥ kṛishṇa-svabhāvaḥ(vō) Hara iv=āṅgikṛita-bhūti-nicha[yō]  
na pu[na]r=bhujaṅga-pa-  
30 [rigrāha<sup>4</sup>]ḥ | Bāl-ēndu-[bimba]-pratimēna yēna pravarddhama(mā)na-sva-tan-ūdayēna [1]  
praṇāma-kāmō=lpa-karēṇa lō-  
31 [kaḥ kṛi<sup>5</sup>]tāmja(t-āñja)liḥ kāntimatā k[ri]tō=yam(yam)\* || Su(A)si-dhārā-jalēna sāmitaḥ  
prasabha-Valabhi-patēḥ<sup>7</sup> purē yōn=āsēsha-lōka-sam-  
32 . . . . kalāpadatajjik-ānalaḥ Ja[rā]bhāṣa-jaladaḥ [ēsha] sa vigīyatē dēva-vadhū-  
kadamb[ai]r<sup>6</sup>=nṛipa-śata-makūṭa-ratna-kiraṇa(ṇ-ā)vali-  
33 [raṁ\*]ji(rāñji)ta-pāda-paṅkajaḥ<sup>2</sup> samadhigata-pāñcha-mahā-śabda(bdō) mahā-sāmant-ādhi-  
pati-śrī-Jayabhāṣaḥ kuśalī sarvvān=ēva rāja-sā-  
34 manta-vishayapati-rāshṭra-grāma-mahattar-ādhikārik-ādīn=samanudarsayaty=astu vaḥ  
samviditaṁ yathā mayā mātā-pitrō-  
35 r=ā[tmana]ś=ch=aihiḥ-āmushmika-puṇya-yaśō-bhivridhayē<sup>2</sup> Lōhigakakṣhapakath-āhāra-  
vinirggata-tat-traividya-sāma(mā)nya-Kaundinya-sa-gōtra-

<sup>1</sup> The letter *p* in the conjunct syllable looks more like *sh*.

<sup>2</sup> There is a superfluous mark of punctuation here. It consists of two dots or small dashes, one above the other. There are more such marks in the body of the inscription. In some cases they are represented by a single dash.

<sup>3</sup> This word has been supplied from the Kāvī grant of Jayabhāṣa III, *Ind. Ant.*, Vol. V, p. 113.

<sup>4</sup> [This reading is mere conjecture.—B. C. C.]

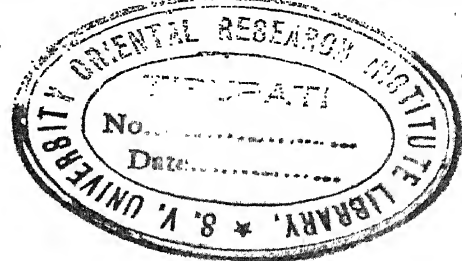
<sup>5</sup> These two syllables have likewise been supplied from the Kāvī grant.

\* Metre *Upajāti*.

<sup>7</sup> [This also appears to be in verse and the correct reading seems to be *prasabham Valabhi-patēḥ purē* | *yō(yē)n-āsēsha-lōka-sam[tāpa\*]-kalāpa-da-Tajjik-ānalaḥ Ja[ra]bhāṣa-jalada ēsha sa[h\*]*. The reading in the present record would show that there could not have been any reference to a fight with the Lord of Valabhi in the fragmentary Kāvī Plate of Jayabhāṣa III (K. 486) as suggested by Bühler and adopted in the *Bombay Gazetteer*, Vol. I, pt. i. On the other hand it appears that the latter came to Valabhi to help its ruler in fighting the Tajjikas or the Arab invaders who were the common enemies of all the rulers of the Western India—Ed.]

\* [The portion *vigīyatē dēva-vadhū-kadambair* reads like a line of *Upēndravajrā* metre. The word *vigīyatē*, if it is intended to convey the sense of 'is praised', is not appropriate, since it means rather 'is condemned'.—B. C. C.]

\* We have perhaps to read *pathakāhāra* for *pakathāhāra*.



- 36 Vāji[mā]dhya[ndi]na-sabrahmachāri-Hētāvuka-brāhmaṇ-Ādityanāga - putra - bhaṭṭ-<sup>1</sup> Ōchcha-  
dāya<sup>2</sup> va(ba)li<sup>2</sup>-charu-vaiśvadēv-āgnihō[tr<sup>3</sup>]-ātithi-pa[n̄cha].-
- 37 vi(ma)hā[yajñ-ā]di-kri[y-ō]tsaprā(rppa)ṇ - ārttha[m̄] śrī-Bharukachchha - vishay - āntarggata-  
Mannātha-grāmaḥ s-ōdraṅgaḥ s-ōparikarāḥ sa-bhūtapā(vā)ta-pranya-  
(tyā)ya[h̄]
- 38 sa-dhānya-[hi]rany-ādēyaḥ sa-daś-āpara(rā)dhah s-ōtpadyama(mā)na-viśṭikaḥ a-chāṭa-  
bhata-pravēśyaḥ sarvva-rājakiyānām=a-hasta-praksh[ē]pa[ṇi]-
- 39 yaḥ pu(pū)rvva-pratta-dēva-brahma-vā(dā)ya-rahitāḥ(tō) bhūmichchhidra-nyāyēn=ā-  
chandra(nder-ā)rk-ārṇava-kshiti-sarit-parvata-sama-kālinaḥ putra-paulā(tr-ā)nvaya-
- 40 kram-ōpa[bhō]gyē(gyō)=dy=Āsvayuja-ma(mā)s-āmu(mā)vāsyā[yām<sup>\*</sup>] ūdhaky<sup>4</sup>-ātisarggēṇa  
śra(bra)hma-dāyatvē[na<sup>\*</sup>] pratipādītō yā(ya)t[ō]=sy=ōchitayā pra(bra)hma-
- 41 dhā(dā)ya-sthityā bhūmja(bhūñja)taḥ kṛishataḥ kāksha(rsha)yataḥ pratidiśatō vā na  
kaiśchid=vya(vyā)[sē]dhē vartitavyam=a(ā)gāmi-bhadra-nripatibhir=ayammasmad-<sup>5</sup>  
vamśyai-
- 42 [r=a]nyair=vv=āyam=akmā(sma)d-dāyō=numantavyaḥ pa(pā)layitavyaś=cha | yaś=ch=  
[ā]-jñāna-tima(mi)ra=paṭa[-ā<sup>\*</sup>]vṛita-matir=āchchhindya(ndyā)d=āchchhidya(mā)nakaḥ  
v=ānumē(mō)dē[ta] sa
- 43 [pa]n̄chabhir=mahāpa(pā)takais=s-ē(s-ō)papa(pā)takā(kai)ś=cha samyukta[h̄<sup>\*</sup>] sya(syā)d=  
ity=ukta[n̄]=cha bhagavatā Vēdavysēna | Shashṭi-varsha-sahasra(śrā)ṇi  
svarggē tī-
- 44 [shṭhatī] bhūm[i]daḥ [i<sup>\*</sup>] āchchhettā ch=ānuma[ntā] cha tasvē(tāny=ā)va narakē vasēta(t)  
[i<sup>\*</sup>] Vindhy-ātaviyā(shv=a)tōyāsu śushka-kōṭara-vāsinaḥ [i<sup>\*</sup>] kṛishṇ-āhayaō hi
- 45 [jā<sup>\*</sup>]yantē bh[ū]m[i]-dāyam haranti yē || Va(Ba)hubhir=vvasudhā bhuktā rājabhi[h̄<sup>\*</sup>]  
Sagar-ādibhi[h̄<sup>\*</sup>] yasya yasya yadā bhūmis=tasya tasya [ta]dā phalaṁ(lam) [i<sup>\*</sup>]
- 46 Agnēr=apatyam prathamam suvarṇam bhūr=Vvaishṇavī Su(Sū)ryya-sutās=ch śā(gā)vaḥ  
[i<sup>\*</sup>] lōka-trayam ta(tē)na bhavēd=dhi dattam<sup>2</sup> yaḥ kāñchanam gāñ=cha [mahim̄]
- 47 cha dadyāta(t) [i<sup>\*</sup>] Yān=īha dattāni purā narēndraiḥ(dair-)=dānāni dharm-āñchā(rtha)-  
yaśas-karāṇi | nirbhutta(kta)-ma(mā)lya-pratima(mā)ni tāni kō nāma sā-
- 48 dhuḥ punar=ādadita || Sva-dattām para-dattām vā yā(ya)tnādraṁ(d=ra)ksha Yudhi-  
shṭha(shṭhi)ra | mahim̄ mahimatām śrēshṭha dānāch=chhrēyō=nu[pa(pā)lanam=iti(nam  
[i<sup>\*</sup>]iti)] [i<sup>\*</sup>]
- 49 Bhaṭṭa-śrī-[Dēiya]ka-dūtakaṁ<sup>6</sup> || Sarhatsara-śata-chatusṭayē shaḍ-aśity-adhikē<sup>1</sup>  
Āsvayuja-bahula-pañchadaśy[ām . . . ]
- 50 Samva 400 80 6 Āsvayuja va 10 5 likhitañ=ch=aitan=mayā va(ba)la(lā)dhikrit-Ālla-suta-  
mahābala(lā)dhi[kṛita-]

<sup>1</sup> [On the photograph the reading looks like *bhaṭṭ-Āchchadāya*,—B. C. C.]

<sup>2</sup> There is a superfluous mark of punctuation here. It consists of two dots or small dashes, one above the other. There are more such marks in the body of the inscription. In some cases they are represented by a single dash.

<sup>3</sup> The syllable *trā* has a peculiar shape. It looks more like *tā*, though *tā* again has a different form as is seen in the very next word *ātithi*.

<sup>4</sup> Read *syāyām=udak*. On top of the syllables *dhakyā* there is a sign of an uncertain letter.

<sup>5</sup> The two syllables *yam* are superfluous. Read *-nripatibhir=armad*.

<sup>6</sup> [The Kāvi grant reads: *Śrīkaṇḍakanaḥka-dūtakaṁ*. The reading in the present inscription is not certain. It can also be: *Bhaṭṭa-Śrīkaṇḍayaka-dūtakaṁ*.—B. C. C.]

51. [Saṃgullā]na ||

Sva-hastō mama śrī-Jayabhaṭasya ||

## TRANSLATION.

(Ll. 1-4) . . . . . In the great lineage of the great king Karna—which became the (perpetual) abode (of Lakshmī); which allayed the misery (*caused by*) desires; whose glory was wide-spread like that of the sun (and) which possessed (wealth that supported families) of Brahmins—(*there lived*) like a swan in the lotus-pond, the illustrious Dadda, whose (pure temper was not agitated by the freaks) of the mighty Kali age; who, by his grave and noble conduct struck the minds of all kings (or *dikpālas*) with wonder (*and*) over whom there hung with the grace of a rolling mass of white clouds, a canopy of glory gained by (protecting the lord of Valabhī) who had been defeated by the great lord, the illustrious Harshadēva.

(Ll. 4-7) His son (*was*) the illustrious Jayabhaṭa whose mental happiness increased as his stores of (wealth were enjoyed) by needy men coming (*to him*) without fear; the fire of whose valour was fierce enough to burn up numbers of inimical families; (*and*) who veiled the lotus-like faces of the women who were the quarters with the cloth of (*his*) white glory that shone out in the guise of the pearls coming out of the temples of the elephants of (*his*) enemies, rent open by the (edge of (*his*) sharp sword).

(Ll. 7-12) His son (*was*) the illustrious Dadda, who was devoted to the performance of his own religious duties with discrimination due to his (*right*) understanding of the treatises composed by the great sage Manu; who had rooted out all the arrogance of the Kali age by (the proper management) of the (*four*) castes (*varṇa*) and stages (*āśrama*) (*of life*); who removed the pride of charity of all (*other*) kings by giving (lit. acquiring) wealth that was beyond the hopes of the supplicants; whose valour in mounting mighty elephants was rendered famous by holding in check infuriated elephants which were lost to all control through rut and which rebelled against the goad; whose habit of benevolence was famous among all people through (*his*) assisting hundreds of kings who were afflicted by misery; who was well known by his other name of Bāhusahāya through the strength of (*his*) arm, that was displayed in tearing through innumerable troops of elephants surrounded by thousands of kings in the great wars waged with the great kings of the east and of the west; who was a devout worshipper of Mahēśvara and who had obtained the privilege of the five great sounds.

(Ll. 12-15) His son (*was*) the illustrious Jayabhaṭa who was clever in tearing through the troops of elephants thickly arranged in the clash of numerous battles; who was a very forest fire to the intolerant (*i.e.*, his opponents); who was a friend of the poor, the destitute and the sick; who was a full moon to the lotus-pond (*in the state*) of relations and friends; who like the stream of (*the river*) Bhāgīrathī was able to agitate his enemies (or rocks); who like Śāntanu was the lord of a great army (or of the great river) full of a humming noise; who like the Primeval Boar held the earth raised by the might of his own arm; who was a devout worshipper of Mahēśvara, who had obtained the privilege of the five great sounds and who was a *Mahāsāmāntādhipati*.

(Ll. 15-21) His son (*was*) the illustrious Ahirōla, whose feet were kissed by garlands on the crests of kings with their heads lofty on account of the rising pride of their valour; who was chosen by Rājalakshmī (Royal splendour) of her own accord with her heart full of love for all his attractive virtues; whose glory, white like the mass of light of the full-moon, crowned the peak of (the mount) Mēru; whose bar-like (*i.e.*, strong) arm was capable of crushing crores of troops of elephants belonging to his great enemies met in the battle field; who had pleased the subjects by properly chalking out the paths of morality through (*his*) surpassing wisdom which was increased by (*his*)

mastery over four-fold learning ; who, being naturally of benevolent disposition, was not stained by the blackness (*i.e.*, the wicked influence) of the Kali age ; who had his senses controlled owing to (*his*) natural apathy towards the pleasures of countless objects (*of enjoyment*) attendant upon the approaching youth ; who was well-versed in the employment of the six expedients ; whose greatness was enhanced by (*his*) three *śaktis* ; who was a devout worshipper of Mahēśvara, who had obtained the privilege of the five great sounds and who was a *Mahāsāmantādhipati*.

(Ll. 21-33) His—who was the ornament of the whole world—son, Śrī-Jayabhaṭa, who is adorned by the garland (*in the form of*) the collection of his own virtues ; whose lotus-like feet are saluted by numerous great kings ; who has the whole earth brightened with the lime-wash (*in the form*) of his glory, which is as white as the *kunda*, the moon and the white *sindurāra* flower ; who has consumed the misfortune of the whole world by the fire (*in the form*) of his great prowess ; who has expelled the multitude of all enemies by the torrents of his irresistible arrows ; who is clever in destroying the troops of elephants running about in the best of battles ; who is shining (*on account*) of the breaking of the multitude of lofty horses capricing(?) and dancing in the unsteady battlefield ; whose right shoulder has been darkened by the collection of the rays (*issuing*) out of the sword which looked like having projecting teeth on account of the pearls (*sticking to it*) which had fallen from the (*temples*) of elephants violently split by him ; who like a lotus-pool manifests various auspicious marks (as the lotus-pool has many cranes) but is not wicked (or with a muddy bottom) ; who like the moon is endowed with all the fine arts (as the moon has digits) but is not a repository of vices (as the moon is the ‘night-maker’) ; who like the sea has caused the hostile kings to come in (*i.e.*, submit ?) (as the sea has given shelter to wingless mountains) but is not afflicted with disease (as the sea is full of crocodiles) ; who like Nārāyaṇa has destroyed his foes with his excellent discus (as Nārāyaṇa did with the Sudarśana wheel) but is not of wicked nature (as Nārāyaṇa is an incarnation of Kṛṣṇa) ; who like Hara has secured all prosperity (as Śiva has his body besmeared with ashes) but is not surrounded by dissolute people (or serpents) ; who resembles the new moon, since whilst the splendour of his body is increasing he causes the people to worship with folded hands on account of the lightness of the taxation (*alpa-kara*) just as the new moon when she is on the increase and sheds slender rays (*alpa-kara*) still causes the people to salute ; <sup>1</sup>who by the edge of his sword quieted the impetuosity of the lord of Valabhī, (who quenching the fire of the desires of the great Pandits of the whole world and giving them the fruits of their wishes) is praised in songs by the whole crowds of the wives of the gods ; whose lotus-feet are reddened by the rays of the crest jewels of hundred of princes ; who has obtained the privilege of the five great sounds and is a *Mahāsāmantādhipati* ;

(Ll. 33-40) being in the best of health, informs all princes, feudal chiefs, district officers and *Mahattaras* in charge of *rāṣṭra* and villages : Be it known to you that, for the increase of merit and glory of (*my*) parents and of myself, both in this and the next world, the village Mannātha, lying within the district of Bharukachchha, together with the *udraṅga* and *uparikara* and *Bhūta-Vāta-pratyūya*, with its income in grain and gold, with (*the proceeds of fines for*) the ten faults, with the right to forced labour, not to be entered by *chāṭa* and *bhaṭa*, not to be meddled with by any royal officer, exclusive of former grants made to gods and Brahmins, according to *bhūmichchhidra-nyūya*, to continue as long as the moon, the sun, the ocean, the earth, the rivers and the mountains endure (*and*) to be enjoyed in succession by sons and grandsons, has, to-day on the new moon of the month of Āśvayuja, been given by me as a *brahmadāya* with libations of water, for the

<sup>1</sup> [Here the author has followed the translation given by Bühler, which was based on his imperfect reading of the text. I would translate this passage as : ‘ he is the very cloud (*in the form of*) Jayabhaṭa who has forcibly extinguished the fire (*in the state*) of Tājikas who had caused plenty of suffering to numerous people, in the city of the Lord of Valabhī with the water of the edge of his sword ; who is praised, etc. See above p. 151 n. 7—Ed.]

purpose of performing the five great sacrifices, viz., *Bali*, *Charu*, *Vaiśvadēva*, *Agnihōtra*, and *Atithi*, to Bhaṭṭa Uchchaḍa<sup>1</sup>, who came from the district of Lōhigakakshapathaka, who is of Kaunḍinya *gōtra*, who belongs to the community of Traividya Brahmins, who is a student of the Vāji-Madhyandina (*śākhā*) and who is the son of Ādityanāga, a Hētāvuka Brāhmaṇa.

(Ll. 40-43) Wherefore no one should behave so as to obstruct him when enjoying (*it*), cultivating (*it*), causing (*it*) to be cultivated or entrusting (*it to any one else*) in accordance with the proper conditions of a *brahmadāya*. (And) this our gift should be assented to and preserved by future good kings whether of our own lineage or others. And he shall incur the guilt of five great sins together with the minor sins who, having his mind obscured by the thick darkness of ignorance, may confiscate (*this grant*) or assent to its confiscation.

(Ll. 43-48) [Here follow six of the customary verses.]

(Ll. 49-51) The illustrious *bhaṭṭa* Dēiyaka is the *dūtaka*.

In the year four hundred increased by eighty-six on the 15th day of the dark half of Āśvayuja (the year 400, 80, 6 Āśvayuja, va 10 5) this has been written by me, the *Mahābālādhipita* Saṁgulla, the son of the *Balādhipita* Alla.

(*This is*) the sign manual of me, Śrī-Jayabhāṭa.

#### No. 24.—MALLASARUL COPPER-PLATE OF VIJAYASENA.

By N. G. MAJUMDAR, M.A., INDIAN MUSEUM, CALCUTTA.

This copper-plate comes from Mallasārul,<sup>2</sup> a village about a mile and a half from the north bank of the Dāmodar river, within the jurisdiction of Galsi Police Station of the Burdwan District, Bengal. It was discovered in 1929 by Dr. Sureshwar Roy in course of re-excavation of an old tank adjoining his house and was subsequently presented by him to the Vaṅgiya-Sāhitya-Parishat of Calcutta. The decipherment of the text inscribed on the plate was entrusted to the late Mahāmahōpādhyāya Haraprasād Śāstrī, but due to his continuous ill health he could not take it up seriously and the copper-plate, which remained unpublished, attracted little attention after his death. Recently I approached the Sāhitya-Parishat for permission to edit the record, which was very kindly accorded, and the original plate together with a tentative and incomplete transcript, prepared partly by the late Mahāmahōpādhyāya and partly by Mr. Chintāharaṇ Chakravartī, M.A., was handed over to me. An article in Bengali giving a preliminary account of the plate has been contributed by me to the quarterly journal of the Sāhitya-Parishat. But considering the importance of the record I have thought it desirable to edit the same with fuller details in the *Epigraphia Indica*.

This is a single sheet of copper, measuring 10·4" long by 6·5" broad, which is inscribed on both faces lengthwise. A circular seal about 2·8" in diameter is soldered on the left side of the plate. It bears in relief a standing figure of a two-armed deity with a *chakra* in the background representing perhaps the 'Wheel of Law.' Below the figure occurs in raised letters the legend (*Mahārāja-Vijaya[sē]nasya*, i.e., 'Of the Mahārāja Vijayasēna,' which is partly defaced. The plate contains 25 lines of writing; of these fifteen lines are engraved on the obverse and ten on the reverse. The engraver has not been able to follow the draft with uniform accuracy: there are slips and lapses at a number of places, which have been duly pointed out in the

<sup>1</sup> [See above p. 152, n. 1.—Ed.]

<sup>2</sup> The place is marked as 'Sārul' in Survey of India map No. 73 M : 11 (1" to a mile scale), of 1929-30, and as 'Mallasarul' in the Map of the District of Burdwan.



text. The uneven surface of the reverse side, showing a number of fissures, must have made the engraver's task somewhat difficult. In several instances he has been obliged to leave blank space in the middle of a line and re-engrave a letter or letters, as in the last line, after the blank space. The plate is cracked at the upper left corner and some slices appear to have been cut away from here, as also from the lower left corner. As a result of the damage, which happened probably when the plate was being dug out, several letters are lost from the commencement of lines 1-3 and 14-15.

The characters belong to the Eastern variety of the ' Gupta alphabet ', representing a further stage of development as compared to those of the copper-plates of Bengal dating from the 5th century A.D. Palæographically, it resembles the Faridpur plates of Dharmāditya and Gōpachandra<sup>1</sup> which are referable to the 6th century. As pointed out below, the approximate age of the plate can be determined also from its internal evidence. As regards the forms of individual letters, noteworthy are *m*, *y*, *sh* and *s*, and the conjuncts *ñch*, *tm*, *lp* and *lm*. The letter *y* shows a curl on the left with opening on the outer side. This particular form of the letter has been found by Hoernle also in the Bower Manuscript,<sup>2</sup> and it appears in the Faridpur plates, the Gunaighar plate of Vainyagupta (A.D. 507)<sup>3</sup> and in the latest one (A.D. 543-44)<sup>4</sup> of the Dāmōdarpur plates. The letter *h* has the lower portion of its curve shaped like a hook, turned to the right. It differs from the *h* occurring in the Baigrām,<sup>5</sup> Pāhārpur<sup>6</sup> and Dāmōdarpur<sup>7</sup> plates in which the curve is much shorter and is turned to the left. Attention may also be drawn to the use of the peculiar medial *ō*, consisting of the *ē*-stroke on top of consonant and the hook-like *ā*-stroke added to its stem below. The record contains examples of the final *t* and *m* and the numeral signs for 3, 7, 8 and 20.

The language of the inscription is Sanskrit. With the exception of two verses in *Āryā* metre at the beginning and eight other verses relating to land grant, the document is composed in prose throughout. The superfluous addition of the suffix *ka* in *dattaka* (l. 12) is a well-known feature of the records of the Gupta period. The word *vāraṅgita*, in *asmad-vāraṅgitaḥ* (l. 12), which probably refers to a class of officers, is of lexical importance.<sup>8</sup> As regards orthography, mention may be made of the doubling of a consonant either preceding a subscript *r* or following a superscript *r*, the use of the dental nasal in *vanśa* (l. 17), and of the same nasal instead of *m*, once in *danbha* (l. 1). The sign for *b* occurs only in a single instance in *brāhmaṇasya* (l. 16), but everywhere else in the record the sign for *v* has been employed for *b*. This orthographical distinction between *b* and *v*, as is well known, gradually became obsolete after the Gupta period.

<sup>1</sup> *Ind. Ant.*, Vol. XXXIX, 1910, pp. 193 ff.

<sup>2</sup> *Introduction to the Bower Manuscript* (Reprint, Bombay 1914), p. 46.

<sup>3</sup> *Indian Historical Quarterly*, Vol. VI, 1930, pp. 45 ff.

<sup>4</sup> Above, Vol. XV, pp. 141 ff. and Vol. XVII, p. 193.

<sup>5</sup> *Indian Historical Quarterly*, Vol. XXI, pp. 78 ff.

<sup>6</sup> Above, Vol. XX, pp. 59 ff.

<sup>7</sup> Above, Vol. XV, pp. 113 ff.

<sup>8</sup> The primary meaning of *vāra* is ' a person's turn ' or ' proper place ', and *vāraṅgita* would mean ' one appointed in turn ' or ' one appointed in a place '. In the Ghugrahati plate of Samāchārādēva certain persons are said to have been appointed *kulavāra* (*karaṇika-Nayanāga-Kēśav-ādīn kulavārān prakalpya*) in connection with the land granted. Also in a Faridpur plate of the time of Gōpachandra we have *Vishayādhikaranān-ādihikaranakajñān-kulavārān-prakalpya*, i.e., ' having appointed, through the *Vishayādhikarāna*, *kulacāras* who are acquainted with administrative affairs '. The word *kulavāra* has been taken by Pargiter to mean ' a referee ' or ' an arbitra (*Ind. Ant.*, 1910, p. 205, n. 49 ; in the above passage I read *jñān* for *jeana* of Pargiter). Evidently the word *vāraṅgita* is used in a similar sense in the present record. In line 12, this class of officers are supposed to carry out the apportionment of the price of the land at the *Vithi*.



The record opens with an eulogy of the god Lōkanātha,<sup>1</sup> of *Dharma*, and of the saints (*santaḥ*), i.e., the Buddhist Saṅgha. In line 2 of the inscription occurs the name of a paramount sovereign (*Mahārājādhirāja*), the first two letters of which can be clearly read as *Gōpa*. The remaining portion of the name, appearing at the beginning of line 3, evidently consisted of two letters which are only partially preserved. It is clear, however, that the last letter of the name was a conjunct with subscript *r* as a component. The lower portion of the third letter has the shape of a triangle with an acute angle pointing downwards, from which it is evident that this is a fragment of the letter *cha*. Moreover, the name must have been in the locative case, in conformity with the present participle form *praśāsati* that immediately follows. Under the circumstances I feel no hesitation in restoring the passage as *Gōpachandrē praśāsati*, i.e., 'during the reign of Gōpachandra.'

In lines 3-5, honour is shown to a number of officers who are mentioned by their respective designation and not by name, viz., *Kārttikrītika*, *Kumārāmātya*, *Chaurōddharaṇika*, *Uparika*, *Audraṅgika*, *Āgrahārika*, *Aurṇasthānika*, *Bhōgapatika*, *Vishayapati*, *Tadāyuktaka*, *Hiraṇyāsāmudāyika*, *Pattalaka*, *Ārasathika* and officers entrusted with *dēvadrōṇī* (i.e., procession or ablution of images?). As these officers are mentioned immediately after *Varḍdhamāna-bhuktāu* there is no doubt they were the various functionaries of the provincial administration directly concerned with the affairs of this *bhukti*. The enumeration of the officers is followed by a list of the Elders (*mahattaras*) and other important persons concerned with the present grant, viz., *mahattara* Himadatta, an *agrahārin* of Ardhakaraka; *mahattara* Suvarṇayaśas of Nirvṛtavāṭaka; *mahattara* Dhanasvāmin, an *agrahārin* of Kapisthavāṭaka; the *mahattaras* Shasbṛthidatta and Śrīdatta, *agrahārins* of Vaṭavallaka; *Bhaṭṭa* Vāmanasvāmin, an *agrahārin* of Kōḍḍavīra; Mahidatta and Rājyadatta, *agrahārins* of Gōdhagrāma; Jīvasvāmin of Śālmalivāṭaka; *Khādgi*-Hari of Vakkattaka; *Khādgi*-Gōika of Madhuvāṭaka; *Khādgi*-Bhadranandin of Khaṇḍajōṭikā; and *Vāhanāyaka* Hari and others of Vindhyapurī.

The object of the inscription is to record a grant of land during the reign of King Gōpachandra by *Mahārāja Vijayasēna*, to a Brahmin named *Vatsasvāmin* of the Kaunḍinya *gōṭtra*, belonging to the Bahvricha *sākhā* of the R̥gveda, to enable him to perform the 'five great sacrificial rites'.<sup>2</sup> The land granted measured eight *kulyavāpas*<sup>3</sup> in area and was situated in the village of *Vēttargarttā* within the *Vakkattaka vīthī* of the *Varḍdhamāna bhukti*. It was bounded on the east and south by Gōdhagrāma, on the north by the Vaṭavallaka *agrahāra* and on the west in part by Āmrāgarttikā. The plot was duly marked out by pegs (*kīlaka*),<sup>4</sup> a system that finds a parallel in the land survey of modern times.

The transaction took place in the following manner: Vijayasēna approached the Elders (*mahattaras*) and other notabilities of the neighbouring villages and also the Court of the *Vīthī* (*vīthy-adhikaraṇa*), expressing his desire to purchase, in the customary way, eight *kulyavāpas* of land for the aforesaid purpose. The *Vīthī* Court and the Elders enquired into the matter and signified their approval, considering that 'a sixth part of the religious merit will accrue to the *Paramabhaṭṭāraka*, i.e., the King, and they themselves, as the protectors of the gift, will also have fame and prosperity'. The necessary amount of money in *dīnāras* was then duly paid at the *Vīthī* Court by Vijayasēna to cover the price of the land, which was divided by the *Vāra* officers<sup>5</sup> and the gift was made subject to the express condition that the usual dues in respect of the land

<sup>1</sup> The figure on the seal of the copper-plate may be a representation of Lōkanātha, although it is too indistinct to admit of a definite identification.

<sup>2</sup> These comprise the five daily rites, viz., *balī*, *charu*, *vaiśvadeva*, *agnihōtra* and *atithi*.

<sup>3</sup> The area is specified in figure also in l. 24 (*kulya* 8).

<sup>4</sup> The pegs are said to have borne the device of *kamal-ākṣa-mālā*, i.e., 'a string of lotus seeds'.

<sup>5</sup> See above, p. 156, n. 8.

would be borne by him and credited to the revenues of the *Vīthī*. Having in this manner obtained the right of ownership, he next transferred it to the donee Vatsasvāmin by means of a copper-plate charter. In this transaction a person named Śubhadatta acted as the *Dūtaka*, the *Sāndhi-vigrahika* Bhōgachandra prepared the draft, while the *Pustapāla* Jayadāsa was responsible for getting the copper-plate 'heated' (*tāpita*), by which evidently the process of engraving, that is to say the technical part of it, is to be understood. The date is given as the year, i.e., the regnal year, 3, the month of Śrāvaṇa, the 27th day.

*Mahārājādhirāja Gōpachandra*, the reigning king, should be identified with the *Mahārājādhirāja* of the same name mentioned in one of the Faridpur copper-plates. *Mahārāja Vijayasēna*, the donor, whose name appears on the seal and also in lines 8 and 13, and who must have been a vassal chief of Gōpachandra, should be identified with the *Mahārāja, Mahāsāmanta* Vijayasēna, the *Dūtaka* of the Gunaighar plate of Vainyagupta (A.D. 507). The present charter therefore may be placed in the first half of the sixth century, a conclusion, we have already seen, is borne out by the palaeography of the inscription. It appears that Vijayasēna served both under Vainyagupta and Gōpachandra, at different dates; but it is difficult to say which of the two kings was the earlier. It is likely, however, that as Vijayasēna issued the present charter under his own seal, he occupied a more dignified position under Gōpachandra; and this would probably indicate a point of time later than A.D. 507, in which year he was associated as a *Dūtaka* with Vainyagupta's Gunaighar plate. It should be noted also that although Vainyagupta, his overlord, was at this date enjoying some sort of independent status, he styled himself only as *Mahārāja*, and not as *Mahārājādhirāja*. Vainyagupta, as his name would suggest, might have been related to the Guptas of Magadha. Gōpachandra on the other hand was probably a member of a local family. That he had the status of a paramount sovereign is certain. As we already know, this king, like Dharmāditya of the Faridpur plates who enjoyed a similar status, had placed one of his chiefs in charge of a territory in Eastern Bengal. From the evidence of this record it now appears that Gōpachandra had under him also the Vardhamāna *bhukti*, answering to the present Burdwan Division. He appears therefore to have owned a fairly extensive territory. By the middle of the sixth century, or a little earlier, Bengal seems to have been lost to the Guptas of Magadha and local princes had established their independence. They probably retained this position until the rise of the Emperor Harshavardhana. One of the Faridpur plates (the Ghugrahati plate) mentions another independent king of Bengal named Samāchārādēva. The script of this plate is definitely later than that of the plates of Dharmāditya and Gōpachandra. Hence he should be placed after them, that is either at the end of the sixth or at the beginning of the seventh century.

Some remarks are called for regarding the identification of the localities mentioned in the copper-plate. Most of them appear to have been situated in the neighbourhood of Vētragarattā within Vakkattaka *vīthī*, a part of which was granted to the donee. Vētragarattā itself cannot be located with certainty. But Gōdhagrāma may be identical with Gōhagrām on the Dāmodar, to the south-east of Mallasārul where the plate has been found. Amragarttikā may be modern Ambahulā (also called Simāsīmī), to the south of Mallasārul. Khaṇḍajōṭikā is perhaps Khāṇḍajuli between Mallasārul and Gōhagrām, while Śālmali may be Mallasārul itself. The name of the *vīthī* Vakkattaka seems to have survived in Baktā, a place immediately to the east of Gōhagrām.

The Vakkattaka *vīthī*, representing a part of the Vardhamāna *bhukti*, included a strip of the country along the north bank of the Dāmodar river. Another *vīthī* of the same *bhukti* was known during the Sēna period as Svalpa-dakṣhiṇa-*vīthī*, which lay along the Bhāgirathī river in the north-

eastern corner of the Burdwan District.<sup>1</sup> In the unpublished Nālandā plate of Dharmapāla a *vīthī* in Gayā-vishaya is described as Jambūnadi-vīthī, i.e., 'the vīthī on the Jambū river'. Again in a grant of the Gupta period from Monghyr District there is reference to a Nanda-vīthī, the name being recognizable in 'Nandapur', the findspot of the grant, situated on the Ganges.<sup>2</sup> From these scattered references it would appear as if the term *vīthī* was applied in ancient times to a tract of land immediately bordering on a river.

The expression *vīthy-adhikaraṇa*, i.e., the *Vīthī* Court (l. 8) is interesting. A similar expression *adhishṭhān-ādihikaraṇa* is used in reference to the town or district of Kōṭivarsha in the Dāmōdarpur copper-plates, where it seems to denote 'the City Court'. The persons mentioned in lines 5-8 immediately before *vīthy-adhikaraṇa*, among whom are *mahattaras*, i.e., Elders, and *agrahārins*, i.e., 'holders of *agrahāras*', were probably the heads of administration of the *vīthī*. In connection with *vīthy-adhikaraṇa* we may compare the expression *Suvarṇa-vīthy-adhikṛta*, i.e., 'one who is in charge of the administration of *Suvarṇa-vīthī*'<sup>3</sup> occurring in the Ghugrahati plate of Samāchāradēva.

#### TEXT.<sup>4</sup>

##### Obverse.

- 1 ..... (Lō)kanāthah<sup>5</sup> yaḥ. puṁsām sukṛta-karmma-phala-hētuḥ [\*] satya-tapōmaya-mūrttir-llōka-dvaya-sādhanō dharmmah [|| 1\*] Tad-anu jita-danbha(mbha)-lōbhā jaya-
- 2 [nti\*]...para-hit-ārthah<sup>6</sup> [\*] nī[rma]tsarāḥ su-charitaiḥ para-lōka-jigīshavaḥ santah [|| 2\*] prithiviṁ Prithur-iva(Prithuvat) prathita-pratāpa-naya-śauryy[ē] Mahārājādhirāja-śrī-Gōpa-
- 3 [chandrō]<sup>7</sup> praśāsati tad-anujñaptāyām puṇy-ōttara-janapad-ādhyāsītāyā[m] satata-dharmma-kriyā-varddhamānāyām Varddhamānā-bhuktau pūjyān=varttamān-ōpāsthitata<sup>8</sup>-kārttākṛitika-ku-
- 4 mārāmātya-ch[au]r[ō]ddharanik-ōparik-audraṅgik-āgrahārik-aurnasthānika-bhōgapatika-vishayapati-tada(dā)yuktaka-hiraṇyasāmudāyika-pattalak-āvasathika-dēvadrōṇi-samva(mba)-
- 5 ddh-ādīn-vidhivat=sampūjya Vakkattaka-vīthī-samva(mba)ddh-Ārddhakarak-āgrahārīṇa-mahattara-Himadattaḥ Nirvṛitavātakīya-mahattara-Su[va\*]rṇayāsā[h\*] Kapisthavātak-āgrah[ā]rīṇa-
- 6 mahattara-Dhanasvāmi(mī) Vaṭavallak-āgrahārīṇa-mahattara-Shasṭhidatta-Śrīdattau Kōḍ-ḍavīr-āgrahārīṇa-bhaṭṭa-Vāmanasvāmi(mī) Gōdhagrām-āgrahārīṇa-Mahidatta-Rājya-
- 7 dattau Śālmalivātakīya-Jivasvāmi(mī) Vakkattakīya-khāḍgi-Hariḥ Madhuvātakīya-khāḍgi-Gōika(kah) Khaṇḍajōṭikēya-khāḍgi-Bhadranandi(ndī) Vindhyaपुरēya-vāhanāyaka-

<sup>1</sup> Majumdar, *Insers. of Bengal*, p. 71.

<sup>2</sup> Above, p. 52.

<sup>3</sup> Above, Vol. XVIII, p. 76. Mr. Bhattasali renders it as 'master of the bullion market' which cannot be accepted.

<sup>4</sup> From the original copper-plate.

<sup>5</sup> About eight letters are missing at the beginning of this line.

<sup>6</sup> Some letters are missing also here, of which one has been tentatively restored.

<sup>7</sup> For this restoration see remarks above p. 157.

<sup>8</sup> The second *ta* is superfluous and should be omitted.

- 8 Hari-prabhu(bhri)tayō vithy-adhikarapañ=cha vijñāpayanti [\*] pūjya<sup>1</sup>Mahārāja-Vijayasēnēna vayam=abhyarthitā ichchhēha(ya)m=ēta[d\*]-vithi-samva(mba)ddha-Vētragaritā-grāmē yushmabhyō ya-
- 9 thā-nyāya(yē)n=ōpakriy=āshṭau kulyavāpān mātā-pitrōr=ātmanā<sup>2</sup>cha puny-ābhivṛiddhayē kalpāntara-sthāyinyā pravṛittyā puttra-pautr-ānvaya-bhōgyatvēna Kaunḍinya-sagōttrāya
- 10 Vā(Bā)hvṛicha-Vatsasvāminō(nē) pañcha-mahā-yajña-pravarttanāya pratipāva(da)yi-tum=iti [\*] yatō=smābhir=asy=ābhyarthu[na\*]y=āvadhṛitam asy ōshō(aishō) nukramaḥ<sup>3</sup>ubhaya-lōka-vijigishu[bhi](bhiḥ)
- 11 [sā]dhubhiḥ kriyamāṇa-punya-skandhēshu śrī-Paramā(ma)bhaṭṭāraka-pa(pā)dānām dharmma-shaḍ-bhāgō cha yō<sup>4</sup>=smākam=api pratipālayatām kirtti-śrēyōbhyām yōgaḥ [\*] uktañ=cha [\*] Yaḥ kriyām dharmma-sam-
- 12 yuktām manas-āpy=abhinandati [\*] [va\*]rddhatē sa yath-ēshṭ-ēva<sup>5</sup> śukla-paksha iv=ōḍurāt [|| 3\*] tat=sampadyatām=asy=ābhiprāya ity asman(d)-vāra-kṛitair=anēna dattaka-dīnārā[n\*] vithyām samvibhajy=āsmān(d)-Vētra-
- 13 garttā-grāmē=shṭābhyāḥ kulyavāpēbhyō yath-ōchitam dānam ta[d]-vithi-samu-daya ēva pranāryya<sup>6</sup> vōdhavyam=ity=avachūrpy=āshṭau kulyavāpū Mahārāja-Vijayasēnasya dattōḥ(dattāḥ)
- 14 ...pi<sup>7</sup> rājñ=āsmāi Kaunḍinya-sagōttrāya Vā(Bā)hvṛicha-Vatsasvāminē pañcha-mahā-yajña-pravarttanāya tāmra-pra(pa)ṭṭēna pratipādītā<sup>8</sup> atha cha<sup>9</sup> ch=aishām chaturshu dikshu<sup>10</sup> sīmā bhavanti pū-
- 15 (rvvasyām di)śi Gōdhagrāma-sīmā dakshinyām(nasyām) Gōdhagrāmā(ma) [ē]-va uttarasyām Vāṭavallak-āgrahāra-sīmā pāschimasyām(māyām) diśi arddhēna Āmragaritkā-sīmā kilakās=ch=āttra kama[l-ā]-

## Reverse.

- 16 ksha-māl-ānkitā(tās=)chaturshu dikshu<sup>11</sup> nyastā bhavanti-ēvam ēshām kṛita-sīm-ānkanām=asya brāhmaṇasya pañcha-mahā-yajña-pravarttanēn=ōpabhuñjānasya na
- 17 kēnachid=ētaḍ-vanśajēn<sup>12</sup>=ānyatamēna vā svalpapy(svalp=āpy)=āvā(bā)dhā hasta-prakshēpō vā k[ā]rnyaḥ [\*] ēvam=avadhṛitē yō=tha karōti sa vadhyāḥ pañchabhir=mma-
- 18 hāpātakaiḥ s-ōpāpātakaiḥ samyuktaḥ syād=api cha [\*] N=āśya dēvā na pitarō haviḥ piṇḍam samāpnuyuh [\*] [chhi]nna-mastaka-vat=tālāḥ apra-

<sup>1</sup> Read pūjya-<sup>2</sup> [Correct reading seems to be -asy-ō(ē)shō=nukramaḥ.—Ed.]<sup>3</sup> [Intended reading is dharmma-shaḍ-bhāg-ōpakayō-; pa in the last word has apparently been inadvertently omitted by the scribe.—Ed.]<sup>4</sup> [On the plate the reading seems to be yadh-ēshṭē cha. But the reading yath-ēshṭam cha may have been intended.—Ed.]<sup>5</sup> Read pranāryya-<sup>6</sup> Not more than three letters are missing. Probable restoration anēn=āpi.<sup>7</sup> Read pratipādītāḥ|atha.<sup>8</sup> This cha is superfluous and should be omitted from text.<sup>9</sup> Read chatur-dikshu or chaturshu dikshu.<sup>10</sup> Read vanśajēn-.

नमो भगवते वासुदेवाय ॥ १ ॥  
 श्रीकृष्णाय नमः ॥ २ ॥  
 श्रीगुरुभ्यो नमः ॥ ३ ॥  
 श्रीगणेशाय नमः ॥ ४ ॥  
 श्रीविष्णवे नमः ॥ ५ ॥  
 श्रीशिवाय नमः ॥ ६ ॥  
 श्रीब्रह्माय नमः ॥ ७ ॥  
 श्रीमहादेवाय नमः ॥ ८ ॥  
 श्रीनारायणाय नमः ॥ ९ ॥  
 श्रीरामाय नमः ॥ १० ॥  
 श्रीकृष्णाय नमः ॥ ११ ॥  
 श्रीगुरुभ्यो नमः ॥ १२ ॥  
 श्रीगणेशाय नमः ॥ १३ ॥  
 श्रीविष्णवे नमः ॥ १४ ॥  
 श्रीशिवाय नमः ॥ १५ ॥  
 श्रीब्रह्माय नमः ॥ १६ ॥  
 श्रीमहादेवाय नमः ॥ १७ ॥  
 श्रीनारायणाय नमः ॥ १८ ॥  
 श्रीरामाय नमः ॥ १९ ॥  
 श्रीकृष्णाय नमः ॥ २० ॥

**SURVEY OF INDIA, CALCUTTA.**



Reverse.

16  
18  
20  
22  
24  
16  
18  
20  
22  
24

Handwritten text in Devanagari script, likely a manuscript page. The text is arranged in approximately 12 horizontal lines. The script is dense and appears to be a form of Sanskrit or Hindi. The page is numbered 16, 18, 20, 22, and 24 on both the left and right margins.





sides. The first plate contains nine lines and the remaining three ten lines of writing on each side. Thus the inscription runs into sixty-nine lines in all. The writing on the plates is well preserved. The **characters** are Telugu and belong to the tenth century and to the later cursive type, except for the primary forms of vowels *a*, *ā* and *i* which still retain their earlier forms. The final *n* (lines 10, 20 and 28) and *m* (lines 11, 16, 21 and 31) have special signs but not the final (lines 7 and 8), which is denoted by the ordinary sign for *ta* with the sign of *anana* above it. The sign of the medial *au* is almost similar to one of the signs of the medial *o*, so that it is somewhat difficult to distinguish between the two signs. The **language** is Sanskrit, except the passage in lines 48 to 51 which contain names of the localities which are in the Telugu language. Besides the usual benedictory verses at the end (lines 64-67), the inscription contains 19 verses, and the rest is in prose. The text in general is fairly free from clerical errors and doubtless incised with great care and neatness. In respect of **orthography**, it will be sufficient to note that the *visarga* before the labial surd is changed into *upadhmaniya* (line 59).

The inscription belongs to the **Eastern Chālukya king Ammarāja II**, who reigned from A.D. 945 to 970. It opens with an invocation to god Śiva. The inscription consists of two parts. The first part deals with the usual Eastern Chālukya genealogy and the charity made by the king (lines 3 to 51). The second part (lines 51 to 65) is devoted to the description of the spiritual lineage of **Vidyāśvara-Paṇḍita** and his pupil **Prabhūtarāsi** (III) of the **Kālamukha** school of the Pāsupata-Śaivas founded by Lakuli. The genealogical account of the Eastern Chālukya kings found in this record corresponds to what is given in the *Elavargu*,<sup>1</sup> *Paṇḍitakālūru*<sup>2</sup> and the *Maliyapūṇḍi* grants of the king.<sup>3</sup> It contains no more historical information about the dynasty than what is known to us from the other charters of the king.

The record is **not dated**; but the scribe seems to have committed a very curious, perhaps a serious, mistake in giving the date of the king's coronation. He was apparently confused. He probably had the year of the grant in question in his mind in numerical words as *nabha-tasu-vasu*, i.e. (Śaka) 880, when he engraved the date of the coronation of king Amma II, which in numerical words is given in the other charters of the king as *giri-rasu-vasu*, meaning 867. There is reason to believe that the grant was made on the occasion of the *Uttarāyana-samkrānti* (winter solstice) in the Śaka Samvat 880. The expression of the purpose of the charity mentioned in line 44, namely, "for the increase of long life, good health and prosperity of my kingdom, i.e., people", seems to give us the clue for our conjecture.<sup>4</sup> The *Māṅgallu* plates of Amma II<sup>5</sup> inform us that the king after eleven years of his victorious reign proceeded to Kalinga in wrath against Kṛishṇa (*Kṛishṇa-kōpā*), and that at that time the kingdom "was protected by the king's elder brother Dānārṇava, to the great joy of the people".<sup>6</sup> Ammarāja's expedition into Kalinga seems to have been occasioned by a hostile coalition of kings led by the Rāshtrakūṭa king Kṛishṇa III who wanted to uproot him (i.e., the reigning king Amma II) and place his own protégé Bādapa on the throne of the Āndhra country.<sup>7</sup> The turbulent kingdom of the Eastern Gāṅgas of Kalinga on the north-east might have readily joined Bādapa and locally Kṛishṇa III

<sup>1</sup> *Ind. Ant.*, Vol. XII, pp. 91 ff.

<sup>2</sup> *Ibid.*, Vol. VII, pp. 15 ff.

<sup>3</sup> Above, Vol. IX, pp. 47 ff.

<sup>4</sup> [The expression *asmad-dēsa-santaty-āyur-ārōgya-aiśvaryy-ābhividdhy-artham* should literally mean 'for the increase of our country, progeny, life, health and prosperity'. Therefore, it does not seem to contain a reference to any of the king's wars and does not afford any clue for fixing the date of the grant.—Ed.]

<sup>5</sup> C. P. No. 1 of 1916-17 of the Madras Epigraphical Collection.

<sup>6</sup> *Ibid.*, text, line 23.

<sup>7</sup> Above, Vol. XIX, p. 140, and p. 142 text, lines 17-18.

for its own purpose. It was evidently for these reasons that Ammarāja II proceeded against Kṛishṇa III in the direction of Kalinga, when the latter invaded his territories. The expedition would have lasted at least a year if not two; and doubtless it ended in a colossal victory for the lord of Vēṅgi. Ammarāja II who was apparently stricken with the sorrows of his people on account of the devastating war with the enemies of his country, would have made the charity recorded in the subjoined inscription under the advice or inducement of his *guru* (preceptor), immediately after his victorious return to the kingdom.<sup>1</sup> Thus the date mentioned in the grant, Śaka 880, corresponding to A.D. 958-9, may be reasonably assumed to be the date of the grant, and would fall in the thirteenth year of the king's reign. If this is correct the expedition against Kṛishṇa III in the direction of Kalinga, after the eleventh year and the charity recorded in the present edict, would show that by the date of the subjoined grant, king Ammarāja II had returned to his kingdom after successful conclusion of a great war against his enemies, the Rāshtrakūṭas and their allies. Verse 13 also seems to refer to such a great victory.

The inscription informs us that in the city of **Vijayavāṭī**, i.e., the modern town of Bezvāda, king **Vijayāditya Narēndramṇigarāja**, the ornament of the race of Chālukyas (*Chālukya-kula-tilaka*), the asylum of the universe (*Samastabhuvanāśraya*) built a temple called Samastabhuvanāśraya and established in it the image of Umā-Mahēśvara. To that deity, on the occasion of *Uttarāyana*, king Ammarāja II made a grant for the increase of prosperity, long life and freedom from disease of his people,<sup>1</sup> for repairs to the temple, for offering *bali*, *naivēdya* and music to the god, and for a *satra* (free feeding house.)

The object of the grant is the village **Tāṇḍikōṇḍa**, situated in **Guḍla-Kaṇḍērvvāḍi-nishaya**, together with three other villages **Ammalapūṇḍi**, **Gollapūṇḍi** and **Āsuvulaparru**. Ammarāja granted these four villages, having made them all a *dēvabhōga*, with the exemption of all taxes, with the libation of water, as a humble gift to the deity, for the good of his people.<sup>1</sup> The boundaries of the aforesaid village (Tāṇḍikōṇḍa) along with the other three villages, are: on the east Tāṇḍēru, a stream; on the south-east Gāralaguṇṭa; on the south a *būru* tree situated to the north of the village Lāmu; on the south-west, Oḍḍaguṇṭa; on the west a tank called Chayita; on the north-west a tank known as Bhīmasamudra; on the north (a heap of boulders called) Eṇuka-gālu and on the north-east, Rēgaḍuguṇṭa.

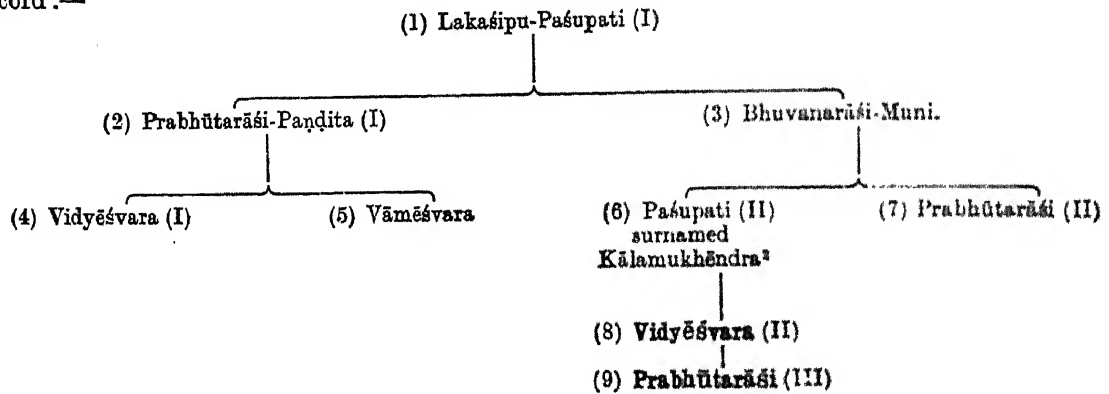
The second part of the inscription which begins with a verse in line 51, is devoted to the description of the spiritual lineage of Kālamukha Śaiva saints, who were held in great veneration in Āndhradēśa, and who were also the religious preceptors of the kings of the land. It states that in every age saints like Lakuli and others took upon themselves the forms of Rudra, i.e., Śiva, and became self-incarnate in this world for blessing the righteous men. It is said that they were self-born, of their own free will, for the purpose of preaching and setting up the path of the *dharma*, meaning the Śaiva doctrine. In the lineage of these ascetics, arose the **Kālamukhas**, who looked to the Śruti (Vēdas) for their guidance. They were worshipped by the kings of various lands and belonged to Simha-Parishad (which was a division of the Kālamukha sect).

In the lineage of these Kālamukhas, who inhabited the ancient and celebrated temples of Śiva like Amaravāṭāvara, was born **Lakaśipu-Paśupati** (or Lakaśipu who was a Pāśupata), who was well versed in all the *āgamas*. He nourished his holy body by living on pure water, greens, milk, fruits and roots. His disciple was **Prabhūtarāśi-Paṇḍita** who was an incarnation of *dharma* itself. He had two disciples, **Vidyēśvara** and **Vāmēśvara**. Prabhūtarāśi-Paṇḍita

<sup>1</sup> [See n. 4 on p. 162.—Ed.]

had a brother<sup>1</sup> named **Bhuvanarāśi-Muni**, who had also two pupils, named **Paśupati** (II) and **Prabhūtarāśi** (II). The former bore a secondary name **Kālamukhendra**, "the lord of the **Kālamukhas**", and the epithet *Parahita-vyasanī* (i.e., one who was devoted to the well-being of others)<sup>2</sup>. His (**Kālamukhendra**'s) pupil was **Vidyēśvara** II who was virtually an ocean of learning. His spiritual son or disciple was **Prabhūtarāśi** (III), who was like *yuvārāja* or heir-apparent to the spiritual kingdom of which **Vidyēśvara** (II) was the supreme head. **Prabhūtarāśi** III rendered help to mankind in so many ways that his fame spread far and wide. He was not merely **Prabhūtarāśi** in name; he was so in fact, in deed and conduct. In the immediate presence and under the directions of his *guru*, he built a *dēvakula* and a *maṭha* consisting of three storeys, and beautified the places with coloured paintings. He obtained from king **Ammarāja** II for the aforesaid purposes three villages, and a thousand she-goats.

The following is the pedigree of the spiritual family of the **Kālamukhas**, described in the record:—



The inscription then states that the donor of the grant was king **Amma** II, the composer of the inscription was the king's preceptor **Vidyēśvara** (II) and that the *ājñāpti* (executor) was **Kaṭakanāyaka**. After this the record breaks off rather abruptly in the middle of a sentence which doubtless continued on the fifth plate which is now missing. The half sentence repeats, however, the grant of she-goats and provision for white-washing, running the feeding-house and for offering *naivēdya* to the deity.

The *Cintra Praśasti*<sup>3</sup> as well as the *Purāṇas* **Agni** and **Vāyu** mention four pupils of **Lakuli**, viz., **Kuśika**, **Gārgya**, **Kaurusha** and **Maitrēya**, in the order of their precedence. These four disciples of **Lakuli** became according to the *Cintra Praśasti* (vv. 16-17), the founders of the four lines of **Śaiva** ascetics or schools amongst the **Pāśupatas**. But the subjoined inscription does not refer to any one of the four disciples of **Lakuli**, but merely states that the **Kālamukhas** were born as self-incarnates in the lineage of great saints beginning with the great sage **Lakuli** and others. It is not clear, therefore, whether the lineage of the **Kālamukhas** of the **Āndhra** country were descendants of any one of the four well-known disciples of **Lakuli**. The **Kālamukha-Pāśupatas** of the **Āndhra** country were guided by the precepts of the *Śruti* or the *Vēdas*, and lived in monasteries attached to great **Śaiva** temples like **Amaravaṭēśvara** at **Amarāvati**. The present record, however, is not the earliest epigraphical reference to the **Kālamukhas** of the **Pāśupata** school and to its division called **Simha-Parishad**, in the **Deccan** and the south. We have an earlier reference to this

<sup>1</sup> It is not clear whether **Prabhūtarāśi-Paṇḍita** and **Bhuvanarāśi-Muni** were spiritual or lay brothers.

<sup>2</sup> [It appears to me that **Kālamukhendra** was the surname or title of **Prabhūtarāśi** (II) and not of **Paśupati** and that **Paśupati**, the *guru* of **Vidyēśvara** II, was **Prabhūtarāśi**'s disciple and not identical with the latter's colleague of the same name (i.e., **Paśupati** II).—N. L. R.]

<sup>3</sup> Above, Vol. I, pp. 271 ff.

sect of Śaivas in a copper-plate grant of A.D. 810 from Mysore.<sup>1</sup> The earliest reference to the Kālamukha Śaivas in the Tamil country seems to be contained in the Koḍumbālūr inscription of prince Vikramakēśarin<sup>2</sup> which mentions a certain Mallikārjuna who was the disciple of two teachers named Vidyārāśi and Tapōrāśi. The inscription further states that "having built three shrines (*vimāna*) in his own name and in the name of his two wives, he, i.e., Vikramakēśarin, set up Mahēśvara (Śiva) and presented a big *maṭha* (*brihan-maṭha*) to Mallikārjuna, who was the chief ascetic of the Kālamukha (sect), with eleven villages for feeding fifty ascetics of the same sect (here called *asita-vaktra*)".<sup>3</sup> The approximate period of these shrines is determined partly by the alphabet of the inscription referred to and partly by the reference to Vira-Pāṇḍya who was among the enemies overcome by Vikramakēśarin. Rai Bahadur V. Venkayya thinks that Vikramakēśarin must have flourished roughly about the first half or middle of the tenth century A.D.<sup>4</sup> Thus the two preceptors of Mallikārjuna would have lived almost about the same period or more probably slightly later than that and would have been contemporaries of king Amma II of Āndhra country. The name Vidyārāśi is very much similar to Vidyēśvara of the subjoined record, who is stated to be the repository of various kinds of learning. For these reasons, therefore, it might be that Vidyārāśi and Tapōrāśi mentioned in the Koḍumbālūr inscription were identical with Vidyēśvara and his disciple Prabhūtarāśi referred to in the subjoined record.<sup>5</sup> If this identification be correct, then we may believe that disciples of Vidyēśvara and Prabhūtarāśi went to the south, i.e. Chōḷa and Pāṇḍya countries and preached the doctrines of Kālamukha-Pāśupata Śaivism, converted the rulers of the country wherever they went and established monasteries for their ascetics.

The Kālamukhas spread themselves also at an earlier period into the Kanarese country. From Morigere in Hadagalli taluk, Bellary District, come two interesting inscriptions, engraved on two slabs set up in the verandah of the temple of Uddi-Basavaṇṇa, of the time of Āhavamalla-Sōmēśvara I.<sup>6</sup> Both of them are dated in Śaka 967, on the Kārttika *paurṇamāsī*, on the occasion of an eclipse of the moon, the corresponding English date being Monday, 28th October, A.D. 1045. These inscriptions state that there existed in that part of the Kanarese country a community of Śaiva ascetics who belonged to the Lakulīsa-Pāśupata sect and to the school of Simha-parshe (*parishad*). Another school of the same sect, perhaps of later origin, was Śakti-parshe (*parishad*) to which belonged *Mūvara-kōṇeya-santati* of the Parvat-āmnāya, whose teachers also had a strong pontifical seat at Baḷagāmi.<sup>7</sup>

The Kālamukhas, as has been shown above, spread themselves into far south and the Pāṇḍyan country. An inscription from the shrine of Kālanāthasvāmin at Paḷḷimaḍam, hamlet of Tiruch-ehuli, Rāmnād District, refers to a *maṭha* of the *Mahāvratins*.<sup>8</sup> These Mahāvratins, according to Dr. R. G. Bhandarkar, were the followers of the great *vrata* 'a vow of religious devotion and observance in general', and denoted the ancient sect of Śaivas called Kāpālikas or Kālamukhas.<sup>9</sup> With due respect for the learned scholar, it seems to me that Kāpālikas and Kālamukhas

<sup>1</sup> *Mys. Arch. Rep.* for 1914, p. 29. I am indebted to Mr. N. Lakshminarayan Rao for this information.

<sup>2</sup> No. 129 of 1907 of the Madras Epigraphical Collection.

<sup>3</sup> *Ibid.*, *Madras Epigraphical Report*, 1908, p. 75, para. 86.

<sup>4</sup> For the date of Vikramakēśarin and the Koḍumbālūr inscription also see the remarks by Prof. K. A. Nilakanta Sastri in the *Journal of Oriental Research*, Vol. VII, pp. 1-12.

<sup>5</sup> [The conjecture seems to be far-fetched. There is not enough similarity in the names to suggest the identity of the two sets of teachers.—Ed.]

<sup>6</sup> Nos. 441 and 443 of 1914 of the Madras Epigraphical Collection.

<sup>7</sup> Above, Vol. V, pp. 221 ff.

<sup>8</sup> No. 423 of 1914 of the Madras Epigraphical Collection.

<sup>9</sup> *Vaishnavism, Saivism and Minor Religious Systems*, p. 118.

were not identical sects and that their tenets differed largely. The matter is an important one and requires further elucidation and study.

Of the **places** mentioned in the record Tāṇḍikoṇḍa, Lāmu and Gollapūṇḍi alone can be identified to-day. **Tāṇḍikoṇḍa** is the modern village of Tāḍikoṇḍa in the Guṇṭūr taluk of the Guṇṭūr District and is situated at a distance of about eight miles to the north of the head-quarters of the district. Among the boundaries of Tāṇḍikoṇḍa, it may be observed that the two tanks Chayita-taṭāka and Bhīmasamudra are still existing. Bhīmasamudra is a huge tank on the bank of which there is a large mound called *Bhīmalingamu-dibba*, where there are extensive ruins of a Śiva temple. Chayita-taṭāka seems to be the ancient name of a huge tank which occupies an area of about three or four square miles adjoining the village. It is the source of irrigation for an extensive area in the vicinity. **Lāmu** is situated two miles to the south of Tāḍikoṇḍa. There is a village Gollapūṇḍi on the northern bank of the Kṛṣṇā river near Bezwāda in Kistna District, about twelve miles to the north of Tāḍikoṇḍa; and it may be identified with the **Gollapūṇḍi** of the subjoined grant. The remaining villages **Ammalapūṇḍi** and **Āsuvulapaṇṇu** can not be traced in that locality. It is probable that *Anamarlapūṇḍi-agrahāram*, twelve miles to the south-east of Tāḍikoṇḍa, was the **Ammalapūṇḍi** of the grant. Perhaps **Āsuvulapaṇṇu** stood on the other side of the river in Bezwāda taluk. **Guḍla-Kaṇḍērvvāḍi-vishaya** was the ancient name of the tract of country lying on the southern bank of the river round the celebrated place **Amarāvati** which was noted for its beautiful temples and *chaityas*, of **Amaravateśvara** and **Buddha**, respectively. **Guḍla-Kaṇḍērvvāḍi** means "Kaṇḍērvvāḍi of the temples" for the term *guḍla* means "of the temples".<sup>1</sup> Apparently that part of Kaṇḍērvvāḍi acquired the name **Guḍla-Kaṇḍērvvāḍi-vishaya** from its temples at **Amarāvati**, its chief town. The district **Kaṇḍērvvāḍi-vishaya** seems to have acquired its name from the ancient township **Kaṇḍēru** or the modern **Kantēru**, a village in the Guṇṭūr taluk, which must have been a very important place in former times. **Kaṇḍērvvāḍi-vishaya**<sup>2</sup> seems to have been sub-divided into three or four small districts, viz., **Kaṇḍērvvāḍi-vishaya**, **Uttara-Kaṇḍērvvāḍi-vishaya**,<sup>3</sup> **Īmani-Kaṇḍērvvāḍi-vishaya**<sup>4</sup> and **Guḍla-Kaṇḍērvvāḍi-vishaya**. **Kaṇḍērvvāḍi-vishaya** comprised apparently the whole of Guṇṭūr taluk, the eastern portion of Sattenapalli and the northern parts of Tenāli taluk. The central portion of Guṇṭūr together with the south-eastern part of Sattenapalli taluk was called **Uttara-Kaṇḍērvvāḍi-vishaya**. **Guḍla-Kaṇḍērvvāḍi-vishaya** was the name for the northern portion of Guṇṭūr and eastern part of Sattenapalli taluks; and **Īmani-Kaṇḍērvvāḍi** or **Īmani-Kaṇḍērvvāḍi-vishaya** comprised the northern portion of Tenāli taluk.

#### TEXT.<sup>5</sup>

##### First Plate.

- 1 श्री[\*] 'श्रीवाणीशकराजानाम्' स्वपादनस्वचन्द्रमाः [\*] देयात्त्रिवस्त्रयं<sup>6</sup> शं वः  
2 क्रियाकार्यं हि कारणम् ॥ [१\*] स्वस्ति [\*] श्रीमतां सकलभुवनसंस्तूयमानमान-

<sup>1</sup> The term *guḍla* is the archaic genitive form of *guḍi*. The modern form is *guffa*, the medial *ḍ* having given place to the Dravidian *l*.

<sup>2</sup> *S. I. I.*, Vol. I, Nos. 36 and 37; above, Vol. XVIII, p. 258.

<sup>3</sup> Above, Vol. V, p. 127; C. P. No. 1 of App. A to the *Madras Epigraphical Report* for 1913-14.

<sup>4</sup> *S. I. I.*, Vol. IV, No. 681.

<sup>5</sup> From the excellent ink-impressions supplied to me by Dr. N. P. Chakravarti.

<sup>6</sup> Metre: *Anuṣṭubh*.

<sup>7</sup> Read °जानां

<sup>8</sup> Read स्वयं.



- 3 व्यसगोत्राणां हारीतिपुत्राणां कौशिकीवरप्रसादस्यराज्यानाम्नातुगणपरिपालिता-  
 4 नां स्वामिमहासेनपादानुध्यातानां भगवन्मारायणप्रसादसमासादितव[२\*]-  
 5 धराहलाच्छनेक्षणक्षयशीलतारातिमण्डलानामस्वमेधावभृथस्त्रामप-  
 6 विचीकृतवपुषां चालुक्यानां कुलमलंकरिणोस्तथाश्रयवक्त्रमेन्द्र-  
 7 स्व भ्राता कुञ्जविष्णुवर्धननृपतिरष्टादशवर्षाणि <sup>1</sup> त्रैगीदेशमपालयत् ॥  
 8 तदात्मजो जयसिंहस्त्रयस्त्रिंशत्(तं) ॥ तदनुजैन्द्रराजमर्दनी विष्णुवर्धनो नव ॥ त-  
 9 त्सूनूर्म्मंगियुवराजः पंचविंशतिं [१\*] तत्पुत्रो जयसिंहस्त्रयोदश ॥ तदव-

*Second Plate ; First Side.*

- 10 रजः कोक्किलिष्यमासान् ॥ तस्य ज्येष्ठो भ्राता विष्णुवर्धनस्तमुखाय सप्त-  
 त्रिंशतम् ॥ तत्पु-  
 11 त्रो विजयादित्यभट्टारकोप्यष्टादश ॥ तत्पुत्रो विष्णुवर्धनस्त्रयस्त्रिंशतम् ॥ <sup>2</sup> तत्सू-  
 नूर्म्मा-  
 12 नुभासो रणविगणनया नीलकण्ठालयानां ॥<sup>3</sup> सग्रामारामकाणां सललितरम-  
 णीसं-  
 13 पदा सत्पदानां(नाम) [१\*] कृत्वा प्रोक्तुंगमष्टोत्तरशतमभुमन्वीरधीरष्टयुक्ताश्चत्वा-  
 14 रिंशत्समां(माः) क्ष्मां जननुतविजयादित्यनामा नरेन्द्रः ॥ [२\*] तत्पुत्रः कलिविष्णुव  
 15 र्धनोऽष्टवर्षम् । तत्पुत्रो गुणगांकविजयादित्यश्चतुश्चत्वा-  
 16 रिंशतम् । तदनुजयुवराजविक्रमादित्यनरपात्मजः चालुक्यभीमभूपस्त्रिंशतम् [१\*]  
 17 <sup>4</sup> तत्पुत्रो विजयादित्यो द्विषदिम्बनपावकः [१\*] स षष्ठासासनसौ साक्षादिन्द्रो भोगेन भू-  
 18 मिपः ॥[३\*] तत्सूनुरम्भराजस्तप्तवर्षाणि । तत्पितामहो(ह)गुणगांकविजयादित्या-  
 नुजयु-  
 19 द्दमज्ञात्मजः तास्ताधिपी भासमेकम् । तं युधि विनिहत्य चालुक्यभीमात्मजो  
 विक्रमा-

*Second Plate ; Second Side.*

- 20 दित्यः अरिनिकरतिमिरदिनकरः द्विजदीनानाथबन्धुरेकादशमासान् । <sup>5</sup> ततस्ताल-  
 पराजस्य  
 21 सूनुस्सूनृतवाक्त्रभुः । युद्धमज्ञधराधीशस्तप्तवर्षाण्यपाङ्गुवम् ॥ [४\*] <sup>5</sup> निर्जित्या-  
 र्जुनसन्नि-

<sup>1</sup> Punctuation mark here is unnecessary.

<sup>2</sup> Metre : *Sragdharā*.

<sup>3</sup> Mark of punctuation is unnecessary.

<sup>4</sup> Metre : *Anuṣṭubh*.

<sup>5</sup> Metre : *Śārdūlavikrīḍita*.



- 22 भी जमपदाक्षिर्गमथोद्धतान्दायादानिनभानुलीनभगणाकारान्विधायितरान् [1\*]  
 23 वच्चीवोर्जितनाकममनृपतेर्भाता कनौयान्भुवं भौमो भीमपराक्रमसमभुनक्ष्व-  
 24 त्तरान्दादश ॥ [५\*] <sup>1</sup>तस्य महेश्वरमूर्तिर्(र्त्ति)रमासमानाकृतेः ।<sup>2</sup> कुमारभः [1\*] लोक-  
 25 महादेव्याः खलु यस्मभभवदम्भराजाख्यः ॥ [६\*] <sup>3</sup>जलजातपञ्चामरक-  
 26 लशाकुशलक्षणाककरचरणतलः [1\*] लसदाजान्वलंबितभुजयुगपरिघो गिरीन्द्र-  
 27 सानूरस्कः ॥ [७\*] <sup>4</sup>विदितधराधिपविद्यो विविधायुधकोविदो विलीनारिकुलः ।  
 करितुरगागम-  
 28 कुशलो हरचरणाभोजयुगलमधुपः श्रीमान् ॥ [८\*] कविगायककल्पतरुः<sup>5</sup> द्विज-  
 सुनिदी-  
 29 नाव्यवभुजनसुरभिः [1\*] याचक[ग\*]णचिन्तामणिरिवनीशमणिर्महोयमहसा  
 द्युमभिः<sup>6</sup> ॥ [९\*]

*Third Plate; First Side.*

- 30 <sup>1</sup>नभवसुवसुसख्यादे शकसमये मार्गशीर्षमासेस्मिन् [1\*] कृष्णत्रयोदशदि-  
 31 ने भृगुवारे मैत्रनक्षत्रे ॥ [१०\*] <sup>2</sup>धनुषि रवौ घटलग्ने द्वादशवर्षं तु जन्मनः  
 पटम् । <sup>3</sup>यो-  
 32 धारदयगिरीन्द्रो रविमिव लोकापुराणाय ॥ [११\*] <sup>4</sup>यस्मिन्शासति<sup>7</sup> नृपतौ परि-  
 पक्राने-  
 33 क[सख\*]संपञ्चाली । सततपयोधेनुरभीर्बिरीतिरपस्मिरस्तचोरो देशः ॥ [१२\*]  
<sup>8</sup>यस्मिन्व्रजति क्षिति-  
 34 पे <sup>9</sup>वरुद्यानावलोकनार्थं भीताः । तद्दिग्देशाधीशा दिशन्ति मणिकनकहयगजे-  
 35 न्द्रप्रतति<sup>9</sup> ॥ [१३\*] <sup>10</sup>यो रूपेण मनोजं विभवेन महेन्द्रमहिमकरसुरमहसा  
 36 ॥ (1) [हरमरिपुर[द\*]हनेन <sup>10</sup>न्यकुर्वन्भाति विततदिगवनिर्कोर्त्तिः ॥ [१४\*] स  
 सकलरिपुनृपतिमकु-

<sup>1</sup> Metre : *Āryā*.

<sup>2</sup> Mark of punctuation is needless here.

<sup>3</sup> Metre : *Āryāgiti*.

<sup>4</sup> Read °तरुर्द्विज°.

<sup>5</sup> Read द्युमभिः. The first half of this verse is in the *Āryā* metre and the second in the *Āryāgiti*.

<sup>6</sup> Read योषादुदय°.

<sup>7</sup> Read यस्मिन्शासति°.

<sup>8</sup> Read सद्दिग्°.

[<sup>9</sup> पदातीन् is the reading suggested by Dr. Hultzsch (above, Vol. XII, p. 63 note). But the present record shows that the correct reading is *pratañin*.

<sup>10</sup> Read न्यकुर्वन्°.

# TANDIKONDA GRANT OF AMMARAJA II.

ii, a.

10	10
12	12
14	14
16	16
18	18

ii, b.

20	20
22	22
24	24
26	26
28	28

iii, a.

30	30
32	32
34	34
36	36
38	38

iii.b.

40

42

44

46

48



40

42

44

46

48

iv.a.

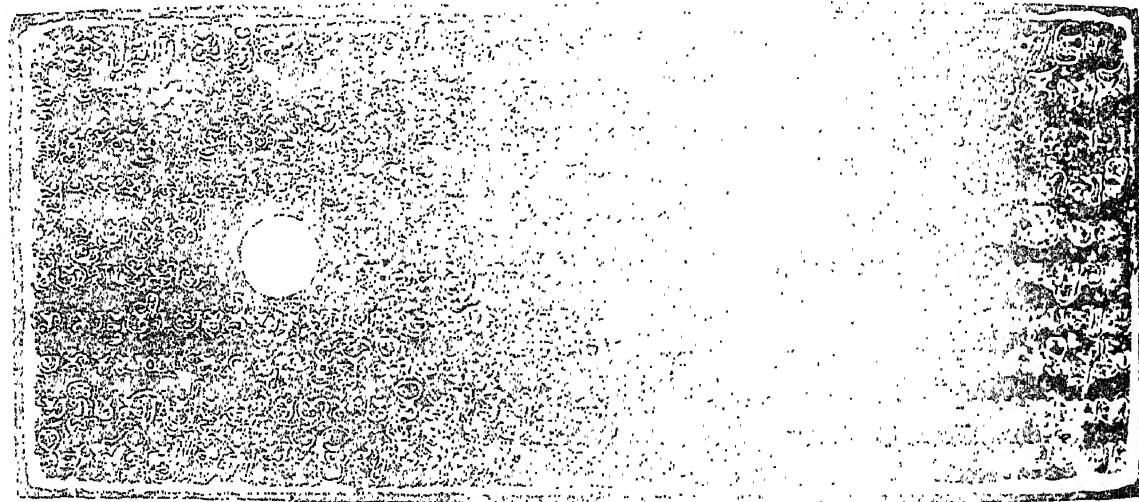
50

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58



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56

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iv.b.

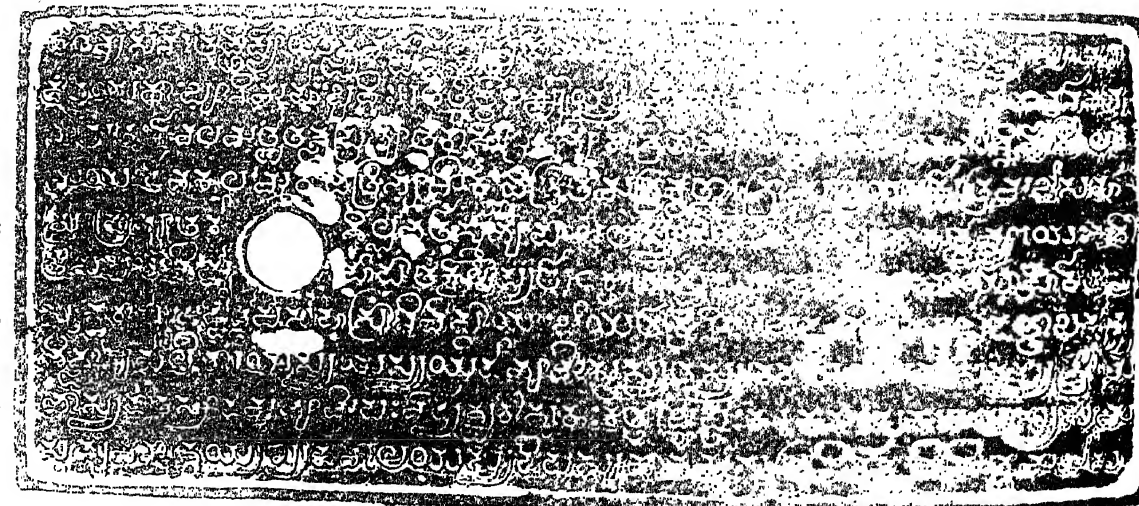
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66

68

- 37 टटटघटितमणिकिरणगणमधुकरनिकरपरिचुंबितचरणसरस्वहयुगलोऽ-  
 38 युगलोचनपदकमलविलसन्मधुपायमानो मानोन्नतो नतोद्धतस्त्रमस्तभु-  
 39 वनाश्रयश्रीविजयादित्यमहाराजाधिराजपरमेश्वरः परमभट्टारकः परम-

*Third Plate ; Second Side.*

- 40 माहेश्वरः ॥ गुड्ढकण्डेर्वाडिविषयनिवासिनो राष्ट्रकूटप्रमुखान्कुटुंबिनः स-  
 41 माहूय्यमाज्ञापयति विदितमस्तु वः ॥ विजयवाद्यां चालुक्यकुलतिल-  
 42 कसमस्तभुवनाश्रयविजयादित्यनरेन्द्रमृगराजप्रतिष्ठापिताय समस्त-  
 43 भुवनाश्रयनामदेवालयनिवासाय उमामहेश्वराय उत्तरायणनिमि-  
 44 त्त अस्मद्देशसन्तत्यायुरारोग्यैश्वर्याभिवृद्धयर्थं तद्देवालयख-  
 45 ण्डस्फुटितनवकर्मबलिनिवेद्यातोद्यसत्रप्रवर्त्तनार्थं च ॥<sup>1</sup> अल्प-  
 46 वृत्तितया आलूनविशीर्णं पुनर्णवीकर्त्तुं सर्व्वकरपरिहारेण देव[भो]गो[क्त]  
 47 त्योदकपूर्व्वं ताण्डिकोण्डनामग्रामः अम्मलपूण्डिगोक्षपूण्डिआसुवुलपण्डिना-  
 48 मादिसमेतोष्माभिर्दत्त इति ॥ अस्य संग्राम[१\*]दिकस्यावधयः<sup>2</sup> ॥ पूर्व्वतः दू-  
 49 ण्डे०० ॥ आग्नेयतः गारलगुण्ट ॥ दक्षिणत[१\*] लामुन युत्तरंबुन बूरुगु ॥  
 नैर[क्त]त्य[त]तः

*Fourth Plate ; First side.*

- 50 ओडुगुण्ट ॥ पश्चिमतः <sup>3</sup>चयितनामतटाकम् ॥ वायव्यतः भीमसमुद्रना-  
 51 मतटाक[म् १\*] उत्तरतः एनुक००१लु ॥ ईशानतः रेगडुगुण्ट ॥ <sup>4</sup>युगे युगे  
 52 स्त्रीकृतकद्रुमूर्त्तयो मुनीश्वराः श्रीलकुलीश्वरादयः ॥(१) बभ्रुरचानुगृहीतसञ्जनाः ।<sup>1</sup>  
 53 स्वयंभुवो धर्म्मपथप्रदर्शिनः ।[१५\*] तदन्वये कालमुखाश्श्रुतिमुख्यास्स्वयंभुवो भुवि  
 54 भूयतामभिवन्धा[१\*] तस्मिंहपर्वदस्ते स्थानस्यास्याधिपतय इह हितच-  
 55 रिताः ॥ तेषाममरवटेश्वराद्यनेकपुराणदेवायतननिवासि[नां] कालमुखा-  
 56 नां सन्ततौ ॥ <sup>5</sup>लक्षशिपुर्विखिलागमपारदृक् पशुपतिर्भुनिपोपि पतिश्श्रियः ॥(१) सुज-  
 57 लशाकपयःफलमूलकैर्विहितधर्म्मशरीरविवर्द्धनः ।[१६\*] यस्तन्मुनेश्शिष्य[१\*] प्रभूत-  
 राशिर्नाम  
 58 पण्डितस्माच्चाहर्म्मावतारः [१\*] तच्छिष्यौ विद्येश्वरवामेश्वरौ ॥ तत्रभूतराशि-  
 भ्रातृभुवनरा-

<sup>1</sup> Mark of punctuation is unnecessary.

<sup>2</sup> [The reading is correctly संग्रामटिकस्यां —N. L. R.]

<sup>3</sup> Could चयित be a corrupt form of चैत्य ?

<sup>4</sup> Metre : *Vamśastha*.

<sup>5</sup> Metre : *Drutavilambita*.

59 शिशुनेश्वर्यौ घण्टपति[\*] प्रभूतराशिच । कालमुखेन्द्राद्यपरनामा <sup>1</sup> तच्छि-  
द्यः घण्टपतिपर-

*Fourth Plate; Second Side.*

60 हितव्यसनी । तच्छिद्यो यस्य <sup>2</sup>विद्वान्विद्येश्वरो नाम कर्तुमन्वर्त्यकनिजं [\*]  
सर्वविद्यासमा-

61 धत्ते यथावृनि महाशुचिः ॥[१७\*] <sup>3</sup>तत्त्वोत्तिष्ठन्मयोर्ध्वराज एकोप्यनेकलोकोपह-  
तावनेक [1\*] न

62 नामतः केवलमर्थतश्च प्रभूतराशिः प्रभुराशितानाम् ॥[१८\*] स स्वकीयगुह-  
सन्निधौ [1\*] <sup>4</sup>शिला-

63 मयं देवकुलं स्म(म)ठं च विभूमिर्द्ध चिचित्तमच कृत्वा । ग्रामचयं चेषम-  
जासह-

64 सं प्रभूतराशिर्द्धमते स्म भूपात् ॥[१९\*] यस्मिपरि न केनाचक्षाध कर्त्तव्या  
यः करो-

65 ति स पंचभिर्द्धापातकैर्द्धिप्यते । उक्तं च । <sup>5</sup>खदत्तां परदत्तां वा यो  
हरेत व-

66 कुम्भराम् । षष्ठिर्द्धसहस्राणि विष्ठाया जायते क्रिमिः ॥[२०\*] <sup>6</sup>बहुमिर्द्धसुधा  
दत्ता बहु-

67 भिक्षानुपालिता । यस्य यस्य यदा भूमिस्तस्य तस्य तदा फलम् ॥[२१\*]  
<sup>7</sup>शासनस्य श्रि[ये]

68 चास्य दाता स्यादस्यभूमिपः [1\*] विद्येश्वरो गुरुः कर्त्ताश्रमिः कटकनायकः ॥[२२\*]  
अस्य सम-

69 स्रभुवनात्रयास्त्रदेनालयस्य दौपशुधाकर्म्मचनिवेद्यनिमित्तमजास-

<sup>1</sup> Punctuation mark seems to be needless here.

<sup>2</sup> Metre: *Anushubh.*

<sup>3</sup> Metre: *Upajāti.*

<sup>4</sup> Read षष्ठिर्द्धसहस्राणि.

<sup>5</sup> The inscription breaks off here abruptly; it is possible that it continued on the missing plate.



## No. 26.—A NOTE ON THE DATES OF UCHCHAKALPA KINGS.

By PROF. V. V. MIRASHI, M.A., NAGPUR.

There have been in all seven copper-plate inscriptions of the kings of the Uchchakalpa family discovered so far in Central India, from which we can make out the following genealogy :—

Ōghadēva	-m.	Kumāradēvi
Kumāradēva	-m.	Jayasvāminī.
Jayasvāmin	-m.	Rāmadēvi.
Vyāghra	-m.	Ajjhitadēvi.
Jayanātha	-m.	Murundadēvi.
		(known dates : 174, 177)
Śarvanātha..		

(known dates : 191, 193, 197 and 214)

The last two kings, whose copper-plates have been discovered, use the Twelve Year Cycle of Jupiter in dating their records, but do not specify any era to which their dates are to be referred. Nor do they, except in one case, which will be discussed below, contain any astronomical details that can be tested by calculation. The Bhumarā pillar inscription states, however, that Śarvanātha was a contemporary of *Mahārāja* Hastin, who must be identified with the Hastin of the Parivrājaka family, many of whose records have also been found in Central India and who was, therefore, ruling over the contiguous territory. From the copper-plates of the latter and his son Śaṁkshōbha we get the following genealogy :—

Dēvādhyā.
Prabhañjana.
Dāmōdara.
Hastin.
(known dates : 156, 163, 191 and 198)
Śaṁkshōbha.
(known dates : 199 and 209)

In these plates also the Twelve Year Cycle of Jupiter is used for dating. The expression *Gupta-nripa-rājya-bhuktau* which occurs in all of them clearly indicates that their dates must be referred to the Gupta era, the epoch of which has been determined to be A.D. 319-320. As the kings of the Uchchakalpa family were the neighbours of those of the Parivrājaka family who use the Gupta era in dating their records, the presumption is that the dates of the former also are in the Gupta era. It is, however, urged on the other hand, that the fact that the Uchchakalpa kings, unlike their contemporaries and neighbours, the kings of the Parivrājaka family, do not specify any era in dating their records, goes to show that they used some other era. Again, the circumstance that the Bhumarā pillar inscription, which is as much a record of the Parivrājaka king Hastin as of the Uchchakalpa Śarvanātha, does not, contrary to the practice observed in other records of the Parivrājaka kings, specify any era, points to the same conclusion ; for the *Mahārājas* Hastin and Śarvanātha, being feudatories of two rival dynasties, could not agree as to which of the two rival eras should be used in a joint record ; and compromised the matter by quoting only the year of the Twelve Year Cycle of Jupiter, as a method of reckoning which could hurt the dignity of neither of them'.<sup>1</sup> Now the only era, to which the dates of the

<sup>1</sup> *Ind. Ant.*, Vol. XIX, p. 228.



Uchchakalpa kings could be referred, is the Kalachuri-Chēdi era, the epoch of which has been determined by Kielhorn to be A.D. 248-9. On this supposition we find that the known dates of Śarvanātha range from A.D. 439-40 to A.D. 462-3, while those of Hastin (which clearly refer to the Gupta era) are from A.D. 475-6 to A.D. 517-8. The Betul plates of Saṃkshōbha again show that he succeeded his father in the next year G.E. 199 or A.D. 518-9. As the Kalachuri era was started 72 years before the Gupta era, we shall have to take the latest known date of Śarvanātha and the earliest of Hastin and see which year between the two would correspond to the Mahāmāgha *saṃvatsara* mentioned in their joint record. As stated above, the last known date of Śarvanātha would correspond to A.D. 462 (on the basis that it refers to the Kalachuri era), while the earliest known date of Hastin is A.D. 475. There would, thus, be a difference of 13 years between these two dates. The only year in this interval which could have been Mahāmāgha *saṃvatsara* is that corresponding to A.D. 472, but according to the calculation of Sh. B. Dikshit the Mahāmāgha *saṃvatsara* in that cycle was omitted.<sup>1</sup> We must, therefore, take the next Mahāmāgha *saṃvatsara* which commenced in A.D. 484. This no doubt falls in the reign of Hastin, but is 22 years later than the last known date of Śarvanātha. Now Śarvanātha is known to have ruled for at least 23 years before his last date, viz., A.D. 462-3 and the possibility that his reign commenced earlier than 439-40 is not altogether excluded; for, the last known date of his father Jayanātha is A.D. 425-6, i.e., 14 years earlier.<sup>2</sup> We shall, therefore, have to suppose that Śarvanātha reigned for more than 46 years (A.D. 439-484)—perhaps 50 or even 55 years. Such a long reign is improbable, though not impossible.

If, on the other hand, the dates of the Uchchakalpa kings also are referred to the Gupta era, Śarvanātha becomes a contemporary of Hastin, in the closing years of the latter's reign (G. E. 191 to 198). There was of course no Mahāmāgha *saṃvatsara* in this period but there was one only two years before, in G. E. 189. As the year 191 is not the date of Śarvanātha's accession, which, as shown above, may have taken place a few years earlier, Śarvanātha will, on this supposition, have a reign of at least 26 years—which does not appear improbable.

There are some other considerations also which rule out the theory that the Uchchakalpa dates refer to the Kalachuri era :—

(1) If we except these doubtful cases of Uchchakalpa dates, there is not a single record of Central India dated in the Kalachuri-Chēdi era, earlier than A.D. 973.<sup>3</sup> All the earlier dates in this era come from Gujarāt and Thānā District in Bombay.<sup>4</sup> R. B. Hiralal's theory<sup>5</sup> that the Traikūṭakas, whom he identifies with the Kalachuris, were the founders of the era and the Trikūṭa, from which they hailed, is modern Satpura is untenable; for not a single record of the Traikūṭakas has been found in Central India and what little evidence is available about the identity of Trikūṭa points to its location in Western India.<sup>6</sup>

(2) Vyāghra, the grand-father of the Uchchakalpa king Śarvanātha, appears on palaeographical evidence to be identical with the Vyāghradēva of Nachnū<sup>7</sup> and Ganj<sup>8</sup> inscriptions, who was a feudatory of the Vākāṭaka Prithivishēna II, as shown by Dubreuil<sup>9</sup> and Dikshit.<sup>10</sup> The Bālāghāt

<sup>1</sup> *Ind. Ant.*, Vol. XIX, p. 228.

<sup>2</sup> *C. I. I.*, Vol. III, p. 121.

<sup>3</sup> Chandrehe Inscription of Prabōdhasīva, dated K. 724; above, Vol. XXI, pp. 148 ff.

<sup>4</sup> See Nos. 1199-1221 in Bhandarkar's *List of Northern Inscriptions*.

<sup>5</sup> *Annals of the Bhandarkar Institute*, Vol. IX, pp. 283 ff.

<sup>6</sup> Kālidāsa places Trikūṭa on the Western coast. See *Raghuvamśa*, Canto IV, verses 58-59.

<sup>7</sup> *C. I. I.*, Vol. III, pp. 233 ff.

<sup>8</sup> Above, Vol. XVII, pp. 12 ff.

<sup>9</sup> *Ind. Ant.*, Vol. LV, pp. 103 ff.

<sup>10</sup> Above, Vol. XVII, p. 362.

plates of Prithivishēṇa II state that the king of Mālwā was a feudatory of his father Narēndra-sēna<sup>1</sup> and there is no difficulty in supposing that Prithivishēṇa's authority was recognized in Central India towards the close of the fifth century A.D. As for the difficulty pointed out by Aiyangar<sup>2</sup> (who identifies the Vyāghradēva of the Nachnā and Ganj inscriptions with the Vyāghrarāja defeated by Samudragupta), viz., how could Jayanātha and Śarvanātha, who, on the above supposition, were feudatories of the Vākātakas, date their records in the Gupta era, it may be noted that the Vākātakas never founded any era and do not seem to have insisted on their feudatories specifically mentioning their suzerainty in their records. The Traikūṭakas<sup>3</sup> and kings of Śarabhapura<sup>4</sup> who were evidently their feudatories do not mention any suzerain power in their charters. It is not again true that the use of a particular era signifies acknowledgment of the suzerainty of the power that founded it. The Kalachuri-Chēdi era is, for instance, found used by the Sēndrakas and the Chālukyas of Gujarāt though they were not then the feudatories of the Traikūṭakas, Ābhīras, Kalachuris, or any other power that may have founded it. The fact of the matter seems to be that the earlier Uchchakalpas were feudatories of the Guptas and used the Gupta era in dating their records. Vyāghra who flourished about A.D. 475, seems to be the first Uchchakalpa who transferred his allegiance to the Vākātakas. His successors Jayanātha and Śarvanātha continued to use the Gupta era, which was well established in the country, though they were no feudatories of the Guptas. The expression *Gupta-nṛipa-rājya-bhuktāu* which occurs in the records of the Parivrājakas indicates not so much the Gupta era as the sovereignty of the Guptas. Hence, we find it omitted in the records of the Uchchakalpa *Mahārājas*. Śarvanātha might have objected to the use of the expression in the joint record on the Bhumrā pillar, which, therefore, does not contain it. As for the omission of the date, it must have been thought unnecessary in an inscription on a boundary pillar when the particular year was clearly specified.

(3) Nearly all the scholars who have recently written on the subject have accepted the view that the Uchchakalpa records are dated in the Gupta era. Kielhorn, though he gives these dates under the Kalachuri era, was not certain about the matter.<sup>5</sup> Fleet seems to have long wavered between the two alternatives. While editing the Uchchakalpa records in the *C. I. I.*, III, pp. 117 ff. he held the view that they were dated in the Gupta era. When later on he came to write the introduction<sup>6</sup> he felt inclined to the other view, which he affirmed subsequently in his article in the *Indian Antiquary*, Vol. XIX, pp. 227 ff. In his last article on the subject,<sup>7</sup> he finally adopted the view that the Uchchakalpa dates must be referred to the Gupta era. Dubreuil,<sup>8</sup> G. S. Ojha,<sup>9</sup> Haldar<sup>10</sup> and Dikshit<sup>11</sup> who had occasion to write on the subject have subscribed to the same view. S. K. Aiyangar, though he does not accept the identification of the Uchchakalpa Vyāghra with Vyāghradēva who caused the Nachnā and Ganj inscriptions to be incised, finds no difficulty in referring the Uchchakalpa dates to the Gupta era. The only dissentient is D. R. Bhan-

<sup>1</sup> Above, Vol. IX, p. 271.

<sup>2</sup> *Ind. Ant.*, Vol. LV, p. 224.

<sup>3</sup> Cf. the inscription No. 3 in the Ajanta cave XVI (*A. S. W. I.*, Vol. IV, pp. 124 ff.).

<sup>4</sup> Above, Vol. XXII, p. 22.

<sup>5</sup> In the *Supplement* to his *List of Inscriptions of Northern India* (above, Vol. VIII) he expressed his opinion that the inscriptions of the *Mahārājas* of Uchchakalpa are dated, very probably, according to the Gupta era.

<sup>6</sup> *C. I. I.*, Vol. III, Introduction pp. 8-10, 119, 121.

<sup>7</sup> *J. R. A. S.*, 1905, p. 506.

<sup>8</sup> *Ind. Ant.*, Vol. LV, p. 103.

<sup>9</sup> *Annual Report, Rajputana Museum, Ajmer*, 1923-24, p. 2.

<sup>10</sup> Above, Vol. XIX, p. 128.

<sup>11</sup> *Ibid.*, Vol. XXI, pp. 125-26.

darkar who points out the difficulty<sup>1</sup> that if the year of the Sōhāwal plates is taken as the Gupta year, the month Āshāḍha should be intercalary, but in none of the years 509, 510, 511 and 512, which might be taken to correspond to G. E. 191, was it so. "Perhaps in this date", says Prof. Bhandarkar, "*ekōṇa-navaty-uttarē* is intended for *eka-navaty-uttarē*, which is not unlikely as we know that when there are two or more identical letters or words, one or more are inadvertently omitted by the writer or engraver. This date 189, if referred to the Gupta era, becomes equivalent to A.D. 507 or 508, but even then there was no intercalary Āshāḍha in 506, 507, 508 or 509. On the other hand, if we refer 189 to the Kalachuri era, we obtain A.D. 437 as its English equivalent. And we do find an intercalary month of Āshāḍha in A.D. 437."<sup>2</sup> The difficulty pointed out by Bhandarkar is more apparent than real; for as Dikshit has shown<sup>3</sup> the month intercalated in the Gupta year 191, ' (which according to the rules of intercalations was *Śrāvaṇa*) must have received its name from the preceding month, a conclusion to which the late Dr. Kielhorn was forced in the calculation of the date of the Betul plates of Saṁkshōbha'. An authority for such a custom has again been recently pointed out.<sup>4</sup> No valid objection, therefore, remains to the view that the dates of the Uchchakalpas are in the Gupta era.

(4) The drafting of the Uchchakalpa records and the symbol on their seals indicate that the Uchchakalpas rose after the Guptas. In the genealogical portions of their inscriptions we find the same form used as in the Gupta records.<sup>5</sup> Unfortunately nearly all the seals of the Uchchakalpa plates are lost; but from the one specimen that has been described by Fleet<sup>6</sup> it seems that the Uchchakalpa kings formed their seals on the model of those of the Guptas. There is no such resemblance noticeable between the records of the Uchchakalpas and those of the Early Kalachuris.

The foregoing discussion will show that the view that the **Uchchakalpa dates refer to the Gupta era** is the probable one in the present state of our knowledge.

#### No. 27.—THE AILUR INSCRIPTION OF KOPPERUNJINGADEVA.

By V. VENKATASUBBA AIYAR, B.A., MADRAS.

This inscription<sup>7</sup> is engraved on a rock above a natural reservoir of water to the south of the village of **Vailūr**<sup>8</sup> in the Wandiwash taluq of the North Arcot District. The letters are incised boldly and the record is in a good state of preservation.

<sup>1</sup> See his *List of Northern Inscriptions*, p. 159, n. 5.

<sup>2</sup> Even this view is not free from difficulties. According to the epoch which suits early Kalachuri dates the English equivalent for the present date occurring in Āshāḍha would be expected to fall in A.D. 438 or 439. According to the epoch which suits later Kalachuri dates it should fall in A.D. 438, if the year is taken as expired as is usually the case. If the year is taken as current, it will of course fall in A.D. 437, but such cases are exceptional, apart from the fact that the epoch determined by Kielhorn does not suit early dates.

<sup>3</sup> Above, Vol. XXI, p. 125.

<sup>4</sup> *Indian Culture*, Vol. I, p. 693.

<sup>5</sup> See for instance that the names of the queens are mentioned along with those of the ruling princes in the Uchchakalpa plates as in the Mathura Stone Inscription of Chandragupta II (*C. I. I.*, Vol. III, p. 25), the Bilsad Stone Pillar Inscription of Kumāragupta I (*Ibid.* p. 42), etc.

<sup>6</sup> *C. I. I.*, Vol. III, p. 125.

<sup>7</sup> No. 418 of 1922 of the Madras Epigraphical collection.

<sup>8</sup> This village is different from Vāyalūr in the Chingleput District, wherein the inscription of the Pallava king Rajasinha is found. It is, however, spelt as Vāyalūr in the *A. R. on Epigraphy for 1922*, but its present name is Vailūr as given above.

The record is in **Tamiḻ** language and consists of a prose passage followed by five verses extolling the greatness of the later Pallava chief **Kōpperuñjīgadēva**. In engraving the epigraph, each line of the verse is not metrically arranged, but the stanzas themselves are divided by punctuation marks. The verses employed are: *Pannīruśīrkkaḷi-neḍilāśiriya viruttam* (v. 1), *Nēriśai-venba* (v. 2), *Kali viruttam* (v. 3) and *Eṇśīrkkaḷi-neḍilāśiriya viruttam* (vv. 4 and 5). The record is free from any admixture of Grantha letters except *Svasti śrī* (l. 1) and the letters *ri* in *Tiribuvana* (l. 16) and *ā* in *āṇai* (l. 16). The use of the word *āṇai* in this inscription requires some explanation. It is derived from the Sanskrit word *ājñā* through the Prākṛit form *āṇā* meaning 'command' or 'order'. The Tamiḻ lexicon *Piṅgaḷa-Nighaṇṭu* renders the word as 'sign' or 'insignia of authority' and the word seems to have been used in this sense here since no order is conveyed in the inscription. Analogous to the word *Śokkachchīyaṇ āṇai*, some inscriptions of this period conclude with the words *Pallavaraiyaṇ* (or *Vallavaraiyaṇ*) *sattiyam*,<sup>1</sup> *Avaiṇimulududaiyār āṇai*,<sup>2</sup> *Tribhuvanamulududaiyār āṇai*,<sup>3</sup> etc. A record from Aragaṇḍanallūr<sup>4</sup> ends with the words 'idaṇṅku māru soṇṇavaṇ Śokkanāyaṇār āṇai', i.e., 'he (who) says contrary to this (shall be a transgressor of) the authority (of) Śokkanāyaṇār,' and from a record of Tiruvēndipuram<sup>5</sup> we learn that such transgression was treated as a cognizable offence by the assembly.

The few verbal errors found in the record are corrected in foot-notes under the text.

The main theme of the epigraph is to celebrate a unique event in South Indian history, viz., the capture and imprisonment of the **Chōḷa** sovereign along with his ministers and the annexation of a portion of the Chōḷa territory by the **Pallava** chief **Kōpperuñjīga**. This is expressed in the prose passage commencing the record. The name of the Chōḷa sovereign whom Kōpperuñjīga imprisoned as also that of the poet<sup>6</sup> who composed the verses is not given. The verses themselves reveal that the poet has limited himself to facts without indulging in any far-fetched imagery.

The concluding words of the present inscription indicate that the verses had been approved by the hero<sup>7</sup> of the theme.

The first verse extols the greatness and prowess of Kōpperuñjīgadēva in accomplishing the imprisonment of the Chōḷa king along with his ministers and annexing the Chōḷa territory, and further, it refers to his encounter with **Hoysala** warriors, his vast army, his favourite deity in the Golden Hall at **Chidambaram** and to his love for and patronage of Tamiḻ literature. The second verse warns other kings not to oppose this chief but to submit themselves quietly by paying tribute, considering the fate of the Chōḷa king. The next verse, after referring to the exploits of this ruler in stamping the insignia of his banner on the breast and shoulders of powerful kings, refers to the langour of the Chōḷa sovereign in prison. The last two verses are addressed directly to the king describing the state of his lady-love<sup>8</sup> during his absence on a campaign against the Chōḷa king.

<sup>1</sup> Nos. 204, 206 and 245 of 1934-35 of the Madras Epigraphical collection.

<sup>2</sup> No. 152 of 1902 of the Madras Epigraphical collection.

<sup>3</sup> No. 157 of 1902 of the Madras Epigraphical collection.

<sup>4</sup> No. 195 of 1934-35 of the Madras Epigraphical collection.

<sup>5</sup> No. 160 of 1902 of the Madras Epigraphical collection.

<sup>6</sup> In the *Annual Report on Epigraphy*, Madras, for 1923, p. 96, the name of the poet is taken as Śokka-Śīyaṇ. Śokka-Śīyaṇ was the name of Kōpperuñjīgadēva and not of the poet.

<sup>7</sup> Kōpperuñjīga appears to have been a poet himself judging from the title *Kavi-sārvabhauma* applied to him in a record from Tirupati in the Chittoor District.

<sup>8</sup> Reference to love affairs in martial themes is peculiar to Tamiḻ poetry. This subject is treated at length in the *Tolkāppiyam*.

The record comes from a village close to **Tellāru** where Kōpperuñjiṅga claims to have defeated the Chōla monarch. The reason for engraving the inscription in a place about twelve miles from the scene of action is not clear. Tellāru is remembered in South Indian history in connection with the Pallava monarch **Nandivarman III**, who assumed the title 'Tellāṟṟerinda-Nandi' to perpetuate his victory over his enemies in this place. Our poet seems to have been conversant with *Nandikkalambagam*, a poetical work recounting the exploits of Pallava Nandivarman, wherein the victory at Tellāru is frequently mentioned. Some of the titles given to Kōpperuñjiṅgadēva in our inscription such as *Avaninārāyaṇa, king of Mallai, lord of Tonḍai, lord of the land watered by the Kāvēri, patron of Tamil literature, etc.*, are found applied to Nandivarman in the *Kalambagam* mentioned above.

The identity of Kōpperuñjiṅga mentioned in our record must first be established. As early as 1906,<sup>1</sup> the late Mr. Venkayya suggested that "there must have been two or more chiefs with the name Kōpperuñjiṅgadēva". The late Mr. Krishna Sastri also accepted the existence of two Kāḍava kings of this name and identified the later one with Kāḍava-Kumāra who is stated in the Tiruvannāmalai record<sup>2</sup> 'to have driven the Teluṅgar to the north so that they may perish in the north,' but his further identification<sup>3</sup> of the same chief with Peruñjiṅga who captured and confined the Chōla king at Śēndamaṅgalam is not borne out by the latest discovery, as will be shown presently. Sewell<sup>4</sup> also accepted with caution the lead given by his predecessors and distinguished two chiefs of the name Kōpperuñjiṅgadēva. But recently an opinion<sup>5</sup> has been expressed against the theory of two Kōpperuñjiṅgas and postulating only one king of the name in the period A.D. 1229 to 1278. This interval really becomes still wider because Kōpperuñjiṅga is mentioned in inscriptions as early as the 35th year of Kulōttuṅga-Chōla III<sup>6</sup> corresponding to A.D. 1213. The acceptance of two Kōpperuñjiṅgas so far rested on mere inference, but an important discovery made recently at Villiyanūr in the French territory when I went there at the request of Prof. Dubreuil of Pondicherry, settles this question conclusively.

A record in this village, dated in the 6th year of Sakalabhuvanachchakravarttigaḷ Avaniyālapirandār Kōpperuñjiṅgadēva refers to the audit of temple accounts by Perumaṅgalam-Uḍaiyār Uḍaiyapperumāl *alias* Kāḍuvettigaḷ for the period commencing from the 37th year of Tribhuvanavīradēva, *i.e.*, Kulōttuṅga-Chōla III down to the 11th year of (another) Kōpperuñjiṅgadēva Aḷagiyaśīyar. Since this inscription<sup>7</sup> which is dated in the 6th year of Kōpperuñjiṅgadēva refers to the 11th year of (another) Kōpperuñjiṅgadēva, it is evident that there must have been two Kōpperuñjiṅgas and that the earlier had at least a reign of 11 years. Probably the last year of the reign of the first Kōpperuñjiṅgadēva was the 11th, because we know that he made an attempt to supplant the Chōla king by imprisoning him at Śēndamaṅgalam in A.D. 1232 and that from A.D. 1243<sup>8</sup>, another Kōpperuñjiṅgadēva counted his reign. Thus the Villiyanūr inscription establishes beyond doubt the existence of two Kōpperuñjiṅgas, the **first** commencing his reign, probably from A.D. 1232 and the **second** from A.D. 1243. Kōpperuñjiṅgadēva I. was probably a vassal of the Chōla king or a semi-independent chief from at least the 37th year of Tribhuvanavīradēva,

<sup>1</sup> A. R. on Epigraphy, Madras, for 1906, p. 63.

<sup>2</sup> No. 480 of 1902 of the Madras Epigraphical collection.

<sup>3</sup> A. R. on Epigraphy, Madras, for 1913, pp. 126-27.

<sup>4</sup> Historical Inscriptions of Southern India, pp. 144 and 376.

<sup>5</sup> The Pāṇḍyan Kingdom by K. A. Nilakanta Śastri, p. 164, n. 4 and Prof. Krishnaswami Iyengar Commemoration Volume, pp. 212-14.

<sup>6</sup> No. 487 of 1921 of the Madras Epigraphical collection.

<sup>7</sup> All the dates in this record are expressed in words so that there is no doubt about their correct reading.

<sup>8</sup> No. 38 of 1890 of the Madras Epigraphical collection.



*i.e.*, A.D. 1215 to A.D. 1232. The king mentioned in our inscription may, therefore, be identified with Kōpperuñjiṅgadēva I.

The earlier Kōpperuñjiṅgadēva has left a few inscriptions at Tiruvaṇṇāmalai<sup>1</sup>, in one of which he is given the titles *Niśśankamalla*, *Mallai-Kāraṇa* and *Bharatam-valla*<sup>2</sup>. The southern *gōpura* of the Naṭarāja temple at Chidambaram was constructed by him<sup>3</sup>. The officer Śōla-kōṇ seems to have served under him at Chidambaram<sup>4</sup>. He is distinctly called *Aḷagiyasīyaṇ* in the Villiyānūr inscription mentioned above and may be identified with *Jīya-Mahīpati* of the Tripurāntakam inscription<sup>5</sup>.

We shall next determine who the Chōla king was that was defeated at Tellāru. The contemporaries of Kōpperuñjiṅgadēva I. on the Chōla throne were Kulōttuṅga-Chōla III and Rājarāja III, of whom the first lived till A.D. 1217<sup>6</sup> and the second commenced his reign in A.D. 1216<sup>7</sup>. For the present enquiry, Kulōttuṅga-Chōla III may be omitted, because our record mentions the defeat of the Hoysaḷas who came to the assistance of the Chōlas only in the time of Hoysaḷa Vīra-Narasimha II who ascended the throne in A.D. 1220, by which time, however, Kulōttuṅga-Chōla III had died. The Chōla king mentioned in the present record must, therefore, be Rājarāja III, as may also be inferred from the Tiruvēndipuram inscription<sup>8</sup>.

The last mentioned record gives a detailed account of the attempt of Kōpperuñjiṅgadēva to subvert the power of his overlord the Chōla emperor. It states that Kōpperuñjiṅgadēva captured the Chōla monarch at Śēndamaṅgalam. Our inscription, however, specifies the place where the Chōla king was first defeated and thus links the two incidents by mentioning them together. The Vailūr and the Tiruvēndipuram records,<sup>9</sup> therefore, appear to be complementary to each other. If so, Rājarāja III must have been imprisoned only once and not twice as has hitherto been supposed by some scholars<sup>10</sup>.

The fact that the Tiruvēndipuram record refers to the complete annihilation of the Pallava forces by the Hoysaḷas, from which Kōpperuñjiṅga could not have easily recovered, would indicate that the Tellāru battle was probably fought prior to the Śēndamaṅgalam incident. The latter event may be placed in A.D. 1232 corresponding to the 16th year of Rājarāja III<sup>8</sup>. By this time Kōpperuñjiṅga had consolidated his position and his territory is referred to as 'Kōpperuñjiṅgaṇ-dēśam' in the Tiruvēndipuram record. From the accession of Rājarāja III, Kōpperuñjiṅga never figured as his subordinate<sup>11</sup>. As early as A.D. 1222 Hoysaḷa Vīra-Narasimha is said to be marching towards Śrīraṅgam in the Chōla country<sup>12</sup>. Two years later (*i.e.*, A.D. 1224), we find that Vīra-

<sup>1</sup> Nos. 480, 500, 512 and 513 of 1902 of the Madras Epigraphical collection.

<sup>2</sup> No. 480 of 1902 of the Madras Epigraphical collection.

<sup>3</sup> No. 285 of 1921 of the Madras Epigraphical collection.

<sup>4</sup> No. 463 of 1902 of the Madras Epigraphical collection.

<sup>5</sup> No. 197 of 1905 of the Madras Epigraphical collection.

<sup>6</sup> No. 282 of 1909 of the Madras Epigraphical collection.

<sup>7</sup> No. 367 of 1919 of the Madras Epigraphical collection.

<sup>8</sup> Above, Vol. VII, pp. 167-68.

<sup>9</sup> Nos. 418 of 1922 and 142 of 1902 of the Madras Epigraphical collection.

<sup>10</sup> A. R. on *Epigraphy*, Madras, for 1923, p. 97.

<sup>11</sup> From the mere mention of Kōpperuñjiṅga in a record from Vṛiddhāchalam in the South Arcot District (No. 136 of 1900 of the Madras Epigraphical collection) dated in the 14th year of Rājarāja III, it has been supposed that the former was a Chōla vassal till A.D. 1229. This inscription mentions as donor an *agambāḍi-mudali* of Kōpperuñjiṅga which fact need not establish the subordination of this chief to the Chōla. Similarly, a brother of an officer of Kōpperuñjiṅga figures as donor in the 30th year of Rājarāja III *i.e.*, A.D. 1246 (No. 504 of 1902 of the Madras Epigraphical collection) when Kōpperuñjiṅga had openly declared his independence.

<sup>12</sup> *Ep. Carn.*, Vol. VI, Cm. 56.



Narasimha was called 'the establisher of the Chōla kingdom' and a Kādava is said to have been his opponent<sup>1</sup>. The battle of Uratti<sup>2</sup> where the Kādava (Kōpperuñjiṅga) was wounded in the 7th year of the reign of Rājarāja III, corresponding to A.D. 1223, was also fought in the period when Vira-Narasimha came to the assistance of the Chōla monarch. The second war of Māgavarman Sundara-Pāṇḍya I. with the Chōla is placed in this period<sup>3</sup>. From the beginning of Rājarāja III's reign, therefore, Kōpperuñjiṅga was a source of danger to the Chōla empire and when the latter was able in A.D. 1232 to effect his *coup de théâtre* by imprisoning the Chōla king after defeating him at Tellāru, he signified the event by assuming the role of a monarch counting his accession from this date. Evidently to perpetuate his victory at Tellāru, the *nāḍu* comprising this village was called **Sīṃhaporuda-vaḷanāḍu**<sup>4</sup> i.e., the *vaḷanāḍu* where Sīṃha (Kōpperuñjiṅga) fought.

For a clear understanding of the present record a knowledge of the political situation in the Chōla country about this time is necessary. The Chōla empire which had been assiduously built up by Rājarāja I. and his successors showed signs of decay in the beginning of the 13th century A.D. Even during the early years of Kulōttuṅga-Chōla III, this empire was intact, but real trouble began towards the close of his reign. The Pāṇḍyas under Māgavarman Sundara-Pāṇḍya I. began to assert themselves, with the result that the Chōla country was taken by the conqueror and soon after restored, as a matter of grace, to Kulōttuṅga-Chōla III. In the historical introduction to his inscriptions beginning with the words '*pū-maruvīya tūmaḍandaṇṇu*' etc., Māgavarman Sundara-Pāṇḍya I. claims to have invested with a crown the Chōla king's son i.e., Rājarāja III, who sometimes later began to protest against his submission by refusing tribute to the Pāṇḍya king, who thereupon immediately chastised<sup>5</sup> him. In this plight Rājarāja III appealed for help to the Hoysala monarch Narasimha II who forthwith despatched a contingent of forces into the Chōla country. When Rājarāja III was pushed north by the Pāṇḍya forces, Kōpperuñjiṅga should, as suggested by Mr. Subrahmanya Aiyar<sup>6</sup>, have joined issues with the Pāṇḍyas and defeated the Chōla monarch at Tellāru. The timely assistance of the Hoysalas saved the Chōla empire for a time, but it introduced a new power into the politics of the Tamil country. Having come, the Hoysalas took deep root in the Chōla country by making Kaṇṇaṇṇūr their capital and building fortifications right along the south bank of the river Kāvērī<sup>7</sup>. Later on they shifted their capital further up to Tiruvaṇṇāmalai when their original capital Dvārasamudra was devastated by Malik Kāfūr.

In our record Kōpperuñjiṅga is called a **Kādava**. The earliest reference to this term is found in the Vēlvikuḍi grant of Jaṭila-Parāntaka-Neḍuñjaḍaiyaṇ who is stated therein to have defeated the Kādava king at Pennāgaḍam on the north bank of the river Kāvērī. In Tamil literature the term *Kādava* along with *Toṇḍaiyar* and *Kāḍuveṭṭi* is invariably used to denote the Pallavas. A Kādava king, who is styled a Pallava, is said in the *Periyapurāṇam* to have built a temple of Śiva called Guṇadaraviḥcharam at Tiruvadi in the South Arcot District. The Tamil poem *Vikramaśōḷaṇ-ulā* mentions a Kādava as the ruler of Gingee in the same district<sup>8</sup>. The Kādavas, therefore, appear to have been in power in this district, but who exactly these chiefs were and what their

<sup>1</sup> Fleet: *Dyn. Kan. Dist.*, p. 507; in this record Narasimha is said to be 'a very Janārdana (Vishṇu) in destroying the demon Kaiṭabha in the form of the Kādava king'.

<sup>2</sup> No. 271 of 1904 of the Madras Epigraphical collection. This battle was fought against the Kādava by the Yādava Chief Vira Narsīṅgaḍēva who was a contemporary of the Hoysala Vira-Narasimha II.

<sup>3</sup> Above, Vol. XXII, p. 44.

<sup>4</sup> No. 382 of 1925 of the Madras Epigraphical collection.

<sup>5</sup> Above, Vol. XXII, pp. 45 ff.

<sup>6</sup> *Ibid.*, p. 44.

<sup>7</sup> No. 514 of 1918 of the Madras Epigraphical collection.

<sup>8</sup> *Ind. Ant.*, Vol. XXII, p. 143.

relationship was to the main branch of the Pallavas, may be inferred from the descriptive labels of the sculptures found in the Vaikuṇṭha-Parumāl temple at Conjeevaram. Here we find that the kings of the collateral branch of the Pallavas which descended from Bhīmavarman, the brother of Siṃhavarman, were actually called Kādavas. These appear to have been in power over a distant part of the Pallava empire, since, according to the labels mentioned above, Pallava-malla had to go a long distance 'crossing several mountains and impassable forests' to reach Kāñchī. When the Pallava power was eclipsed by that of the Chōlas, the descendants of the former, under the name Kādava, Toṇḍaimān etc.<sup>1</sup>, seem to have drifted away from Kāñchī towards the South and employed themselves as officers under the Chōla monarchs. In the time of Kulōttuṅga-Chōla II, we find the Kādavas figuring as police officers collecting *pāḍikāval* rent in the region now covered by the South Arcot District<sup>2</sup>. Gradually they strengthened their power by influential marriages<sup>3</sup> and by forming compacts<sup>4</sup> with neighbouring chiefs for collective action to safeguard and protect their interests. The most important of these chiefs in the 13th century was Kōpperuñjiṅga, the hero of our record. He is first mentioned in an inscription of the 35th year of Kulōttuṅga-Chōla III, i.e., A.D. 1213<sup>5</sup> and the title *Kāvalar-Tambirān*<sup>6</sup> indicates his early position in the state. He had seen the weakness of the Chōla empire exposed by Māṇavarman Sundara-Pāṇḍya I, who took the Chōla country and presented it back to King Kulōttuṅga-Chōla III<sup>7</sup>. The time was, therefore, opportune for Kōpperuñjiṅga to assert his independence. So he tried a few years later to supplant the Chōla monarch and failed in the attempt owing to the interference of the Hoysalas. He was, however, able to secede from the Chōla empire and establish an independent kingdom comprising the present South Arcot, Chingleput and North Arcot Districts. If the Chōla was only an 'Emperor of three worlds' (Tribhuvanachakravartin), his rival Kōpperuñjiṅga styled himself an 'Emperor of all the worlds' (Sakalabhuvanachakravartin).

In the *Cambridge History of India*<sup>8</sup>, this chief is identified with 'the son and successor of the Pallava chieftain who was responsible for turning the Ceylonese out of the Pāṇḍya country in the war of the Pāṇḍya succession'. There is, however, no evidence to support this statement. In fact, such a view is untenable because, the two generals who took a leading part in this war viz., Kulattulāṅ Tiruchchirambalam-Uḍaiyāṅ Perumānāmbi *alias* Pallavarāyar and Vēdavanam-Uḍaiyāṅ Ammaiyaṅṇaṅ Annaṅ Pallavarājan belonged respectively to Kulattūr<sup>9</sup> (Chingleput District) and Paḷaiyaṅūr<sup>10</sup> (near Madras), whereas Kōpperuñjiṅga was a native of Kūḍal in Tirumugaippāḍi<sup>11</sup> in the South Arcot District.

The kingdom established by Kōpperuñjiṅga I. hardly lasted for half a century, and after Kōpperuñjiṅga II, it fell an easy prey to the Pāṇḍyas when they extended their power into Toṇḍaimaṇḍalam. Though a rebel, Kōpperuñjiṅga is recognised as a ruler in a number of later records, and in one of them found at Kāṭṭumāṇṇārkōyil in the South Arcot District, his successor Kōpperuñjiṅga II is placed between Rājarāja III and Sundara-Pāṇḍya<sup>12</sup>.

<sup>1</sup> Some of the Sambavarāya Chiefs also called themselves Pallavas. Rājanārāyaṇa Sambavarāyaṅ was known as Siyaṅ Pallavaṅ (No. 428 of 1922). These chiefs, like the Kādavas, had the title 'Ālappirandān,' Ālāgiya Siyaṅ, Araṣanārāyaṅ, etc.

<sup>2</sup> Nos. 137 of 1900, 45 and 46 of 1903 of the Madras Epigraphical collection.

<sup>3</sup> Nos. 203 of 1902, 460 of 1905, 112 of 1912 and 435 of 1913 of the Madras Epigraphical collection.

<sup>4</sup> Nos. 516 of 1902, 435 of 1913, 234 of 1919, 487 of 1921 and 56 of 1922 of the Madras Epigraphical collection.

<sup>5</sup> No. 487 of 1921 of the Madras Epigraphical collection.

<sup>6</sup> No. 480 of 1902 of the Madras Epigraphical collection.

<sup>7</sup> Nos. 72 of 1924 and 9 of 1926 of the Madras Epigraphical collection.

<sup>8</sup> Vol. III, p. 482.

<sup>9</sup> Above, Vol. XXI, p. 188.

<sup>10</sup> Above, Vol. XXII, p. 88.

<sup>11</sup> No. 83 of 1918 of the Madras Epigraphical collection.

<sup>12</sup> No. 570 of 1920 of the Madras Epigraphical collection.

Kōpperuñjīṅga's devotion to the God at Chidambaram and his patronage of Tamil literature alluded to in our inscription are also mentioned in other records of this chief. The title *Rājākal Tambirāṇ*<sup>1</sup> was also assumed by Māraṇvarman Vikrama-Pāṇḍya who calls himself 'the consuming fire to the Kāṭahaka' (i.e., Kāḍava). The name Śokkachchiyaṇ, i.e., Aḷagiyasīyaṇ found in our inscription applied to the Chief, was given to the southern *gōpura* of the Naṭarāja temple at Chidambaram which was built by him and also to other places in this village<sup>2</sup> which probably owed their existence to him.

Of the places mentioned in the present inscription, **Tallāru** may be identified with the village of the same name in the North Arcot District. The identification of **Piṇṇi** is not certain, but judging from the title *Peṇṇānādī-nātha*<sup>3</sup> applied to Kōpperuñjīṅga, it seems to refer to the river Peṇṇai which flows through the South Arcot District. **Pugār** is the modern Kāviriṭṭai in the Tanjore District. **Kaṇṇi** is the name of the river that flowed in ancient times near Cape Comorin. The town **Mallai** is Mahābalipuram in the Chingleput District.

### TEXT.

- 1 Svasti śrī[|\*] Sakalabuvaṇachchakkaravatti Śrī-Kōpperuñjīṅgaṇ Śōḷanai=tTallār[|]il
- 2 veṇṇu sakala parichchinnamun=koṇḍu Śōḷanai=chchiraiy-iṭṭu vaittu Śōṇāḍu-koṇḍa  
A-
- 3 laḷgiyaśīyaṇ ௨ | Poṇṇi-nāḍaṇum=urimaiyum amaichcharum=iruppad=uṇ śīraik-kōṭṭam [|]  
p[o]rupp-ira-
- 4 nḍ=eṇa vaḷa[r\*]nda tō[n\*]valiyiṇār-koṇḍadu Śōṇāḍu[|] Kaṇṇi Kāviri Bagīrati  
niṇ piriya teṇḍurai vāvi[|]
- 5 kāval maṇṇavar tiraiyuḍaṇ=uṇaṅguvad=uṇ perun=tiruvāśal [|] venṇiḍāda<sup>5</sup> pōr-  
kKaṇṇaḍar venṇiḍā-
- 6 pporudad=uṇ peruñ-chēṇai viḷaṅgu śemponiṇ=ambalakkūttu nī(y) virumbiya  
dēvāram[|] Piṇṇik[ā]vaḷa
- 7 Avaṇiṇārāyaṇa pēṇu śentamiḷ vāḷa-ppiṇanda Kāḍava Kōpperuñjīṅga niṇ<sup>6</sup>  
perumai yār pugaḷvarē(y)[|] 1\*
- 8 Tiraiy=iṭṭ-irumingaḷ tev-vēndar śempon[|] tiraiy'=iṭṭa Pūmpugār-chChōḷaṇ śīrai-  
kiḍanda[|] kōṭṭandaṇai niṇai-
- 9 miṇ Kōpperuñjīṅgaṇ kamala[|]nāṭṭaṇ=kaḍai śivanda nāḷ ௨ || [2\*] Mīl=ivaṇ koḍi  
viḍai-vēndar mārbīṇun[|] tōḷilu-
- 10 n-tiṭṭiya Toṇḍaimaṇṇavar[|] vāḷil venṇiḍu Śīrai-valavaṇ tūṇgiya[|] nāḷiṇum  
periyad=iṇ-nāḷeṇa-[p\*]purambē<sup>7</sup> ௨ [3\*]

<sup>1</sup> A. R. on Epigraphy, Madras for 1914, para. 21; also for 1917, p. 127. This title was also assumed by Māraṇvarman Kulasēkhara (A. R. on Epigraphy, Madras for 1919, p. 83) and by another king in Kollam 761 (No. 60 of 1916 of the Madras Epigraphical collection). The Vijayanagara king Kṛishṇadēvarāya also had this title (No. 465 of 1913). In the variant form *Rājākalnāyaṇ*, Hoysala Sōmēśvara or his son Rāmanātha used it (A. R. on Epigraphy, Madras for 1910, p. 110).

<sup>2</sup> Nos. 197 of 1905, 285 of 1921, 467 of 1902, etc., of the Madras Epigraphical collection.

<sup>3</sup> No. 286 of 1921 of the Madras Epigraphical collection.

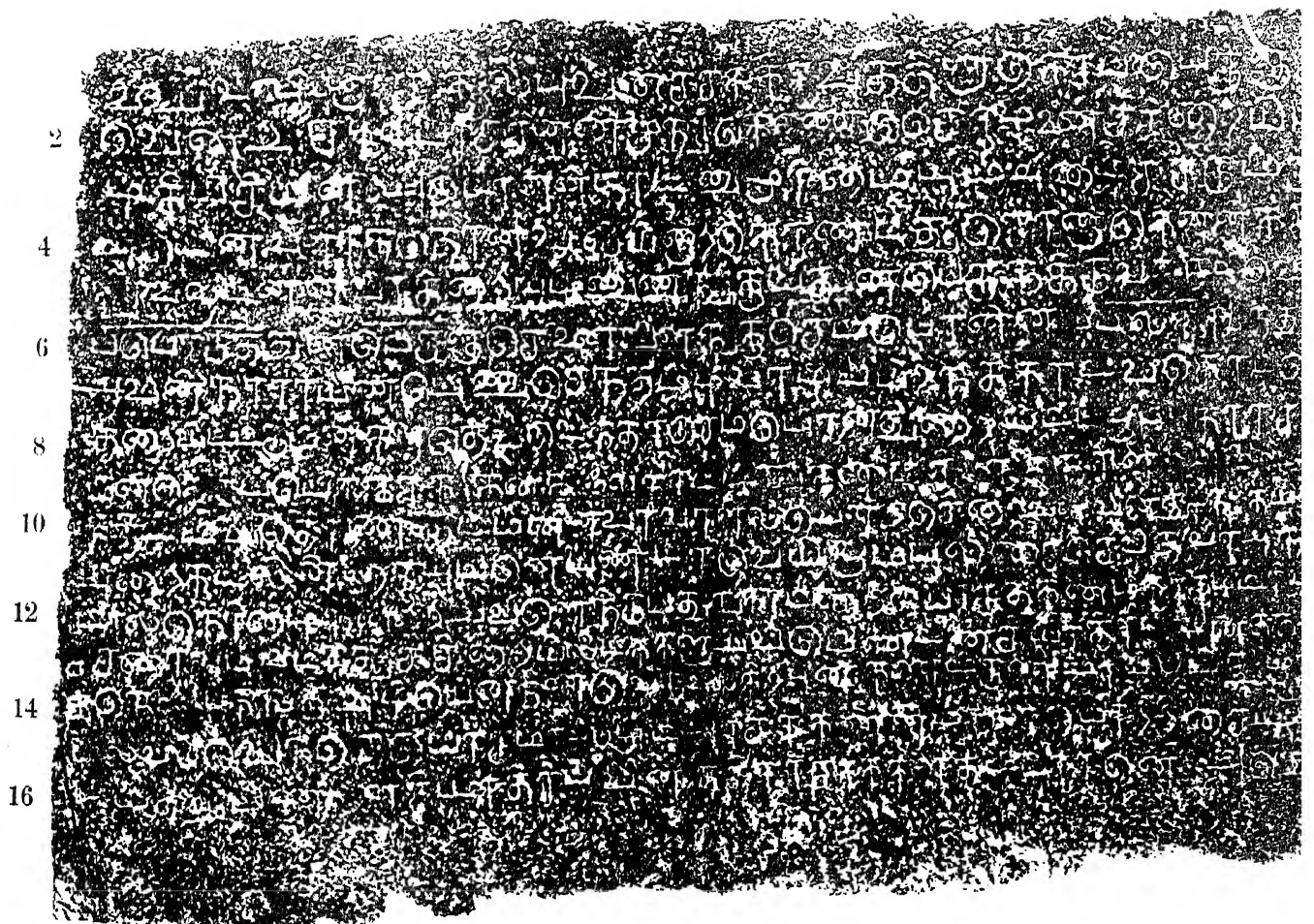
<sup>4</sup> Read tōḷ.

<sup>5</sup> Read venṇiḍāda.

<sup>6</sup> Read niṇ.

<sup>7</sup> The letter *ti* is corrected from *tu*.

<sup>8</sup> Read pulambūṇē.



- 11 Aṟai-kaḍaliṇ=isaiyuḍanēy=āṇḍar vēyiṇām pa[l\*][li]śai śevi kavara<sup>1</sup> andi-mālai[  
niṟaimadiyi=nilave[ṇ]ṇu=ṇeruppu-ppaṭ-
- 12 ṭāl nēriḷai niṇṇṟ=āṟruva[ō] Nirupatuṅgā[  
kōṭṭu-pperuṅkaḷuṟṟu<sup>2</sup>=chChōḷaṇaiyum=ama-<sup>3</sup>
- 13 cchecharaiyum piḍittu=ch[  
ṇattirāsāḱkaḷ Tambirāṇē[4\*] Oru nāḷum veḍiyā-<sup>4</sup>
- 14 da ne[ḍi]ya kaṅgul=ūḷiyēṇa[  
munṇē vandatenṇāl vaḍandai<sup>5</sup> yivaḷ=āṟruva[ō]
- 15 Mallai-vēndē[  
ḍaiyār tāmunaḷ[  
pūṇar
- 16 [pu]yattu [mi]ṇḍaṇ Śiyā Tiri<sup>6</sup>bu[va]nattirāsāḱkaḷ Tambirāṇē [5\*] idu Śokkach-  
chīyaṇ āṇai<sup>7</sup> [

## TRANSLATION.

(Lines 1-3) Hail ! Prosperity ! *Sakalabuvānachchakkaravatti*, (the) prosperous **Kōpperuṅjiṅga** **Aḷagiyaśīyaṇ**, (who) conquered the **Chōḷa** king at **Taḷḷāru**, deprived (him) of all (royal) insignia, (and after) imprisoning the **Chōḷa** (king), took the **Chōḷa** country.

(Ll. 3-7) Protector of **Piṇṇi**, **Avaṇinārāyaṇa**, **Kāḍava** born to protect (and) foster **Sen-Tamiḷ**, **Kōpperuṅjiṅga** ! Who can extol thy greatness ! Your prison-house is the abode of the lord of **Poṇṇi**,<sup>8</sup> (his) wife (and of his) ministers ; by the growing valour of (your) shoulders (which) resemble two mountains the **Chōḷa** country was acquired ; (the rivers) **Kaṇṇi**, **Kāviri** (and) **Bagīrati** are your favourite reservoirs (ever having) billows of clear water ; ruling chiefs (carrying) tributes (wait) pining (at) your beautiful big gates ; your invincible army fought with the warlike **Kaṇṇaḍar** who knew no retreat ; the dancing (god) in the shining Golden Hall is your beloved deity.

(Ll. 8-9) (Oh ! kings !) Live paying (off your) tribute, remembering (well) the prison-house wherein lay—on the day when the ends of the lotus-like eyes of **Kōpperuṅjiṅga** became red—the **Chōḷa** (lord) of **Puḡār** (to whom) the enemy kings paid (their) tributes in gold.

(Ll. 9-10) Let the day when the lord of **Toṇḍai**<sup>9</sup> conquered (with his) sword the haughty kings and painted the (insignia of his) banner on their chests and shoulders, be hailed a greater day than the one when the **Valava** was sent to droop in prison<sup>10</sup>.

<sup>1</sup> With *aṇḍar vēyiṇām paḷḷisai śevi kavara*, compare *avaṇ vēyiṇ mullaiyaṇ tīṅkuḷal kēḷāmō tōḷi* in *Ayichchi-yarkuravai* of the *Śilappadigāram*. *Aṇḍar* may be taken with either *vēyiṇ* (flute) or *āmbal-isai*. *Āmbal* is a kind of musical note.

<sup>2</sup> Read *kaḷṟu*.

<sup>3</sup> Read *amai*.

<sup>4</sup> Read *viḍiyā*.

<sup>5</sup> Read *maḷandai*.

<sup>6</sup> The letter *ri* in *tiri* is engraved in Grantha.

<sup>7</sup> The letter *ā* in *āṇai* is engraved in Grantha.

<sup>8</sup> The **Chōḷa** king is called *Poṇṇitturaivaṇ* in *Śēndan Divākaram*.

<sup>9</sup> Cf. the epithet '*Toṇḍamaṇṇaṇ* who won the sacred *Toṇḍai-nāḍu* through the strength of (his) shoulders' applied to *Pallavāṇḍār alias Kāḍavarāyar* in the *Atti* record (No. 296 of 1912 of the *Madras Epigraphical collection*).

<sup>10</sup> The word *tūṅgiya* is generally used in inscriptions in the sense of 'sent to a long sleep i.e., death'. But since the **Chōḷa** king was released from prison by *Hoysala Vira-Narasimha II* about 1232 A.D. and actually ruled there-after, for about 20 years, the word *tūṅgiya* is here rendered as 'sent to droop'.



(Ll. 11-13) Oh ! **Nripatunga**, lord of the kings of the three worlds, powerful **Śiyā** (lion) (who) despatched elephants to capture and put in prison the **Chōlu** (emperor) (with his) ministers (riding on a) huge elephant (whose) powerful tusks vying with the crescent, (were adorned with) heavy **makara**<sup>1</sup> and **kimpurī**<sup>2</sup> (jewels) ! (Consider how your) lady-love could endure (in your absence) the heat(!) of the full-moon in the evening (when her ears were) filled with the sounds of the roaring ocean resonant with the musical note emanating from the divine flute.

(Ll. 13-16) Oh ! lord of **Mallai**, powerful **Śiyā** (lion), lord of the kings of the three worlds, of arms espoused<sup>3</sup> by **Bhuvanamuḍudaiyār** (i.e., the goddess of Earth) (who is) praised by the queens of kings wearing crowns with wreaths of garlands and by Prosperity (i.e., the goddess of Wealth) ! (Consider also) whether this **maḍandai** (i.e., your lady-love) could (further) bear (in separation) the unending tedious night being prolonged like a *yuga* (especially when) preceded by a chain of bewilderments brought on by the troubles of this world.

This (is the) order of **Śokkachchiyaṇ**.

#### No. 28.—SANGUR. INSCRIPTION OF DEVARAYA-MAHARAYA : SAKA 1329.

By R. S. PANCHAMUKHI, M.A., MADRAS.

The subjoined inscription is engraved on a stone tablet set up near the village gate at **Saṅgūr** in the **Haveri Taluk** of the **Dhārwar District**. The record is published here for the first time, from the estampages secured by me in 1932-33.<sup>4</sup> The writing covers an area of 2' 2" by 7" and the size of each letter is approximately  $\frac{3}{4}$ " in height. The top of the stone bears the sculpture, in bold relief, of a hero seated on horse-back, which closely resembles the one found at **Hosa Kummata** near **Ānegondi**.<sup>5</sup> The hero has a dagger hanging at his waist and holds a drawn sword in his right hand. This is evidently the image of **Kumāra-Rāmanāthadēva** mentioned in line 6 of the inscription.

The characters are **Kannaḍa** of the 14th and 15th centuries A.D. and do not call for any comment except that *th* in *pruthvī* (l. 1) and *Rāmanātha* (l. 6) is marked with a vertical stroke at the bottom to denote aspiration as in the modern script. Orthography is generally free from errors. In line 4 *vinōgādhipati* is written through mistake by the engraver for *niyōgādhipati*. The language of the inscription is **Kannaḍa** prose throughout.

The inscription opens with the description of the **Vijayanagara** king **Dēvarāya I**, son of **Harihara-Mahārāya**, who is given the Western **Chālukya** epithets *Samastabhuvanāśraya*, *Prithvivallabha*, *Mahārājādhirāja* *Rājaparamēśvara* and *Satyāśraya-kula-tilaka*. It then states that the statue of **Kumāra-Rāmanātha** was installed by **Mādarasa**, son of *Sēnādhipati* **Saṅgama** and grandson of **Baichaveggaḍe** who was the *Bāhattara-niyōgādhipati* and a devout servant of **Kampilarāya**, at **Chañgāpura** included in **Chandragutti-nāḍu** which belonged to **Gōveya-rājya**. The consecration of the image is stated to have been performed on

<sup>1</sup> *Makara*, which usually signifies an alligator or crocodile is a conventional beast like the European dragon, commonly found in Hindu, Jaina and Buddhist decorative art in India and Greater India.

<sup>2</sup> The Tamil lexicon *Chūḍamaṇi-Nighaṇṭu* defines *kimpurī* as an ornamental band fixed to the tusks of a royal elephant.

Here the Pallava chief with his consorts **Bhuvanamuḍudaiyār** and **Tirumādu** is compared to **Vishṇu** with his consorts **Bhūdēvi** and **Śrīdēvi**.

<sup>4</sup> B. K. No. 173 of 1932-33.

<sup>5</sup> Its photograph is given in *Qart. Journ. Myth. Soc.*, Vol. XX, between pages 266 and 267.



Sunday, the 10th day of the bright half of *Āévayuja* in the cyclic year *Sarvvajit* which fell in the *Śaka* year 1329. The details of the date regularly correspond to Sunday, 11th September, A. D. 1407, f. d. t. -23.

The inscription is important in more respects than one. Firstly, this is a rare epigraphical instance of the Vijayanagara period which attributes the epithets of the Western Chālukya kings of Kalyāṇa to king Dēvarāya. It is not possible to understand the exact significance of this departure since we are not in possession of any evidence connecting politically or otherwise with the Western Chālukyas, the Vijayanagara kings of the Saṅgama dynasty who rose into power nearly one hundred and fifty years after the downfall of the former. It may, however, be suggested that the locality where the inscription is found was fed strongly with the tradition that the Vijayanagara kings were the rightful successors of the Imperial Chālukyas inasmuch as they held the entire Chālukya territory, or the composer of the record had access to some political document of the Chālukyas and inadvertently copied its preamble while describing the king. It is, however, hazardous to surmise any blood relationship between the two families from a solitary record like the present one.

Secondly, the present record is the **first epigraph** so far known which bears a reference to **Baichaveggade** the minister of **Kaṁpilarāya** and furnishes two generations after him, viz., his son *Sēnādhipati* **Saṅgama** and grandson **Mādarasa**. These officers are known to us for the first time, though Baicha-Daṇḍanāyaka figures as a minister of Kaṁpiladēva in the Kannaḍa works *Paradāra-sōdara-Rāmana-charite* and *Kumāra-Rāmanāthana Saṅgatya* of the 16th and 17th centuries A.D.<sup>1</sup> It further lends epigraphical confirmation to the authenticity of Kumāra Rāmanātha who is not mentioned in the accounts of the foreign travellers of this period, though his relationship with Kaṁpilarāya is not disclosed in the record. The Kannaḍa works mentioned above supply us the information that he was the son of Kaṁpila, waged successful wars against the Hoysala, Turushka and Teluṅga kings during the life time of his father and at last was killed in a battle with the Turushkas at Kumnaṭa. An undated inscription<sup>2</sup> in a Śiva temple in Hēmakūṭa at Hampi records that Vira Kaṁpiladēva, son of Mummaḍi Siṅgeya-Nāyaka constructed the Śiva temple and set up the *līṅgas* therein in memory of his mother Mādā-Nā[ya\*]kiti, Siṅgeya-Nāyaka and Perumeya-Nāyaka. Perumeya-Nāyaka's relationship to Siṅgeya is not stated in the record, though from the way in which he is mentioned, he appears to be Siṅgeya's father. It is not improbable that Siṅgeya-Nāyaka installed the *līṅgas* for the merit of his father and grandfather. If this suggestion proves to be correct, one more generation would be added to the genealogy of Kaṁpila which, from the records known so far, is given below :

Perumeya-Nāyaka  
?  
Mummaḍi Siṅgeya-Nāyaka, m. Mādā-Nāyakiti  
|  
Vira Kaṁpiladēva  
|  
Kumāra Rāmanātha

<sup>1</sup>For further historical details gathered from these works, see the articles entitled *Studies in Vijayanagara History* and *King Kaṁpila and Kumāra-Rāmanātha* by Mr. M. H. Rama Sharma in *Q. J. M. S.*, Vol. XX and Supplement to it pp. 118 and Dr. N. V. Ramaṇayya's *Kaṁpila and Vijayanagara*.

<sup>2</sup>No. 353 of 1934-35 of the Madras Epigraphical collection. In *The Inscriptions of the Madras Presidency*, Vol. I, p. 305, No. 335 evidently refers to this inscription. The cyclic year Saumya mentioned there is evidently a mistake as no cyclic or Śaka year is quoted in it. This mistake has crept into the writings of Mr. Rama Sharma and Dr. Ramaṇayya.

So far, only two dates namely A.D. 1280<sup>1</sup> and 1282<sup>2</sup> are known for Mummaḍi Siṅgeya-Nāyaka who, on the former date, defeated and killed Yādava Rāmadēva's subordinate *Mahāpradāna* Chāvuṇḍarasa when the latter had invaded Doravadi in Kurugōḍu-nāḍu. From a hero-stone at Lakshmēśvar<sup>3</sup>, it is learnt that Dāme-Nāyaka, son of Mahādēvarāya despatched a general Sa. . . Rāṇeya who was stationed at Huligere, to Kummaṭa against Mummaḍi Siṅgeya-Nāyaka in the 17th year of the reign of Yādava Rāmachandra corresponding to A.D. 1287-88. It may be noted that this is the **first epigraphical reference to Kummaṭa** which is the same as Crynamata of Nuniz. Kummaṭa must have been, as the capital of this chief, situated in Doravadināḍu over which he was ruling. It has been rightly identified with Kumāra-Rāmana Kummaṭa situated at a distance of about eight miles from Ānegondi.<sup>4</sup> It is clear from the above account that the rebellion raised by Mummaḍi Siṅgeya in defiance of the suzerain power at Dēvagiri was quelled on two occasions by the Yādavas, by despatching a force to the very heart of his chiefdom. The insurrection being thus subdued, Siṅgeya himself was probably made to acknowledge the Yādava overlordship. We find his son Kaṁpiladēva, also called Khaṇḍeya-Rāya,<sup>5</sup> figuring as a subordinate of Yādava Rāmachandra in A.D. 1300 and renewing the gift of Hariharapura which had been formerly granted to Brahmans by king Kṛishṇa-Kandhāra. Since the Huligere country was held by the viceroys appointed by Rāmadēva in A.D. 1287-88<sup>6</sup> and 1295-96<sup>7</sup> and since portions of the Chitaldrug District, especially Dāvanagere, were held by this king till at least A.D. 1300, it is evident that Mummaḍi Siṅgeya's chiefdom did not extend beyond Doravadi and never included the Noḷambavāḍi province<sup>8</sup> after the killing of Vīra-Chāvuṇḍarasa mentioned above. It is not unlikely that after the death of Mummaḍi-Siṅgeya, Vīra-Kaṁpila was entrusted with the government of the country extending up to the northern border of the Hoysala kingdom, so that he might not only stem the Hoysala invasion on the Yādava kingdom but also acquire new territory by making fresh conquests in the enemy's country. Kaṁpila is accordingly seen fighting with the Hoysala subordinates in the latter's territory in A.D. 1303<sup>9</sup> and 1325<sup>10</sup>, and Hoysala Ballāla (III) opposing Ka[m\*]pila in Doravadi in A.D. 1320<sup>11</sup> and marching against Siruguppe<sup>12</sup> where Kaṁpila met him with a big force and probably killed his general Chāmba-Daṇḍanāyaka. When the Yādava power was weakened by the invasion of Malik Kafur, Kaṁpila might possibly have declared independance in the ensuing political chaos.

In one of the inscriptions of Lakshmēśvar,<sup>13</sup> reference is made to the death of Kaṁpila and Siḍila Bomma in a military campaign from Diḷḷi. The inscription is unfortunately not dated ;

<sup>1</sup> *Ep. Carn.*, Vol. VII, Channagiri 24.

<sup>2</sup> *Ibid.*, Vol. XI, Hiriyūr 86. In the published text of this record, however, the name Siṅgeya is not fully preserved.

<sup>3</sup> B. K. No. 23 of 1935-36.

<sup>4</sup> *Q. J. M. S.*, Vol. XX, pp. 5 ff. Mr. Rama Sharma, depending upon a verse in *Chenna-Basava-purāṇa* thinks that the fortress of Kummaṭa was built newly by Kaṁpila (*ibid.*, p. 11). This is not tenable as the Lakshmēśvar inscription of A.D. 1287-88 mentions Kummaṭa as the capital of Mummaḍi Siṅgeya. Kaṁpila might, however, have strengthened the fortification by fresh constructions.

<sup>5</sup> *Ep. Carn.*, Vol. XI, Dg. 26 ; *Mys. Arch. Rep.* for 1923, No. 121.

<sup>6</sup> The Lakshmēśvar inscription quoted above.

<sup>7</sup> *Bom. Gaz.*, Vol. I, part ii, p. 530.

<sup>8</sup> See Dr. Ramanayya's *Vijayanagara—the Origin of the City and the Empire*, p. 81. He holds that Mummaḍi Siṅgeya's territory included the Noḷambavāḍi province. But from *Ep. Carn.*, Vol. XI, Dg. 26, 59, 81, etc., it is evident that this was held by the Yādavas.

<sup>9</sup> *Ep. Carn.*, Vol. XI, Hoḷalkere 106. The name of the chief is given in the published text as Kamdiliḍēva, which may be a wrong reading for Kaṁpiliḍēva.

<sup>10</sup> *Ibid.*, Vol. XII, Tiptur 24.

<sup>11</sup> *Ibid.*, Vol. VIII, Nr. 19.

<sup>12</sup> *Mys. A. R.* 1923, No. 121.

<sup>13</sup> B. K. No. 21 of 1935-36.

but it may be assigned on paleographical grounds to the first half of the 14th century A.D. According to the Muhammadan historians, Kaiṇpila was slain by Khwājā Jahān, the leader of the Muhammadan army in A.D. 1327.<sup>1</sup> The *Kumāra-Rāmanā Sāṅgatyā* gives a graphic account of the fight between the forces of Kaiṇpila and of the Turushka king at Kummaṭa and states that Kumāra-Rāmanātha's head was cut off from his body and despatched to Dillī. The fact that his statue is set up at Saṅgūr in the Hāvēri taluk indicates that Kaiṇpila's sway was recognised in that part of the country, which was probably under the enjoyment of his minister Baichaveggaḍe and continued to be held in his family for at least two generations more. In fact, in another<sup>2</sup> inscription, at Saṅgūr, of the reign of Dēvarāya I. and dated in the Śaka year 1334, mention is made, among the ancestors of a local chief (name lost), of a certain Baichaveggaḍe as the *Kāvamūli* (chief guard or officer) of Saṅgūru included in the Eighteen-Kaiṇpaṇa province of Gutti. It is just possible that this Baichaveggaḍe is identical with the minister of Kaiṇpila.<sup>3</sup> It is not known what circumstances actuated Mādarasa to set up the image of Rāmanātha after a lapse of 80 years from the latter's death.

Among the places mentioned in the record, Gōveya-rājya and Chandragutti-nāḍu are too well-known to require identification. Chaṅgāpura is the modern Saṅgūr where the inscription is found.

TEXT.<sup>4</sup>

- 1 Svasti (l) Samastabhuvanāśraya Śrī-pru(pri)thvīvallabha Mahārājādhirāja Rājaparamēśvara Satyā-  
 2 śraya-kuḷa-tilaka śrī-Vīrapratāpa Harihara-Mahārāya kumāra Dēvarāya-  
 3 ru suka(kha)ditā rājyaṇi-geyvuttirddallu [i\*] Gōveya-rājyakke salu(va) Chaṇdra-  
 guttiya-nāḍoḷagaṇa  
 4 Chaṅgāpuradalu Kaiṇpilarāya Bāhattaravinōgādhipati<sup>5</sup> pati-kāryya-dhūam-  
 5 dharanum-appa Bayichaveggaḍeya moṇima Sēnādhipati Saṅgamana kumāra  
 Mādarasru  
 6 Kumāra-Rāmanāthadēvara pratishṭheya Śaka-varsha 1329 neya Sarvva[ji]tu  
 saṁvatsarada Ā-  
 7 śvayuja suddha 10 Ādityavāradaḷu māḷisida[ru][i] Maṅgaḷa mahūśrī  
 8 Śrī Śrī Śrī Śrī ||

## TRANSLATION.

(Lines 1 to 3) Hail ! When Dēvarāya, an asylum of the whole world, the illustrious *Prithvīvallabha*, *Mahārājādhirāja*, *Rājaparamēśvara*, an ornament of the family of *Satyāśraya* and son of *Vīrapratāpa Harihara-Mahārāya* was ruling in happiness,

(Ll. 4 to 8) *Mādarasa* son of the *Sēnādhipati Saṅgama* and grandson of *Baichaveggaḍe* who was the devout servant and *Bāhattaravinōgādhipati* of *Kaiṇpilarāya* set up (the image of) *Kumāra-Rāmanāthadēva* at *Chaṅgāpura* in *Chaṇdragutti-nāḍu* belonging to *Gōveya-rājya*, on Sunday, 10th (day) of the bright half of Āśvayuja of the (cyclic) year *Sarvvajit* (falling in) the Śaka year 1329.

<sup>1</sup> See *Cambridge History of India*, Vol. III, p. 140.

<sup>2</sup> B. K. No. 170 of 1932-33.

<sup>3</sup> It is now held by some scholars that the first Vijayanagara dynasty grew out of the wreck of the kingdom of Kaiṇpila (*Q. J. M. S.*, Vol. XX). For different views on the subject, see Dr. Ramanayya's thesis *Vijayanagara—the Origin of the City and the Empire* where previous opinions also are summarised. See also Dr. Salatore's article, *Theories concerning the Origin of Vijayanagara* in the *Vijayanagara Sex-centenary Commemoration Volume* (1936), pp. 139 ff.

<sup>4</sup> From ink impressions.

<sup>5</sup> Read -*niyōgādhipati*.

(Lines 12-20) Thus this temple of the illustrious God Vindhyēśvara has been caused to be erected and consecrated on [Thursday], the Damanaka Chaturdaśī, in the (Vikrama) **Saṅgavat 1294**, for the deliverance of twenty-one generations of her own family, for the attainment of the supreme bliss for herself and for the prosperity of (*her*) sons, sons' sons, etc., by the illustrious **Uddalladēvī**, born in the country of Śrī-Kanyakubja, daughter of the illustrious Bhārabadēva, the prince of the *Mahāsāmantas* and a lamp to the family of the Rāshtrakūṭas<sup>(c)</sup> and the chief queen of the illustrious **Mahamandadēva**, who was a cage of adamant to those seeking refuge (*in him*) and a feudatory of the illustrious Āḍakkamalla, the very sun causing to bloom the lotus of the illustrious family of the Gahaḍavālas.

(Line 21) The eulogy [was composed] by the learned, the illustrious Sukhākara.....

(Line 22) Let there be welfare to all.

### No. 30.—SANGUR INSCRIPTION OF YADAVA MAHADEVARAYA : SAKA 1186.

By R. S. PANCHAMUKHI, M.A., MADRAS.

**Saṅgūr** which is variously called as Saṅgavūru, Saṅgūr, Chaṅgūra and Chaṅgūpura in the inscriptions of the place, is situated at a distance of about 8 miles south west of Hāvēri on the road to Sirsi in the North Kanara District. The inscription<sup>1</sup> edited below is engraved on the Nandi pillar standing near the temple of Vīrabhadra in the village. It covers an area of 3' 7" by 1' 4" and contains sixty-six lines of writing. The size of each letter is approximately between  $\frac{3}{4}$ " and  $\frac{1}{2}$ " in height. The writing is in a fairly good state of preservation.

The **characters** are medieval Kannaḍa of the 13th century A. D. to which the record belongs. The secondary forms of *y*, *v* and *m* are used in *deseya* (l. 48), *caṇḇaḷi* (ll. 63 and 64) and *madure* (l. 61). It is noteworthy that the record indicates the aspiration of *qh*, *th* and *dh* in *praudha* (l. 24), *tathya* (l. 31) and *nidhānam* (l. 31) by a vertical stroke at the bottom of the letter. In respect of **orthography** it may be remarked that vowel *i* is wrongly used in the body of the word *koṇḍoivudu* (l. 55) and the *anuscāra* is employed superfluously in some cases before conjunct consonants as in *puṇṇya* (ll. 9, 17), *hiraṇya* (l. 44); *b* is used for *v* in *dharmma-byayāya* (l. 38), *sarbbha* (l. 42), *pūrbbakam* (l. 44), etc.; the consonants coming after a *rēpha* are doubled as in *āchāryya* (l. 6), *urvvī parvī* (l. 4), *dharmma* (l. 38), *Mallikārjjuna* (l. 9), *vartti* (l. 39), etc.; dental *s* is used in place of *ś* throughout the record which may be due to the influence of Kannaḍa phonetics on Sanskrit vocabulary. *Ś* is used for *sh* in *puruśa* (l. 26) and *Puśya* (l. 43), etc.

Excepting the benedictory and imprecatory verses in lines 1-3 and 57-58, the whole record is in **prose**. Lines 4-19 and 45-57 comprising the two *vachanas* of Siddharāma and lines 59 to 66 giving the specification of certain estates to be enjoyed by private persons are in **Kannaḍa**, while the description of the king and the minister and the grant portion (ll. 19-44) are in **Sanskrit**. In respect of the Sanskrit language, it may be noted that its vocabulary is influenced by the Kannaḍa phonology as for example *paduma* for *padma* (l. 26), *labudha* for *labdha* (l. 33), etc.; the insertion of the Kannaḍa word *nega* in the date portion in Sanskrit (ll. 42-43) may also be noted. The language of the two *vachanas* is rhythmic, elegant and simple Kannaḍa. There are, however, several redundant expressions used perhaps for the sake of alliteration and balance as e.g., *emḇ-ātana ātana mātā mātā pītru* (ll. 13 and 50), *vaḷeyadoḷage voḷage* (l. 48f.), *chaturāśrayada nāḷkum deseya* (l. 48), *bēga sīghram* (ll. 16 and 53).

<sup>1</sup> B. K. No. 172 of 1932-33.

The following geographical places are mentioned in the record: Kaviḷāsa, Sonnaligenagara, Bāsura-vishaya and Chaṅgūru. Kaviḷāsa which is mentioned under this form in an inscription of Challaḷakere<sup>1</sup> is evidently the Mount Kailāsa, the abode of Śiva. It should not be confounded with Kaviḷāsapura whose greatness is extolled in ll. 50 to 55 of the Arjunavāḍa inscription and which is identical with the modern village of the same name near Nūlēgrāma, in the Hukkeri taluk of the Belgaum District<sup>2</sup>. Sonnalige which is called *abhinava-Śrīśaila* is, as stated above, a part of the modern Sholāpur. Bāsura-vishaya, which included the gift village Chaṅgūru, comprised 140 villages and included the southern part of the Hāvēri taluk of the Dhārwar District. Chaṅgūru is the modern Saṅgūr where the inscription is found. It may be noted that this village was included in the Chandragutti-nāḍu during the Vijayanagara period<sup>3</sup>.

TEXT.<sup>4</sup>

- 1 ◎ Śrī-Siddharāmanātha saraṇu || Namas=tuṅgaśi(śi)-
- 2 ras(ś)-tumbhi(chumbi)-chandra-chāmara-chāravē ◎ traiḷōkyan(lōkya)-nagar-ā-
- 3 raṁbhāya(bha)-mu(mū)la-stambā(bhā)ya Sa(śa)ṁbhavē || ॐ ||
- 4 Svasti Śrī Ōm[\*] Jaya Paramēśvara Paramātmā Yī(I)svaran urvī-parvī[y-a]-
- 5 ḍaṁgikoṇḍippanu vōrbbaṁṇigey=āgi yōgigala manada konaya
- 6 jōtīsvaranuṁ Vrisabhana rūp=āgi [ya]jamānanuṁ āchāryyanuṁ tā-
- 7 ney=āgi yōgādi-saṁpaṁna-[ha]lleyaṁga=ellavan saṁpādi-śi(śi) yō-
- 8 ga-[taru]ṇiya kshētravane staḷav-iṭṭu salākhe-viḍidu abhinava- Śrīśailavane mā-
- 9 ḍi Kapilasiddha-Mallikārjunadēvane nelasi niṁdu puṁnya(punya)-pāpaṁgalam
- 10 baram pēḷdu [be]sam pēḷuttav-iralu em besa dēvā enalu yī stā-
- 11 nadalu mānyav=āgi vūrugaḷam bhūmigalaṁ dhanamgaḷam yī Liṅgakke
- 12 hast-ōḍukavan māḍi koṭṭuduvan manam pēsade kaḷadukōṇḍape-
- 13 n=embātana ātana mātā-mātā-pitruḷa=ellam=eppattēlu-kōṭi varuṁ-
- 14 baram puḷu-gomḍada narakadoḷag=ikki nīn āhuti-goḷuttiru gaṁḍā e-
- 15 le pāpavē || Yī dēvana bhūmi-dhanakk=ān=amjuven=eridu paṁḍeyan
- 16 pāv=aḍarddante manam beḍari poḍavaṭṭanar bēga sīghraṁ koṇḍu bā kaṁḍā
- 17 ele puṁnyavē Kaviḷāsake [\*] yim̐t=eraḍara beṁge puṁnya(punya)-pōpaṁga-
- 18 ḷum pārddu koṇḍoyvudu tappadu diṭha diṭhar satyan gaṁḍire | yem̐bu-
- 19 du guru Siddharāmanāthadēvara vachana || Svasti[\*] Śrī-prithvī-vallabham (vallabha)-
- 20 Mahārājādhirāja-Paramēśvara-Paramabhaṭṭāraka-Dvārā-
- 21 vatī-pura-var-ādhiśvara-Yādava-kuḷa-kamaḷa-kaḷikā-vikāś(s)a-bhā-
- 22 skara-Gūrjjararāya-vāraṇāmkuśa-Māḷavarāya-Madana-Trinētra-
- 23 Teluṁgarāya-si(śi)rash(h)-kamaḷa-mūl-ōtpāṭana-Rāya-jhaga-jhaṁpa-Rā-
- 24 ya-Nārāyaṇ-ēty-ādi-nāmāvaḷi-virājamāna-Praudha-pratāpa-
- 25 Chakravartti-śrī-Mahādēvarāya-vijaya-rājy-ōḍaē(dayē) || Tat-pā-
- 26 da-padum(padm)-ōpajivinō Dēvarājasya pūrbha(vva)-puruśa(sha)-varṇanar | Sa-
- 27 majani Vasishṭha-varṁśē<sup>5</sup> Chaudarasah Śiva-pad-ābja-madhu-bhriṅguḷ(bhriṅgaḷ) [\*]
- 28 tasmād-Amitarasō=bhūd=anupama-guṇa-ratna-sāgarah suja-
- 29 nah [\*] Tatō=bhūd=Dēva-mam̐triśah kshīr-āb̐dhēr=iva Chāṁḍramāḷ [\*] yatu(t)-ka-
- 30 rō vibudh-ānaṁda-karah sarvv-ābhayaṁkarah || Svasti [\*] śrī-manu(n)-m-
- 31 hāpradhānam(h) sakaḷa-jana-tathyō-nidhānam(h) niyōga-Yōgaṁdharah

<sup>1</sup> Ep. Carn., Vol. XI. Challaḷakere 22.

<sup>2</sup> Above, Vol. XXI. p. 11.


<sup>3</sup> B. K. No. 173 of 1932-33.

<sup>4</sup> From ink-impressions.

<sup>5</sup> The *daṇḍa* is superfluous.



*aksharas* at the commencement of the fourth line have peeled off along with the engraving above.

The space occupied by the inscription roughly corresponds to this shape , the

upper rectangle containing the first three lines of the writing and the lower the remaining eight. It will further be noticed that there are some natural cracks and rough patches which existed on the stone even at the time of the incising of the inscription and which the engraver has carefully avoided. For example, blank spaces between *vishāda-haraḥ* and *kanaka-vibhūṣaṇa*, l. 6, and *gandha-jalāḥ* and *kara-bhṛta*, l. 7, are original gaps and not the lacunae in the text.

It is obvious that in the light of the observations made above, the task of deciphering the record has become particularly easy, as it always happens in case the composition of a document turns out to be metrical. It is, I believe, possible now to restore the text more or less completely by examining either the original epigraph or a good estampage of it, neither of which has been at my disposal. The photographic reproduction accompanying Mr. Parānavitana's paper being too inadequate for the purpose, it has not been possible for me to amend all the doubtful readings or to read all the portions left undeciphered. Below I suggest some alterations and additions in the text given by Mr. Parānavitana :

L. 2. At the end we may read [*Girikaṇḍi*]kam=ity=udilē.

L. 3. Instead of -*nagara-ju*[na\*]- I would read -[nā]ga[rā]ja-.

L. 4. The reading appears to be -*nataṁ* where -*nata-* has been read.

L. 5. Perhaps we have to read *siddha-* instead of *sadā*, and -*pūjyatamaḥ* | in place of -*pūjya-tam*[ō]. Before *Girikaṇḍika* we may read *namāmi*. The last letter is final *m*, so indicated by its smaller size. Thus we have to read =*aham* and not =*aham*=a(*vi*).

L. 6. The reading is -*madana-dōsha-vishāda-haraḥ* and not =*manō-dōsha-visha-dahara*. So also -*ruchir=nniyatam* and not -*ruchin=niyatam* ; -*varam* and not *varam*.

L. 7. Read -*jalāḥ* instead of -*jala*, and *pūjanām* for *pūjāni*. The two letters after *Girikaṇḍi* seem to read *jushah*.

L. 8. Instead of *pranipātām kurutē* the reading is probably *pranipatan=kurutē*.

L. 9. The *anuvāsa* indicated within square brackets is not found in the original, nor is it necessary. Read -*karaṇam* for -*karaṇa*[m]=, and -*gataṁ Sugataṁ*(*tam*) for -*data-sugata*.

L. 10. The last word is *jagat* and not *jagataḥ*.

It may also be pointed out that after the first half of each stanza, except perhaps the third, fourth and sixth a single *daṇḍa* is clearly visible on the stone. A superfluous *daṇḍa* is found after the first quarter of the second verse. In certain places Mr. Parānavitana's reading is not tenable as warranted by the metre, e.g., *Buddhāmkurō* (l. 5). His translation will naturally have to be considerably modified after so many changes in the text.

## NO. 32.—FOUR COPPER PLATES FROM SORO.

By N. G. MAJUMDAR, M.A., INDIAN MUSEUM, CALCUTTA.

These copper plates, which are edited here for the first time, were unearthed at Badkhuri near Sōrō in the Balasore District of Orissa, and recently acquired by the Ravenshaw College Museum, Cuttack. Prof. N. C. Banerji of the College brought the plates to me for decipherment in March 1937, and as they had a thick incrustation of verdigris they were chemically treated in the Indian Museum, Archaeological Section. I am obliged to the authorities of the Ravenshaw College Museum for the loan of the plates, as also for the permission to edit them in this Journal.

Gupta era,<sup>1</sup> but as pointed out by Prof. D. R. Bhandarkar,<sup>2</sup> the palaeography of the record is not in favour of this assumption. The latter has accordingly suggested that the year 283 should be referred to the Kalachuri era. According to this view, with which I entirely agree, the Paṭiākellā plate should be placed twenty-three years after the present record.

The Paṭiākellā plate records a grant of land in Dakṣiṇa-Tōsalī by Mahārāja Śivarāja. In line 3 of the plate occurs a passage containing the name of the immediate overlord of Śivarāja, which has been read by Banerji as *Paramamāhēśvara-śrī-Śagguyayyanē śāsati*. This he translated as, "when the great worshipper of Mahēśvara (Śiva), the illustrious Śagguyayyana . . . was ruling". In an editorial note on Banerji's article Dr. Sten Konow observed, "I am unable to see *Śagguyayyanē*, but I cannot suggest a satisfactory reading; I think I see *Śambhuyayyē=nu*." The plate which is now deposited in the Indian Museum, Calcutta, was subsequently re-examined by Banerji, but he found himself unable to accept Konow's emended version.<sup>3</sup> Recently I had occasion to examine the record very closely in connection with my study of the Sōrō plates, when I found that neither of the two readings could be accepted. The actual text in the Paṭiākellā plate is *Paramamāhēśvara-śrī-Śambhuyasasy-anuśāsati*, i.e., "during the rule of the illustrious Śambhuyasas, the great devotee of Mahēśvara". There is no doubt that this Śambhuyasas, who also belonged to the Mudgala family, is identical with Mahārāja Śambhuyasas of the Sōrō plate. The expression *Paramadēvat-ādihidaivata* and *Paramabhāṭṭāraka* used in reference to him in line 4 of the Paṭiākellā plate shows that Śambhuyasas held the position of a paramount ruler. It should be noted that he has only the epithet *Paramamāhēśvara* prefixed to his name in this grant, while in the Sōrō plate he is described as a Mahārāja. It is difficult to say what position he precisely held in the year 260 when the latter record was issued. It is likely that he enjoyed a sort of independent status. The combined evidence of the Sōrō and Paṭiākellā plates shows that King Śambhuyasas ruled over the whole of Tōsalī. The expression *Paramadaivata-va(hi)ppa-pādānuḍhyāta*,<sup>4</sup> i.e., 'meditating on the feet of his father who was (to him) like a great divinity,' used in reference to him in line 5 of the Sōrō plate may be compared with similar phrases occurring in the land grants of the kings of Kalinga, e.g., the Komarti plates of Chaṇḍavarman<sup>5</sup> which describe him as *bappa-bhāṭṭāraka-pādabhaktah*.

Mahārāja Bhānudatta of Plate D, who calls himself also *Mahāpratīhāra*, must have been a vassal chief like Śivarāja of the Paṭiākellā plate. That he was under some *Paramabhāṭṭāraka*, i.e., a sovereign ruler, follows from lines 8-9 and 13 of Plate D, although we do not know who this ruler was. Of a somewhat lower rank was Sōmadatta, the donor of Plates B and C, who is styled *Mahābalādhikṛita*, *Antaraṅga* and *Mahāsāndhivigrahika*. His overlord, who likewise remains unknown, is referred to as *Paramadaivat-ādihidaivata* or *Paramadaivata*, and *Paramabhāṭṭāraka*. Neither Bhānudatta nor Sōmadatta is known from any other sources. There could not be a difference of more than a generation between these two persons, as the donees Dhruvamītrasvāmin and Āruṅgasvāmin of Plate C issued by Sōmadatta were evidently identical with the donees of the same names mentioned in Plate D of Bhānudatta.

As is well known, Tōsalī is first mentioned in Aśoka's Rock Edicts at Dhauli near Bhuvanēśvara in Puri District which itself must have been comprised in that province. From several copper plates from Orissa it appears that the province was divided into two sections, namely,

<sup>1</sup> Above, Vol. IX, p. 287.

<sup>2</sup> Bhandarkar, *List of Inscriptions of Northern India*, p. 160 (No. 1203) and n. 2.

<sup>3</sup> *History of Orissa*, Vol. I, 1930, p. 118.

<sup>4</sup> For similar expressions used in other records see Fleet, *C. I. I.*, Vol. III, pp. 186-187, note.

<sup>5</sup> Above, Vol. IV, p. 144.

- 16 yitavy=ēty=ājñā svayam | uktañ=cha dharmma-śāstrē [I\*] Bahubhir=vvasudhā dattā  
 17 rājabhi[h\*] Sagar-ādibhi[h\*] yasya yasya yadā bhūmih ta(mis=ta)sya tasya tadā  
 18 phalam(m) [[I\*] likhittam(tam) mahāsāndhivigrahika-Nārāyaṇēna  
 19 tāpittam(tam) mahattara-Vide[śa]svāmin[ā] | samvva(va)t 200 60 Kārtti di 30

B.—Plate of Sōmadatta ; the year 15.

TEXT.

Obverse.

- 1 Ōm<sup>1</sup> svasti | jaya-skandhāvārād=Āmratakshaka-vāsakāt=parama-daivatādihidaivata-śrī-  
 2 Para[ma]bhaṭṭāraka-pād-ānudhyātō mahāva(ba)lādhikrit-āntaraṅga-mahāsāndhi-  
 3 vigrahika-Sōmadattaḥ kuśali Ōdra-vishayē Uttara-Tōsalyām Sarēph-ā-  
 4 hāra-vishayē varttamāna-bhavishyan-mahāsāmanta-mahārāja-rājaputra-kumārā-  
 5 māt-ōparika-vishayapati-tadāyū(yu)ktaka-dāṇḍavāsika-sthānāntarikā n-  
 6 nyāmś=cha chāṭa-bhaṭa-vallabha-jātīyān=vishaya-mahāmahattara-kūṭakōlasa-  
 7 pustapāl-ādy-adhikaraṇaṁ=cha yath-ārham=pūjayaty-avagamayati cha vidita-  
 8 m=astu bhavatān yath=āsmābhir=ētat-vishaya-samva(mba)ddha-Adayāra-grāmō(mah)  
 śrī-Parama-  
 9 [bha]ṭṭāraka-pādānām=ā-chandr-ārka-sama-kālam=puṇy-ābhividdhayē rāja-datti-  
 10 tāmra-paṭṭa-sthityā Vātsya-sagōtra-Vājasaneyā-Dhruvamitrāsavāmy-Āruṅga-  
 11 svāmy-ādinām=pratipāditas=tad=ēshām samuchita-tāmra-paṭṭa-dā[m\*] m datvā(ttvā)  
 12 bhūñjānānām na kēnachid=anyathā karaṇīyā ēshā cha dattih paramadaivata-

Reverse.

- 13 śrī-Paramabhaṭṭāraka-pādānām dharmmasya cha gaṇavāt-pratipālavitavyā ||  
 14 uktañ=cha dharmma-śāstrē [I\*] Va(Ba)hubhir=vvasudhā dattā rājabhiḥ Sagar-ādibhiḥ [I\*]  
 15 yasya yasya yadā bhūmis=tasya tasya tadā phalam(m) [I\*] Sva-dattām para-dattām-vā  
 16 yō harēta vasundharām(m) [I\*] sa viśṭhāyām kṛmir-bhūtvā pīṭhibhiḥ saha pachyatē || [2\*]  
 17 Mā bhūd=aphala-śarikā vaḥ para-datt=ēti pārthivāḥ[I\*] sva-dānāt phalam-āmantyam  
 18 para-dān-ānupālanaṁ(m) || [3\*] Shashṭim=varsha-sahasraṇi svargē mōdati  
 19 bhūmidah [I\*] ākshēptā ch=ānumantā cha tāny=ēva narakam=va(kē va)sēd=iti || (t || [4\*] iti)  
 20 samvat 10 5 Vaiśākha di 10 3 likhitaṁ sāndhivigrahika-  
 21 Kēśavēna tāpitaṁ mahattaraka-Sūryadēvēna ||

C.—Another Plate of Sōmadatta ; the year 15.

TEXT.

Obverse.

- 1 Ōm<sup>1</sup> svasti[I\*] Śāñchātakāt=paramadaivata-śrī-Paramabhaṭṭāraka-pād-ānudhyātō mahā-  
 2 va(ba)lādhikrit-āntaraṅga-mahāsāndhivigrahika-Sōmadattaḥ kuśali Sarēph-āhāra-  
 3 sambha(mba)ddha-Varukāṇa<sup>2</sup>-vishayē varttamāna-bhavishyan-mahāsāmanta-mahārāja-rāja-  
 4 putra-kumārāmāt-ōparika-vishayapati-tadāyuktaka-dāṇḍavāsika-sthānāntarikā-  
 5 n=anyāmś=cha chāṭa-bhaṭa-vallabha-jātīyān=vishaya-mahāmahattara-kūṭakōlasa-  
 6 pustapāl-ādy-adhikaraṇam cha yathārham=pūjayaty-avagamayati cha viditam astu bhava-

<sup>1</sup> Expressed by a symbol.

<sup>2</sup> [See above, p. 201 n. 5.—Ed.]

- 7 tām=ētaḍ-vishaya-samva(mba)ddha-chira-khila-[śū]nyō **Va(Ba)hirvvāṭaka-grāmaḥ** parama-  
daivata-  
8 śrī-Paramabhaṭā(tā)ra-ka-pa(pā)dānām=ā-chandr-ārka-samakālaṁ puṇy-ābhivṛddhayē  
Vātsya-sagō-  
9 ttra-Vājasanēya-charaṇa-**Dhruvamittrasvāmy-Āruṅgasvāmibhyaṁ** rāja-tāmra-paṭṭa-  
sthityā  
10 pratipāditas=tad=anayōs=samuchita-rājadatti-tāmra-paṭṭa-dānaṁ dattvā bhuñjānayōr=na  
11 kēnachid=vā(bā)dhā kāryā ēshā cha dattih paramadaivata-śrī-Paramabhaṭṭāraka-pādānām

*Reverse.*

- 12 dharmmasya cha gauravāt=pratipālayitavyā | uktaṁ cha dharmma-śāstrē[1\*] **Va(Ba)hubhir=**  
vvasu-  
13 dhā dattā rājabhis=Sagar-ādibhiḥ[1\*] yasya yasya yadā bhūmis=tasya tasya tadā  
14 phalaṁ(m) || [1\*] Mā bhūd=aphala-śaṅkā vaḥ para-datt=ēti pārthivāḥ[1\*] sva-dānāt=phala-  
15 m=ānantyaṁ para-dān-ānupālanaṁ(m) || [2\*] Shashṭim varsha-sahasraṇi svarggē ti-  
16 shṭhati bhūmidah[1\*] ākshēptā ch=ānumantā cha tāny=ēva narakē vasēd=iti(t || [3\*] iti)  
17 samvat 10 5 Māgha di 20 4 likhitaṁ Śubhasimbhōna |  
18 tāpitaṁ pēḍāpālaka-Divākarōṇa utkirṇaṁ Nārāyaṇēna ||

**D.—Plate of Mahārāja Bhānudatta ; the year 5.**

**TEXT.**

*Obverse.*

- 1 Ōm<sup>1</sup> svasti[1\*] **Virañjā-vāsakān=mahāpratibhāra-mahārāja-Bhānudattaḥ** kuśali  
2 **Sarēph-āhāra-vishayō** samupagatān=varttamāna-bhavishayan-mahāsā-  
3 manta-mahārāja-rājaputtra-kumārāmāty-ōparika-vishayapati-  
4 tadāyuktaka-dāṇḍavāsika-sthānāntarikān=anyānīs=cha chāṭa-bhaṭa-jātī-  
5 yān(yāns) tad-vishaya-viniyuktakānīs=cha sa-mahāmahattara-vṛi(bṛi)hadbhōgika-  
6 kūṭakōlas-ādy-adhikaraṇān-yathārham=pūjayati mānayati ch=āstu  
7 vō viditaṁ ētaḍ-vishaya-samva(mba)ddha-chira-khilā(la)-śūnya-**Va(Ba)[hirvā]ṭaka-**  
8 grāmō smābhiḥ śrī-Paramabhaṭṭāraka-pādānām=ā-chandr-ārka-sama  
9 kulaṁ puṇy-ābhivṛddhayē Vatsa-sagōttra-Vājasanēya-charaṇēbhyah  
10 mahāmahattara-**Priyamitrasvāmi-Vāṭamitrasvāmi-Dhruvamitrasvāmi-**  
11 **Āruṅgamitrasvāminām** pratipāditah<sup>2</sup> sarvva-piḍā-varjitah[1\*]

*Reverse.*

- 12 tad-ēshān samuchita-tāmra-paṭṭa-dānaṁ datvā(ttvā) bhuñjānānām na kēnachit  
13 vā(bā)dhā karaṇīyā śrī-Paramabhaṭṭāraka-pādānām=gauravāch=ch=aishā dattih  
14 paripālayitavy-ēti **samvat 5 Phalgu di 10 7 ||** uktaṁ=cha dharmma-  
15 śāstrē [1\*] **Va(Ba)hubhir-vvasudhā** dattā rājabhiḥ Sagar-ādibhiḥ[1\*] yasya  
16 yasya yadā bhūmiḥ(mis=)tasya tasya tadā phalaṁ(lam) || [1\*] Mā bhūd=aphala-sha(śa)-  
17 nkā vaḥ para-datt=ēti pārthivāḥ[1\*] sva-dānāt=phalam=ānantyaṁ para-dān-ā-  
18 nupālanaṁ(nam) || [2\*] Sva-dattām para-dattām=vā yō harēta vasundharām[1\*]  
19 sa vishṭhāyām kṛmīr-bhūtvā pīṭribhiḥ saha pachyatē=ti<sup>3</sup> || [3\*] likhitaṁ  
20 sāndhivigrahik-**Āruṇadattēna** tāpitaṁ pēḍāpālaka-**Prati-**  
21 **shṭhitachandrēp=ēti ||**

<sup>1</sup> Expressed by a symbol.

<sup>2</sup> Read -svāmibhyaḥ pratipāditah.

<sup>3</sup> Read pachyatē || [3\*] iti.

Unlike the earlier Paṭhan<sup>1</sup> and Añjanavatī<sup>2</sup> plates the present plates contain a long description of the conquests of Gōvinda III. They do not, however, make any addition to our knowledge of the events in his reign as the draft followed here is identical with that used in the Rādhapur plates, the number of introductory verses being exactly the same. The earliest record in which this draft is known to have been adopted is the Maṇṇē plates<sup>3</sup> of Śaka 724 recording a grant of Gōvinda III's brother Śaucha-Khambha (or Stambha). The draft continued to be used regularly in all the plates issued subsequently by Gōvinda III from his capital.<sup>4</sup> It was also generally used by the Governors of the Kaṇṇāṭaka. The longest form of this draft is that seen in the Nēsari plates where we find five verses (*viz.*, vv. 21-25) not occurring in any other grant. As shown below, the same draft is used in the Lōhārā grant. Its importance in fixing the chronological order of events in Gōvinda III's reign will be discussed later on.

As for the **geographical names** occurring in the present grant, **Śrībhavana** has now been satisfactorily identified with Sarbhōn in the Broach District.<sup>5</sup> Vēngī, the capital of the Eastern Chālukyas, is too well-known to need identification. I have elsewhere<sup>6</sup> suggested an identification of **Mayūrakhaṇḍī**, the capital of Gōvinda III, different from the one originally proposed by Bühler. **Sisavai**, the donated village, is evidently Sirso where the plates were discovered. **Mōra-gaṇa**, which must have been situated in its vicinity, cannot now be traced. Its site may have been occupied by modern Mūrtizāpur. **Mānaka** which gave its name to the district in which the donated villages were situated is probably Mānā, a station on the Bombay-Nagpur line of the G. I. P. Railway, 8 miles east of Mūrtizāpur. Most of the boundary villages mentioned in the present grant can still be identified in the neighbourhood of Sirso. Thus **Haripura** is undoubtedly modern Hirpur two miles to the east, **Khairāḍē** may be Kharbādi three miles to the south-east, and **Athakavāḍa** Atkalī about three and half miles to the west of Sirso. **Lakhaipari** is clearly Lākhpurī five miles north of Sirso. **Dhārāśiva**, where the donor resided cannot be definitely identified, but may be Dhārur in the Akōṭ *tāluka* of the Akōlā District.<sup>7</sup>

#### TEXT.<sup>8</sup>

[Metres : Vv. 1, 22, 23, 25, 26 and 28 *Anuṣṭubh* ; vv. 2, 6 and 9 *Vasantatilakā* ; vv. 3-5, 7, 8, 10-20 *Śārdūlavikrīḍita* ; v. 21 *Āryā* ; vv. 24 and 27 *Indravajrā* ; v. 29 *Sālinī* ; v. 30 *Pushpi-tāgrā*].

#### First Plate.

1 [ओ<sup>9</sup> । स वो<sup>10</sup>] व्यादेधसा धाम यं नाभि<sup>11</sup> कमलं कृतं(तम्)[।\*] हरय यस्य  
कांतेंदुकलयाः<sup>12</sup> कमलंकृतं(तम्) ॥[१\*] — —<sup>13</sup> [भव]-

<sup>1</sup> Above, Vol. III, p. 105.

<sup>2</sup> *Ibid.*, Vol. XXIII, pp. 13 ff.

<sup>3</sup> *Ep. Carnatica*, Vol. IX, Nelamangala Taluka inscriptions, p. 51.

<sup>4</sup> It is not used in the British Museum plates and the Kaḍab plates ; but the former were granted not at the capital, but at the Rāmēśvara *tīrtha* on the Tungabhadra, and the latter are suspected to be spurious.

<sup>5</sup> This identification first suggested by Pandit Bhagvanlal Indraji (*Bombay Gazetteer*, Vol. I, Part I, p. 123) has been shown to be satisfactory by Dr. Altekar (see his *Rāṣṭrakūṭas* etc., pp. 67-68).

<sup>6</sup> Above, Vol. XXIII, pp. 12 f.

<sup>7</sup> [Dhārāśiva may with greater probability be identified with the village of the same name (spelt Dharaseo in the *Imperial Gazetteer Atlas* Plate 42) now changed to Osmanabad, the headquarters of the district of that name in the Nizam's Dominions, and famous for its caves described by Burgess in the *Arch. Surv. of Western India*, Vol. III (pp. 4 ff.)—N. L. R.]

<sup>8</sup> From the original plates. The facsimiles accompanying this article are prepared from ink-impressions kindly supplied by Mr. Natarajan, Superintendent, Government Press, Nagpur.

<sup>9</sup> Expressed by a symbol.

<sup>10</sup> Only faint traces of the *aksharas* in the brackets can be seen on the plate.

<sup>11</sup> Read यन्नाभि.

<sup>12</sup> Read कलया.

<sup>13</sup> Supply भवो.



- 13 दधवलं च्छत्र<sup>1</sup>द्वयं केवलं ।<sup>2</sup> तस्माना(क्ता)[हृ]त तद्यशोपि ककुभां प्रांति  
स्थितां(तं) तक्षणां(क्षणम्) ।[1८\*] लव्य(क्ष)प्रतिष्ठमचिराय कलिं शु(सु)-  
दूरम्(सु)-
- 14 च्छा(त्ता)र्यं शुध(ह)चरितैर्द्वरणीतलस्य [1\*] कृत्वा पुन[:\*] कृतयुनाः(गा)शृ(य)यम-  
प्यशेषं चित्रं कथं निरुपमः कलिवल(क्ष)भोभूत् ।[1९\*] प्राभूधै(है)र्यव-
- 15 तस्ततो निरुपमादिदुर्यथा वारिधेः शुद्धात्मा परमेश्वरीनत<sup>3</sup>शिरःसंसक्तपाद[:\*]  
सुतः ॥(1) पद्मानंदकर<sup>4</sup>प्रतापस<sup>5</sup>हि-
- 16 तो नित्योदयः सोन्नतेः पूर्वार्द्रेरिव भानुमानभिमतो गोविंदराज[:\*] "सतां ।  
[1१०\*] यस्मि<sup>7</sup> सा(स)र्व्वगुणाश्रये क्षितिपतौ श्री-

*Second Plate ; First Side.*

- 17 राष्ट्रकूटान्वयो जाते<sup>8</sup> यादववंशवंक्ष<sup>9</sup>धुरिपावासीद[लं]घ्यः परैः [1\*] दृष्टाशाव<sup>10</sup>धयः  
कृता[:\*] स्यु(सु)श(स)दृशा दानेन येनो[ह]ता
- 18 सुक्ताहारविभूषिता स्फुटमिति प्रत्यर्थिनोप्यर्थिनां(नाम्) ।[1११\*] यस्याकारममानुषं  
तु(त्रि)भुवनव्यापति(त्ति)रक्षोचितं कृष्णस्येव निरीक्ष्य यच्छति
- 19 पितै(त)र्यैकाधिपत्यं भुवः [1\*] आस्तां<sup>11</sup> तात तवैतदप्रतिज्ञता दता(त्ता) त्वया  
कण्ठिका किं नाज्ञेव मया धृतेति पितरं युक्तं वचो योभ्यधात् [॥१२\*]  
तस्मि<sup>12</sup>
- 20 <sup>13</sup>[स्मि]र्गविभूषणाय जनके जा(या)ते यशःशेषतां<sup>14</sup>मेकीभूय समुद्यतां<sup>15</sup> वसुमतीसं-  
हारमाधिच्छया<sup>16</sup> [1\*] विच्छायां<sup>17</sup> सहसा व्यधत(त्त) नृपतीने-

<sup>1</sup> Read कृत्र-

<sup>2</sup> Read परमेश्वरीनत-

<sup>2</sup> *Danda* superfluous.

<sup>4</sup> It would be better to read पद्मानंदकरः प्रदाय- as in the Rādhanpur plates.

<sup>5</sup> स which was first omitted is written below the line.

<sup>6</sup> What looks like an *anusvāra* on *sa* may be due to a fault in the plate.

<sup>7</sup> Read यस्मिन्.

<sup>8</sup> The engraver at first cut तो but subsequently cancelled the stroke for medial त्वा.

<sup>9</sup> Read वंशवन्धु-

<sup>10</sup> व which was at first omitted, is written below the line.

<sup>11</sup> The *anusvāra* here is a little displaced.

<sup>12</sup> Read तस्मिन्.

<sup>13</sup> The engraver first cut स्मि which he afterwards tried to change into स्म without cancelling the curve for medial i and the *anusvāra*. Read स्मर्ग-

<sup>14</sup> The *anusvāra* is redundant.

<sup>15</sup> Read समुद्यतान्.

<sup>16</sup> Read साधिकायां.

<sup>17</sup> Read विच्छायां.

- 21 को[पि] यो द्वादश <sup>1</sup> ख्यातानप्यधिकप्रतापविसरै[.\*] संवर्त्तकोर्कानिव ।  
 [१३\*] येनात्यंतदयानुनाथ निगडल्लेशादपाश्यायतात्<sup>2</sup> स्वं देशं
- 22 गमितोपि दर्पविसराद्यः प्रातिकु(कू)ल्ये स्थितः [।\*] यावं न<sup>3</sup> भुक्कुटी लक्षा-  
 [ट\*]फलके यस्योन(न्न)ते लक्ष्यते विक्षेपेण विजित्य तावदचिराद्(ह)व[.\*] स
- 23 गंगः पुनः । [१४\*] संधायाश्च श्री(शि)लीमुखं(खान्) स्वसमयाद्वा(द्वा)णासनस्योपरि  
 प्राप्तं वर्धितव(व)धुजीवविभवं पद्माभिदृध्या(द्ध्या)न्वितं(तम्)[।\*] संन<sup>4</sup>चत्रमुदी-
- 24 च्य यं शरदृतं पर्जन्यवद्भृजरो नष्ट[.\*] कापि भय(या)त(त्त)था न समरं  
 स्वप्नपि पश्येद्यथा [॥१५\*] यत्पादानतिमाचकैकशरणामा-
- 25 लोक्य लक्ष्मि(क्ष्मीं) निजां दूरां<sup>5</sup>न्नालवनायकी नयपरो यं प्राणमत्प्रांजलिः [।\*]  
 की विहा[न्\*] य(व)लिनो(ना) सहास्यव(व)लकः स्रद्धां वि[ध\*]ते(त्ते) परां
- 26 नीतस्तधि(हि) फलं यदात्मपरयोराधिक्यसंवेदनं(नम्) [॥१६\*] विंध्याद्रे<sup>6</sup>ष्कटके  
 निविष्टकटकं श्रुत्वा चरंयं(यं) निजै[.\*] स्वं देशं समुपा-
- 27 गतं ध्रु[व]मिव ज्ञात्वा भिया प्रेरित[।\*] माराशर्व्वमहीपतिर्द्रुतमगादप्राप्तपूर्व<sup>7</sup>प्यरैः  
 यस्य<sup>8</sup>च्छामनुकूलयां<sup>9</sup> कुलधनैः पा-
- 28 दौ प्रणामेरपि । [१७\*] नीत्वा श्रीभवने <sup>11</sup>घनो घनघनव्याप्तांव(व)रं प्रादुषं  
 तस्मादागतवं(वान्) समं निय(ज)व(व)लैरातुंगमद्रात-
- 29 टं(टम्) [।\*] [त]त्रस्थ[.\*] <sup>12</sup>स्वकरस्थितामपि पुनः निश्चेष्ट<sup>13</sup>माकृष्टवां विक्षेपैरपि  
 चित्रमानतरिपुयः पल(ल)वानां श्रुयं(श्रियम्) [॥१८\*] लेखाहारमुखो-
- 30 दिताद्(ह)वचसा <sup>14</sup>यत्रैत्य वे(वे)गीश्वरो नित्यं की(किं)करवक्ष्यधादविरत(तं)  
 कर्म श्व(स्व)स(श)र्मेच्छया [।\*] वाङ्माली[त्रि](ह)तिरस्य येन रचिता व्ये(व्यो)-

<sup>1</sup> The mark of punctuation here is superfluous.

<sup>2</sup> Read 'दयाश्यायतात्'.

<sup>3</sup> Read 'यावद्'.

<sup>4</sup> नि which was first omitted is written below the line.

<sup>5</sup> The *anuvaca* is superfluous.

<sup>6</sup> प which was first omitted is written below.

<sup>7</sup> Read 'विश्रांतिः कटक'.

<sup>8</sup> Read पूर्वः परैर्यस्यै<sup>10</sup>.

<sup>9</sup> Read सन्नचव-

<sup>10</sup> Read 'मनुकूलयन्'.

<sup>11</sup> Read 'घनघनघनयावत्' as in the Itādhānpur plates.

<sup>12</sup> ह which was first omitted is incised below.

<sup>13</sup> Read 'निजपमाकृष्टवान्'.

<sup>14</sup> The engraver at first cut यः but subsequently cancelled the stroke for medial या.

- 54 णाहयो हि जायंते भूमिदानं हरंति ये ॥[२३\*] अग्नेरपत्यं प्रथमं सुवर्णं  
भूर्वेष्णवी सूर्यसुताश्च गावः [१\*]
- 55 लोकच<sup>१</sup>यं तेन भवेधि(हि) दत्तं(त्त) यः काञ्चनं गाञ्च महीं च दद्यात् ॥[२४\*]  
व(व)हुभिर्वसुधा भुक्ता राजभिः सगरादि-
- 56 भिः [१\*] यस्य यस्य यदा भूमिस्तस्य तस्य तदा फलं(लम्) ॥[२५\*] सुवर्ण-  
मेकं गामेकां भूमेम(र)प्येकमंगुलं(लम्)[१\*] च-
- 57 रं <sup>२</sup>नरकवासो स्यात् यावदाहु(भू)तसंप्लवं(वम्) ॥[२६\*] यानीह दत्ता(त्ता)नि पुरा  
नरेद्वैदनानि धर्मार्थयशस्कराणि [१\*]
- 58 निर्भुक्तमाख्यप्रतिमानि तानि को नाम साधु[:\*] पुनराददीत[॥२७\*] स्वदत्तां  
परदत्तां वा यन्नाद्रक्ष नराधिप । महीं<sup>३</sup> महिम-
- 59 तां श्रेष्ठ दाना<sup>४</sup> श्रेयोनुपालनं(नम्) [॥२८\*] तथा चोक्तं रामभद्रेन(ण) [॥\*]  
सर्वानेतां<sup>५</sup> भाविन[:\*] पार्थिवेन्द्रां<sup>६</sup> भूयो भूयो याचते रामभ-
- 60 द्रः[१\*] सामान्योयं धर्मसितुष्ट(नृ)पाणां काले काले पालनीयो भवद्भिः [॥२९\*]  
इति कमलदलावुविन्दु<sup>७</sup>लोलां श्रु(त्रि)यमनुचिं-
- 61 त्य मनुष्यजीवितं च [१\*] अतिविमलमनोभिरात्मनीनेन(न) हि पु[१\*]पै[:]  
परकीर्तयो विलोप्याः [॥३०\*] लिखि-
- 62 तं श्रीवत्सराजसूनुना श्रीशरणादित्येन । श्रीजडवलभद्वट्टकं ॥<sup>३</sup>

B.—Lōhārā grant of Gōvinda III ; Śaka Year 734.

These also are three copper-plates, each measuring 10·6" in length and about 7·7" in breadth. The first two plates are thinner than the third. Though their total weight is exactly the same as that of the Sisavai grant, they are smaller in length and larger in breadth than the latter. All the edges of the third plate and the proper right edge of the other two are raised, while the rest are flat. The first is inscribed on the inner side only and the other two on both the sides, but as the record ended about the middle of the outer side of the third plate, its lower portion measuring about 3·2" in breadth is blank. About 4" from the middle of the proper right side of each plate there is a roundish hole about 9" in diameter for the ring which joined it to the other plates of the set. The ring and the seal attached to it, though more substantial, resemble those of the Sisavai grant. The ring was not cut when the plates reached the Museum. The seal contains a worn out figure of Garuḍa larger in size, but otherwise of the same type as that of the Sisavai grant described above. The plates weigh 213 *tolas* and the ring and the seal together 86 *tolas*.

<sup>१</sup> The engraver first cut क and then changed it into व.

<sup>२</sup> Read हरन् नरकवासः.

<sup>३</sup> Read महीं.

<sup>४</sup> Read दानाश्रेयो.

<sup>५</sup> Read सवानेतां.

<sup>६</sup> Read पार्थिवेन्द्रान्.

<sup>७</sup> Read कमलदलावुविन्दु.

<sup>८</sup> The punctuation mark is followed here by several dots and an ornamental figure indicating completion of the record.

The plates are generally in a state of good preservation. Only a few letters at the end of lines 7-14 have been completely damaged by rust and two letters, one in the beginning of line 24 and the other at the end of line 40, have been lost on account of the subsequent widening of the hole for the ring; but these can be easily supplied from cognate records. There are seventy-two lines in all, of which sixteen occur on each inscribed surface except the second side of the second and third plates which have fifteen and nine lines respectively. The letters are deeply engraved, but do not show through on the back of the plates. Their average size is .3". The characters are of the North Indian alphabet. As we shall see below, the writer of the present record is stated to be Aruṇāditya, the son of Vatsarāja, who, as stated above, was also the writer of the Sisavai grant, but to judge from the formation of letters, the present inscription seems to have been actually written by a different person. We do not, for instance, find here any ornamentation of the *mātrās* such as that noted above in the case of the Sisavai plates. The formation of several letters, again, is different. The stroke for medial *u* is not round as in the other inscription and is added not at the lower end of the vertical stroke but a little above; see *vrihad-ura-* and *vipula* both in l. 2. The forms of *i*, *th* (whether independent or subscript), *v*, *ś*, the subscript *ṇ* of the conjunct *ṇṇ* and the final *t* are considerably different from those occurring in the earlier record; see e.g., *ura* (l. 10), *kathanā* (l. 16) and *pratyarthinō* (l. 21), *vinirjit-* (ll. 2-3), *sadṛiśō-* (l. 6), *karnṇ-ādha-* (l. 9) and *bhrāpitāt* (l. 3). *R* as the first member of the conjunct *rya* does not rise above the line but appears as a horizontal stroke to the left at the top; see *dhairya-* (ll. 6 and 16), *°m-utsārya* (l. 15), etc. The language is Sanskrit and like the previous record the inscription is partly in verse and partly in prose. It shows many of the orthographical peculiarities noticed in connection with the previous record and though not altogether free from orthographical and other kinds of mistakes is, on the whole, more correctly written than the latter.

The plates were granted by the Rāshtrakūṭa king Gōvinda III, residing at Mayūra-khaṇḍī. His genealogy, titles and *śrūdus* are identical with those in the previous record. In fact the text of the whole inscription, with the exception of the names of the donated village and its boundaries, the *dātaka*, the date and some minor details and with the omission of seven verses three of them being from the eulogistic portion,<sup>1</sup> generally agrees with that of the Sisavai grant edited above. The object of the present inscription is to record the royal gift of the village Lōhārā in the Murumbā district to Bhaṭṭa Rishiyappa of the Kāśyapa-gōtra, who was a religious student of the R̥igvēda, the son of Anṇamabhaṭṭa and the grandson of Bhaṭṭa Māsōpavāsin. He is described as residing at Dhārāśiva and belonging to the community of the Traividyaś of that place. The donated village was bounded on the east by the smaller Lōhārā village, on the south by two villages<sup>2</sup> named Mudupa, on the west by the villages Pipparikā and Mārurika and on the north also by two villages Sāmaripalla and Khēḍa. It is also recorded that Rishiyappa, reserving 400 *nirartanas* of the land in the afore-mentioned village for himself, divided (the revenue of the remaining land) into 120 parts of which he assigned sixty to Mādhava, Śrīdhara, Dōdhāma, Aghakuṭi and others and the remaining sixty to Lōkabhaṭṭa, Śrīdhara Dīkshita, Madhuka Dvivēdin, Prithivibhaṭṭa and others. These transactions took place on the occasion of the solar eclipse on the first *tithi* of the bright fortnight of Mārgaśīrsha in the expired Śaka year 734 (expressed in words only). No cyclic year is mentioned in the grant. We find that in the expired Śaka year 734 there was a solar eclipse on the previous day which was the new-moon day of Kārttika. The first *tithi* of the bright fortnight of Mārgaśīrsha was current at sunrise of and therefore civilly connected with the next day, Tuesday the 9th November, A.D. 812,

<sup>1</sup> These are vv. 7, 16 and 17 of the Sisavai grant.

<sup>2</sup> These were probably the smaller (*laghu*) and the larger (*bṛīhat*) Mudupa.

which is thus the date of the present plates.<sup>1</sup> The charter was written by **Arunāditya**, the son of **Vatsarāja**. There were two *dūtakas* **Chandiyamma** and **Vayama**.

It will be noticed that the donee of the present plates is, in spite of slight discrepancies in his description, identical with that of the **Sisavai** grant. He is also the donee of the **Bhārata Itihāsa Samśōdhaka Maṇḍala** plates<sup>2</sup> of **Gōvinda III**. The provenance of the latter is not known but it is not unlikely to be some place in **Berār**. The villages<sup>3</sup> mentioned in the plates were, therefore, probably situated somewhere in **Berār**, not very far from **Sirso** (**Sisavai** of the previous plates) where he or his descendants seem to have lived, and not in distant **Gujarāt** as surmised by the editor of the above plates. It may also be noted that **Arunāditya**, the son of **Vatsarāja**, who is mentioned as the writer of this grant whether he actually wrote it or not, figures in that capacity in five other sets of plates, *viz.*, the **Nēsārī** plates<sup>4</sup> of **Śaka 726**, the **Wani-Diṇḍōrī** plates<sup>5</sup> of **Śaka 730** (for the expired **Śaka 729**), the **Sisavai** grant of **Śaka 729**, the **Bahulāwād** plates of **Śaka 732** (for the expired **Śaka 731**)<sup>6</sup> and the **B. I. S. M.** plates of **Śaka 732**. He was also probably the writer of the incomplete **Rādhānpur** plates of **Śaka 730**, judging by the writing on them which resembles that on the **Nēsārī** and the **Sisavai** plates. He was thus the official writer in **Gōvinda III's** secretariat at least from **Śaka 726** to **Śaka 734**.

Having disposed of the formal part of the grant, let us now turn to the **historical information** furnished by it. The charters granted by **Gōvinda III** fall into two main groups. Under the first of these come the **Paithān** plates of **Śaka 716** and the **Añjanavatī** plates of **Śaka 722**. The second group includes almost all the rest.<sup>7</sup> The draft of the genealogical and eulogistic portion adopted in the two grants of the first group consists for the most part of old verses descriptive of the ancestors of **Gōvinda III**, which are known from the earlier records of **Dantidurga**, **Kṛishṇa** and **Dhruva**. To the glorification of the reigning king, the draft devotes only two verses which mention no historical event except that he obtained the kingdom from his father in supersession of his brothers. No exploits of **Gōvinda III**,—not even his victory over the twelve kings headed by

<sup>1</sup> [There are instances of the *tithi* which commenced some time after sunrise being cited as the current *tithi*. (See *e.g.*, Nos. 215 and 269 of the *Madras Epigraphical collection* for 1918, whose dates have been calculated by the late Mr. Swamikannu Pillai on pages 84 and 85 of the *Madras Epigraphical Report*, 1919.) It is, therefore, not necessary to take Tuesday the 9th November A.D. 812 as the date of the record for, the *pratipat-tithi* commenced at 5½ *ghaṭikās* after sunrise on the previous Monday which was also the day of the eclipse. The latter, *viz.*, A.D. 812 November 8 Monday may thus be the date of this charter.—N. L. B.]

<sup>2</sup> These plates were first noticed by Mr. Y. E. Gupte in the *Journal of Indian History* for 1925, pp. 100 f. and subsequently edited by Mr. G. H. Khare in the *Sources of the Medieval History of the Deccan*, Vol. III, pp. 27 f. The grandfather of **Rishiyappa** is called **Vishṇu** in the **Sisavai** grant, but **Māsōpavāsin** in the **B. I. S. M.** plates as in the present plates; his father is called **Anṇama** in the present record, but **Anṇasāvi** (not **Saṇṇasāvi** as Mr. Khare has read in the **B. I. S. M.** plates) in the other two records. **Rishiyappa** is said to belong to the community of the **Chāturvidyas** in the **Sisavai** grant, but to that of the **Trāividyas** in the other two records. His name, *gōtra*, *Vēda* and place of residence (which both Mr. Gupte and Mr. Khare seem to have incorrectly read as **Vārāṇasī**) are the same in all the records.

<sup>3</sup> The plates record the grant of the village **Daśapura** which was bounded on the north by the **Vipdhya** mountain. This is likely to be **Dasur** in the **Ellichpur** tahsil of the **Akōla** District, situated only two miles to the south of the **Śātparā** hills which were in ancient times called **Vindhya**. Some of the places mentioned in the grant can still be traced in the vicinity of **Dasur**. Thus **Lādāvalikā**, **Pimparikā** and **Khēḍa** of the grant are probably modern **Ghāt-lādki**, **Pimpri** and **Kheḍ** in the neighbourhood of **Dasur**. The **Ambili kunda** at which the king bathed before making the grant was probably a *kunda* at the source of the holy river **Payōshni** (modern **Pūrṇā**) not far from **Dasur**.

<sup>4</sup> G. H. Khare—*Sources of the Medieval History of the Deccan*, Vol. I, p. 23.

<sup>5</sup> *Ind. Ant.*, Vol. XI, p. 160.

<sup>6</sup> *Sources of the Medieval History of the Deccan*, Vol. II, pp. 13 f.

<sup>7</sup> The only exceptions so far known are the **British Museum** and the **Kadab** plates, for which see above, p. 206, n. 4.

- 27 तुनाथ निगडक्लेशादपास्यायतात्स्वं देशं गमितोपि दर्पविसराद्यः प्रानिकूले स्थि-  
 28 तः [१\*] यावंन<sup>१</sup> स्फुटो ललाटफलके यस्योन्नते लक्ष्यते विक्षेपेण विजित्य तावद्वि-  
 29 राद्व(क्ष)दः स गंगः पुनः ।[११३\*] संधायाश्च शिलीमुखं(खान्) स्वसमयाद्वा(द्वा)-  
 णासनस्योपरि प्राप्तं  
 30 वर्द्धितवं(वं)धुजीवविभवं पद्माभिष्टध्या(द्ध्या)न्वितं(तम्) [१\*] सन्नचत्रमुदीक्ष्य यं शरद्व-  
 [तुं प]र्जन्यव-  
 31 हूर्जरो नष्टः(ष्टः) क्वापि भयात्तथा न समरं स्वप्नेपि पश्येद्यथा ॥[१४\*] नीत्वा  
 श्रीभवने घनाघन-  
 32 घनव्यासां(व)रां प्राहृषं तस्मादागतवां(वान्) समं निजव(व)लैरातुंगभद्रातटं तच्च-  
 स्थः[स्वक]र-

*Second Plate ; Second Side.*

- 33 स्थि[ता]मपि पुनर्निश्शेषमाकृष्टवां(वान्) विक्षेपैरपि चित्रमानतरिपुर्यः पञ्चवानां श्रु-  
 यं(श्रियम्) ।[११५\*]  
 34 लेखाहारमुखोदितार्द्धवचसा यत्रैत्य वेङ्गीश्वरो नित्यं किंकरवह्यधादविरतं कर्म  
 35 स्वशर्मैच्छया [१\*] वाह्यालीवृतिरस्य येन रचिता व्योमाग्रलग्नारुचत्<sup>२</sup> रात्रौ मौक्तिक-  
 कमा-  
 36 लिक्का<sup>३</sup>मिव धृता मूर्धस्थतारागणैः ।[११६\*] संचासात्परचक्रराजकमगात्तत्पूर्वसेवावि-  
 37 धि<sup>४</sup>व्यावृज्जालिशोभितेन शरणं नाम्ना<sup>५</sup> यद<sup>६</sup>हृदयं(यम्) [१\*] यद्यद्वत्तपरार्ध्यभूषण-  
 गणै-  
 38 नालंक्षतं तत्तथा मा भैषीरिति सत्यपालितयशस्थित्या यथा तद्विरा ॥[१७\*]  
 तेनेदम-  
 39 निरुविद्युच्चञ्चलमवलोक्य जीवितमसारं(रम्) [१\*] क्षितिदानपरमपुण्यः प्रवर्तितो  
 ब्र(ह्म)ह्म-  
 40 दायोयं(यम्) ।[११८\*] स च परमभट्टारकमहाराजाधिराजपरमेश्वरश्रीधारा[व\*]-  
 41 र्षदेवपादानुध्यातपरमभट्टारकमहाराजाधिराजपरमेश्वरश्री-  
 42 मत्प्रभूतवर्षपृथ्वीवल्लभश्रीवल्लभनरेन्द्रदेवः कुशलो सर्वानिव यथा संव(व)-  
 43 ध्यमानकाचाद्रपतिविषयपतिग्रामकूटायुक्तकनियुक्तकाधिकारिकमह-

<sup>१</sup> Read यावन्न.

<sup>२</sup> हृद.

<sup>३</sup> मौक्तिकमालिकैव विधृता. See above, p. 210, n. 1.

<sup>४</sup> Read विधिव्यावृज्जा°.

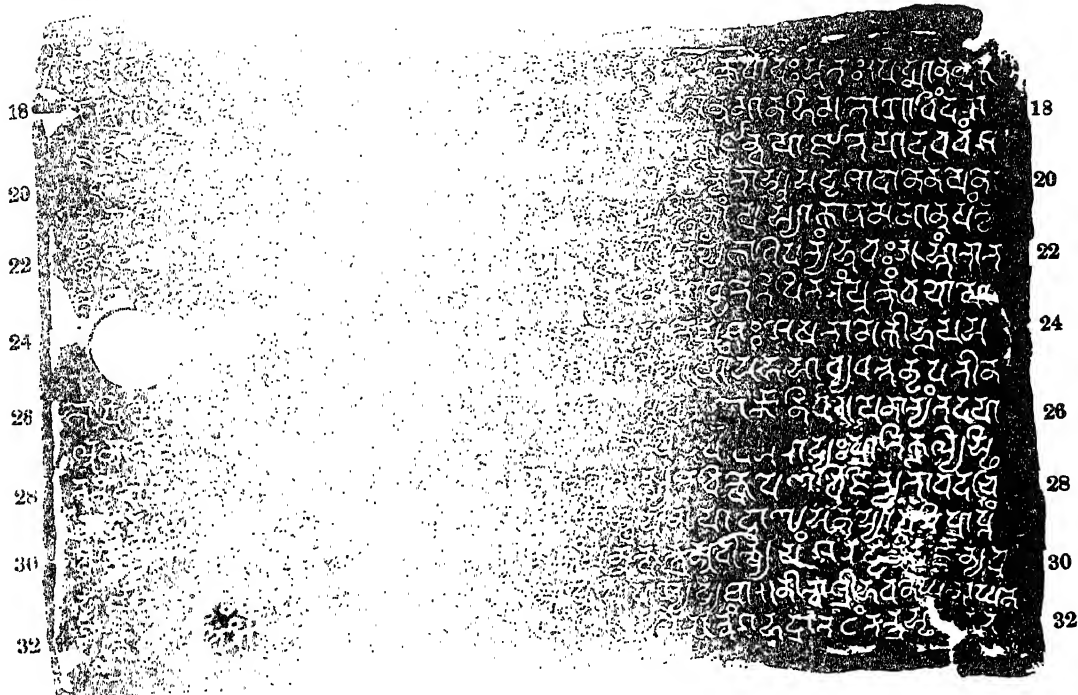
<sup>५</sup> Read मूर्धा.

<sup>६</sup> Read यदङ्गि-.

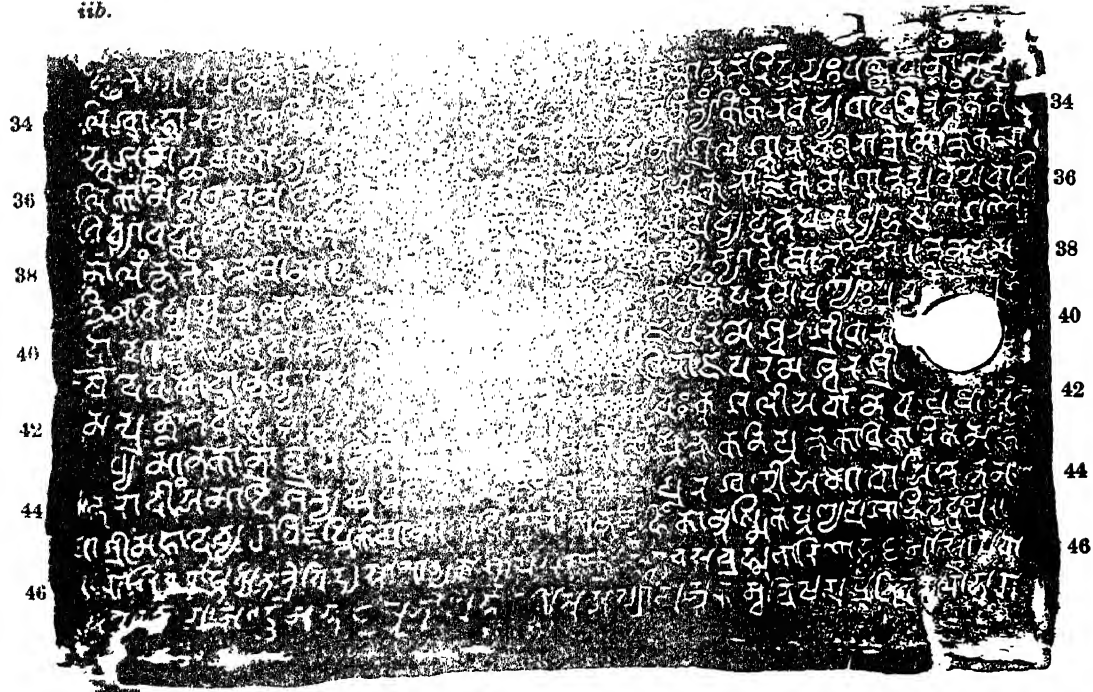


TWO CHITRA-PLATE INSCRIPTIONS FROM BERAR.  
 IN THE REIGN OF KALYANA III; SAKA YEAR 734.

iii.



iiib.



- 12 [स्वा]मिने सुक्ता येन कृता गया करभराद्वर्षाण्यनेकान्यतः । प्रीताः स्वर्गगता  
वदन्ति पितरस्त्वद्यापि सत्याशिषं तस्यासा[विति] लक्षभूतलभुजो वंशधिरं  
नन्दतु ॥११<sup>१</sup> तस्मिन्प्रयाते त्रिदिवं
- 13 — — — लक्षेर्धिसंकल्पितकल्पवृक्षे [१\*] देवैकलिंगार्चनव<sup>२</sup>हलक्षे विख्यातदुर्वोधनयैकदक्षे  
॥१२<sup>३</sup> तस्या<sup>४</sup> क्ष्मापतिवन्दितांघ्रिकमलो [ल]क्षेश्वरस्यात्मजः श्रीमो(मा)न्मोकल  
एष वंशतिलकः संपूर्णचंद्रान-
- 14 [नः १\*] — — [गा]हृतसंचपावनजलैर्जाताभिषेकस्ततः स्वं राज्यं परिपालयत्यरि-  
कुलं संचासयन्सर्वतः ॥१३<sup>५</sup> यस्याग्रे समभूत्पलायनप[र]: पेरोजपा(खा)ना<sup>६</sup>  
स्वयं पात्साह्वाह्मद<sup>७</sup> दुःसहोपि समरे संत्यज्य को-
- 15 — — — [१\*] — — चाणवशेन शुष्कवदनो सु[क्ता]नको रुह-  
वागश्वेनापि विवर्जितो गिरिगुह्यगोहाश्रितः सांप्रतं(तम्) ॥१४<sup>१</sup> यः पंचविं-  
शति[तु]लाः समदाद्विजै(जे)भ्यो ह्यस्त्रस्यैव रजतस्य च फद्यकानां-  
(नाम्) ।
- 16 — — — — — थ विमुक्तिहेतोः सोयं नृपो विजयते वरकीर्त्तिपूरः  
॥१५<sup>२</sup> येन स्फाटिकसङ्घि(च्छि)लामय इव ख्यातो मही[मं]डले प्राकारो  
रचितः सुधाधवलितो देवैकलिं-
- 17 — — — — — सत्कपाटविलसद्वा(द्वा)रत्रयालंकृतः कैलासं नु विहाय  
सं(शं)भुरकरोद्यत्राधिवासं सति(तिम्) ॥१६<sup>३</sup> कार्त्तिक्यामथ पू[र्णि]मावरतिथौ  
योदात्तुलां कांचनो शास्त्रज्ञः प्रथमं
- 18 — — — — — दिक् स द्विजैः । देव<sup>४</sup> पुष्करतीर्थसाक्षिणममं नारायणं  
शाश्वतं रूपेणादिवराहमुत्तमतरेः स्वर्णादिकैः पू[जय]न् ॥१७<sup>५</sup> कन्याधेनुधरा-  
तुरंगमरथग्रंथादिदा-
- 19 — — — — — पुष्करेषु विदितो जेष्टा(ज्येष्ठा)[दि]षु श्रद्धया । तेन  
दक्षसमस्तभूपललनासंगीतसत्कीर्त्तिना पु(खु)म्भाणान्वयशं[करे]ण सुधिया  
विद्वन्प्रियेण क्षितौ ॥१८<sup>६</sup> पर्याये

<sup>१</sup> Metre : Śārdūlavikrīṭita.

<sup>२</sup> The stroke in the body of this letter is too faint on the original to be visible in the impression.

<sup>३</sup> Metre : Indravajrā.

<sup>४</sup> Read *tasya*.

<sup>५</sup> The composer seems to have employed this foreign name without the case termination.

<sup>६</sup> Metre : Vasantatilakā.

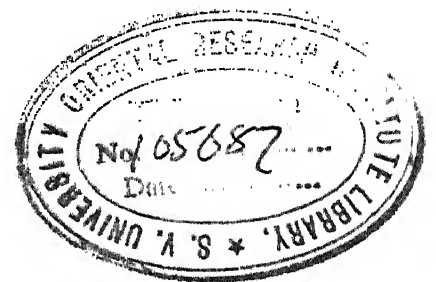
<sup>७</sup> The syllable *vam* seems to be carved over an erasure.

प्राः विभूमा

2 श्रीशृंगवदेतभगवदीष्टवकिरीटनिकरामावा निपादावुजोवीणस्फटि  
 4 धावुहिताकांश्च  
 6 धावुहिताकांश्च  
 8 धावुहिताकांश्च  
 10 धावुहिताकांश्च  
 12 धावुहिताकांश्च  
 14 धावुहिताकांश्च  
 16 धावुहिताकांश्च  
 18 धावुहिताकांश्च  
 20 धावुहिताकांश्च  
 22 धावुहिताकांश्च  
 24 धावुहिताकांश्च  
 26 धावुहिताकांश्च  
 28 धावुहिताकांश्च  
 30 धावुहिताकांश्च  
 32 धावुहिताकांश्च



- 20 . . . — — . . . . . — — परं(रम्) । रु(ऋ)थशृंगरु(ऋ)षिस्त्री-  
त्रव्याजमालंब्य भूप[ते]: ॥१६<sup>१</sup> किं वाच्यो महिमा गिरिरिह मया योगीश्व-  
[रेण]मुना विख्यातस्य महीतले हिमवता
- 21 — — — — — । — — — — — तरे निवसति श्रीशान्तया कांतया  
साकं पुण्यनदीलसत्परिसरे साख्या(क्षा)द(दृ)षि[:\*] शृंगिकः ॥२०<sup>२</sup> [यत्रा]सौ  
क्षणमेकमेव वसति:<sup>३</sup> श्रीमानृषी(षि:)
- 22 [शृंगिकः पु]ण्याचारपरो विभांड[कसुतो यो]गी तपःसागरः । काले तत्र निरंतरं  
जलधरा वर्षत्यपारावु(म्बु)भिर्नैवाकालमृतिर्भवेन्न हि त[था वं]ध्या भवेयुः  
स्त्रियः ॥२१<sup>२</sup> बाघेलान्व-
- 23 यदीपिका वितरणप्रख्यातहस्ता च [या\*] — णभ्रमभूमिपालतनया पुष्पायुध-  
प्रेयसी(सोम्) [\*] या रूपेण निजेन तां समजयत्सौभाग्यसंशोभि[ता] या  
सर्वत्र पतिव्रतानुगणने मुख्यै-
- 24 व संकीर्त्यते ॥२२<sup>२</sup> तस्या[:\*] सदिदीवरलो[चना]याः संपूर्णपीयूषकरानना[याः ।]  
गुणान्विताया गुणतोषितायाः श्रीपार्वतीसेवनसादरा[या]: ॥२३<sup>४</sup> गौरांबिकाया  
निजवत्स-
- 25 भायाः सत्सोकसंप्राप्तिफलैकहेतो[:\*] एषा पुर[स्तस्य] विभांडसूनोद्वा(र्वा)पी  
निवद्धा किल मोकलेन ॥२४<sup>५</sup> वाप्यां पुण्यसरिज्जलेन सततं संपूरितायामिह  
स्नानं यः कुरुते
- 26 द्विजः स हि भवेद्देददिविद्याकृती । राजन्यो यदि [कण्टकै]र्विरहितं प्राप्नोति  
राज्यं चिरं वैश्यो वैश्ववणाधिकां श्रियमहो शूद्रोपि सौ[ष्ठ्यं प]रं(रम्) ॥२५<sup>६</sup>  
यः कुर्यादृषिपंचम्यां
- 27 स्नानं वाप्यां प्रियान्वितः । ब्राह्मणो वा तथान्योपि स ल[भितेप्सितं] फलं  
(लम्) ॥२६<sup>१</sup> योगीश्वरेण कविना रचिता मनोज्ञा सो(से)यं प्रशस्तिरुचिता-  
मृत[पूर्ण]वर्णा । आकर्ण्य यां सुवि[बु]-
- 28 धाः सुखिनो भवन्ति श्रीभार[ती]मिव कथां कलुषापहन्त्री(त्रीम्) ॥२७<sup>८</sup> [इति]  
श्रीवाणीविलासकविराजयोगीश्वरविरचिता प्रशस्तिर्जयति ॥ मायापुरी[वत्स]भया  
समेतो विभांडसू-

<sup>१</sup> Metre: Anushtubh.<sup>२</sup> Metre: Śārdūlavikrīḍita.<sup>३</sup> Read vasati.<sup>४</sup> Metre: Upajāti.<sup>५</sup> Metre: Indravajrā.<sup>६</sup> Metre: Vasantatilakā.

- 29 नं(नु) <sup>1</sup>परिपूजयंस्तं त्रिलोचनस्यात्मगुरोरनुज्ञां संप्राप्य चामीकरदान[दत्त][:]\*  
 ॥२८<sup>2</sup> शक्ते वा(वा)क्ष्वसुश्रुतिप्रविलसत्चं(चं)द्रांकित(ते) विश्रुते पंचम्या  
 शु(सु)तियौ [र]वौ च नभसः पक्षे सिते
- 30 सन्मतिः [i]\* श्री[भक्त]जनरेश्वरस्य तनयः श्रीमोकलो भूपतिर्विहृद[विभूषि]तः  
 समकरोद्वापौप्रतिष्ठा(ष्ठा)मिह ॥२९<sup>3</sup> उक्लीर्णाषि(खि)लसूचधारगुहणा से[यं]  
 प्रशस्ति[:]\* शुभा वि-
- 31 ख्याते[न] फनाभिधेन [सु]धिया द्वादात्मजेनामुना [i]\* साहित्यादिकशि[रिप]-  
 शास्त्रविलसत्पा(त्पा)थोधिना साधुना श्रीनारायणसेवकेन नृपतेः श्रीमोकल-  
 स्यान्नया [॥३०\*]<sup>3</sup>
- 32 'संवत् १४८५ वर्षे श्रावण शुदि ५ रविदिन(ने) ॥ चिर(रं) नंद[तु] ॥छ'॥  
 श्रीः ।

## TRANSLATION.

[Obeisance to] the illustrious [Mother] of the universe. Adoration to the illustrious Bhagavati.

(Verse 1) Having paid obeisance to the illustrious goddess of learning, my supreme mother and the dispeller of delusion, with (*her*) lotus-like feet (*looking*) lovely with the gems on the crests of gods all round ; holding a lyre and a crystal [rosary].....and wearing beautiful ornaments studded with pearls ;

(Verse 2) [I describe] to the best of my knowledge, the heroes such as....prince Hammīra, etc., the descendants of Bappa, who had been ever-ready to offer shining gold more than desired by those in need, who had killed numbers of powerful enemies in battles and who had been devout worshippers of the Lord of Gaurī (*i.e.*, Śiva).

(Verse 3) There came in being the well-known ornamental gem to the family of the descendants of Bappa, the heroic prince Hammīra, the very Cupid in form, resolute in battles and victorious, whose fame, like the body of Īśvara (*i.e.*, Śiva), permanent, all-pervading, white as the moon and the jasmine flower and always respected by (*other*) princes....reigns supreme.

(Verse 4) (*It was he*) who captured the city of Chōla after having conquered and perforce killed in battle with (*his*) famous sword his enemies, the Bhills, residing in caves ; who murdered the inimical Jaitrēśvara going himself to Narathambhaka (Ranthambhor) and also being agitated by anger, burnt down the distant city of Palhanāpura.

(Verse 5) Hammīra, the very god of love for damsels, having thus protected the earth for a certain number of years and having then established over his kingdom his son Kshētra, (*who was*) an ornamental jewel of the Kshatriya race, the destructive fire to (*his*) enemies, and worthy well<sup>6</sup> to take up responsibility, went to the abode of gods.

<sup>1</sup> There is an *anusvāra* over *pa* which is redundant.

<sup>2</sup> Metre: *Upajāti*.

<sup>3</sup> Metre: *Śārāṅgavikrīḍita*.

<sup>4</sup> This half line begins from the middle of the *ślo*.

<sup>5</sup> This is a topless *chha* and many people employ it even now particularly at the end of letters to denote auspiciousness.

<sup>6</sup> Lit. well to wear armour. सम्यक्वस्त्रं of the text echoes सम्यक्विनीतमयस्त्रं कुमार of the *Raghuvamśa*, VIII, v. 94.



(Verse 6) (*It was Kshētra*) who having conquered in battle **Ami Sāha** by the might of (*his*) sword and totally annihilated the **Yavanas**, verily brought the entire treasury and numberless steeds to his own capital.

(Verse 7) Oh ! even that famous fort of **Maṇḍala**,<sup>1</sup> which even the lord of the lovely city of Delhi, powerful and owning elephants, known by the shining name of **Alāvadi**, dared not touch with his hand, was shattered by prince Kshētra, after having conquered all the enemies with the impetuous might of his arms.

(Verse 8) (*God*) Śaṅkara was (*thus*) solicited by humble Indra in fear of demons, " O Eternal Hara ! here are these demons aspiring to seize my position by force ; O tell me, what should I do under such circumstances ? " On hearing (*these*) words, prince Kshētra was taken away by Śambhu himself to his own abode, in order to destroy the demons.

(Verse 9) Prince Kshētra, the death-incarnate for demons, having (*thus*) settled down in heaven with heavenly damsels adorning (*his*) left side—**Laksha**, expert in giving (*as much*) charities (*as could be*) imagined, came to be the desire-yielding tree for the learned.

(Verse 10) (*It was he*) by whom best of the Brāhmaṇas on the surface of the earth were gratified by various charities, like gold weighed against himself, and by whom all (*other*) invincible princes were killed in battles with the sharp edge of (*his*) sword.

(Verse 11) May the famous line of that prince Laksha ever rejoice (*in this world*) by whom Gayā (*the holy Tīrtha*) was freed from the burden of tax for a considerable number of years, by paying (*as ransom*) lofty horses and heaps of gold to the lord of Gayā, and for which (*whose*) ancestors gone to the upper world, gratified as they are, even now confer (*on him*) genuine benedictions.

(Verse 12) That Laksha—who . . . , who had assigned the desire-yielding tree to suppliants, who had (*his*) attention fixed upon the worship of God Ēkalinga and who had been the only expert in political matters which are avowed to be inscrutable—having gone to the upper world—,

(Verse 13) This illustrious **Mōkala**, the son of that lord Laksha, the holy forehead-mark of the family, with face like the full-moon and with lotus-like feet revered by (*other*) princes, having been (*installed king*) by bathing in water made holy by incantations (*and*) fetched from . . . , protects his kingdom frightening the group of enemies all round.

(Verse 14) (*It was he*) from whose presence **Pērōja Khānā** (**Firūz Khān**) himself had resorted to fleeing (*and*) Pātsāha **Ahmada**, although irresistible in battle . . . abandoning (*his*) . . . has, at present, with face dried up, with hair dishevelled, with speech obstructed and bereft even of (*his*) horse, taken refuge in the habitation of a mountain cave in order to save . .

(Verse 15) This well-known prince, who weighed himself against gold, silver and *Phadyakas*<sup>2</sup> twenty-five times and distributed them among *dvijas* for the liberation of . . . , and who is full of glorious fame, reigns supreme.

(Verse 16) By him was erected a rampart, which was renowned all over the earth, which looked as if built of nice crystal slabs being whitewashed with lime and which was adorned with three beautiful gates having handsome panels, [round the site of] the God Ēkalinga, where Lord Śambhu had indeed made up his mind to reside, leaving aside Kailāsa.

<sup>1</sup> Lit. the circular fort ; modern Māṇḍalgarh.

<sup>2</sup> This seems to be the name of a small silver coin whose value might have been worth two annas, for in some parts of Rājputānā a two-anna piece is even now called a *Phadiyā* or *Phadyaka*. (*Rāj. Itihā.*, Fasc. II, p. 588, n. 4.)

nothing of doctrinal importance being left out of consideration. The *Suttanta-bhājanīyas* presuppose each a full text somewhere in the *Sutta-piṭaka*, but unfortunately all such texts cannot be traced in the extant Pāli Canon. The only reasonable inference to draw from this would be that the text of the Pāli Canon as it comes down to us is not complete in all respects, and accordingly it needs to be supplemented.

It is historically important to note that there is a Pāli counterpart of the Sanskrit *Pratītyasamutpāda-vibhaṅga-sūtra*, which is contained in the *Suttanta-bhājanīya* section of a *vibhaṅga*, called *Paṭichhasamuppāda-vibhaṅga*. The title adopted in the P. T. S. edition of the *Abhidhamma* text is *Pachchayākāra-vibhaṅga*<sup>1</sup> But *Paṭichhasamuppāda-vibhaṅga* is precisely the title under which the chapter was known to Buddhaghosa.<sup>2</sup> Besides the correspondence between the titles in Sanskrit and Pāli, there are other points in which the two texts show an agreement. First, in both, only the *anulōma* mode of formulation of the Law of Causal Genesis has been adopted to explain the *samudaya*, *āchaya* or *prabhava* aspect of *dukkha*. Secondly, in both, the *uddēsa* or *dēśanā* is followed by a *vibhaṅga* or exegesis. Comparing the two texts, item by item, one may notice only slight differences here and there. But, upon the whole, there is nothing in excess and of importance in the Sanskrit version of the *Vibhaṅga-sutta* which is not included either in the Pāli *Paṭichhasamuppāda-vibhaṅga* or in the text of the *Vibhaṅga* as a whole. Further, the *Abhidhamma* chapter has a purely *Abhidhamma* section without its counterpart in the Sanskrit text. One has to regret the loss of the full text of the Pāli *Paṭichhasamuppāda-vibhaṅga-sutta* which is presupposed by the *Suttanta-bhājanīya* in the *Abhidhamma* treatise.

#### No. 37.—A NOTE ON THE BARAH COPPER-PLATE OF BHOJADEVA.

By C. R. KRISHNAMACHARLU, B.A., MADRAS.

In his article on the above inscription (*Epigraphia Indica*, Vol. XIX, pp. 15 ff.) Dr. Hirananda Sastri has wrongly understood two expressions and suggested interpretations which do not appear to be correct.

Dr. Sastri says (*ibid.*, p. 16) that the Maukhari king Śarvavarman is called *Paramēśvara* in the Aśīrgaḍh Seal inscription. But it is not so. Both this and the Nālandā Seal inscriptions<sup>3</sup> call him *Paramamāhēśvara*. On the other hand it is the Dēś-Baraṇārka inscription of Jīvitagupta II that refers, among previous kings, to *Paramēśvara* Śarvarman<sup>4</sup> whom Fleet identifies with the Śarvavarman of the Aśīrgaḍh seal.<sup>5</sup>

Again, Dr. Sastri asserts that 'the fact that he is described as a *Paramēśvara* would show that he was a 'subordinate prince' (*loc. cit.*, p. 15). Here again the doctor is unfortunately misled, for the title in question denotes 'paramount sovereignty' (*C. I. I.*, Vol. III, p. 332), and not a subordinate position. It must be noted in this connection that this title was of such special significance that a conquering monarch took great pride in assuming it after he vanquished a mighty

<sup>1</sup> *Vibhaṅga*, pp. 135 ff.

<sup>2</sup> *Sammoha-vinodanī*, p. 130 : *Idāni . . . Paṭichhasamuppāda-vibhaṅge yā ayam avijjāpachchaya saṅkhārāti ādinā nayena tantī nikkhattā.*

<sup>3</sup> *C. I. I.*, Vol. III, p. 220 and above, Vol. XXI, p. 74.

<sup>4</sup> *Ibid.*, p. 216, text l. 15.

<sup>5</sup> *Ibid.*, p. 215.

foe. The Western Chālukya king Satyāśraya acquired the surname *Paramēśvara* (*labdha-Paramēśvar-āpara-nāmadhēya*) by the conquest of Harshavardhana, the 'lord of the entire Northern Country'<sup>1</sup>.

In the matter of identifying *Paramēśvara* Śarvavarman with *Mahārāja* Śarva, of the Sañjān plates, who in his own words was a 'petty ruler', Dr. Sastri, has, I think, fallen into an error in interpreting the significance not only of the surname *Paramēśvara* as pointed above, but also of the expression *anumati*.

The points to be considered in this connection are: (1) whether "the petty ruler" Śarva of a kingdom at the foot of the Vindhya hills could or should have had any hand in the gift of a village lying in the Kānyakubja-*bhukti* which, from the nature of the circumstances, must have been directly under the king (*i.e.*, overlord) Nāgabhaṭa himself, whose capital was Kānyakubja and (2) whether the expression *anumati* here connotes, the *sanction of an overlord to a gift made by his subordinate*. In fact the question of a suzerain's sanction does not arise here for the reason given in the foregoing clause; but it implies the confirmation and maintenance by a later king of the grant made by a predecessor. For example, we find that grants made by previous monarchs, of the same village to the same deity, were re-affirmed by the subsequent kings, in their respective times. A very good example of this is found in the Dēō-Baraṇār inscription of Jivitagupta II (*C. I. I.*, Vol. III, p. 216, text, lines 12 ff.). From a careful study of this grant, it will be seen that the expression *śāsana* is applied to the original grant or later affirmation made by the overlord, the king (*ibid.*, lines 13 and 16). The subsequent affirmations are made in accordance with the original gift (*cf.* *pūrva-dattakam=avalambya* of line 15 of the grant). The expression *anumati* of the Barah copper-plate must be construed in the sense of *anu[mō]dita* of line 17 of this grant. The issue, therefore, reduces itself to this, *viz.*, the grant made originally by (the Maukhari)\* *Paramēśvara* Śarvavarman and confirmed later by (the Pratihāra) *Mahārāja* Nāgabhaṭa was restored by *Mahārāja* Bhōjadēva, after suspension (*of it*) for some time in the reign of Rāmabhadradēva.

The village granted as *agrahāra*, namely, Valākā is evidently Barah, where the plates were discovered.

Dr. Sastri's readings and interpretations of two other important expressions in this inscription also appear to me to need correction.

In line 10 of the text (p. 18) he reads **दृष्टा भागश्च महाराज्यो . . . . . किञ्चित्कालम्विहृतं** and translates it (p. 19) as 'finding that the *allotment* was for the time being obstructed . . . . .'. The original, I think, correctly reads **दृष्टा भोगश्च . . .** which would give the natural sense that 'the *enjoyment* was for some time obstructed'. There is no relevancy in supposing a reference here to *bhāga* while the plate actually reads '*bhōga*'.

A similar mistake is committed by the editor in his reading **प्राग्भागक्रमेणैव** in line 13 of the text and translating it as 'in accordance with the same old apportionment'. Here also the plate actually reads **प्राग्भोगक्रमेणैव** which means 'in accordance with the original or previous enjoyment'. Here too there is no necessity or relevancy in assuming a reference to *bhāga*, *i. e.*, apportionment.<sup>3</sup>

<sup>1</sup> Above, Vol. IX, p. 100 and Vol. X, p. 102.

<sup>2</sup> [Prof. Bhandarkar is also inclined to identify Śarvavarman of the Barah Plate with the Maukhari prince of that name. See his *List of Inscriptions of Northern India*, p. 6, n. 1.—Ed.]

<sup>3</sup> [While this article was in the press, a note discussing some of the points noticed here, appeared in *I. H. Q.*, Vol. XIII. No. 3, pp. 503 ff.—Ed.]

No. 38.—A NOTE ON THE RAJAPURA COPPER-PLATES OF MADHURANTAKADĒVA :  
SAMVAT 987.

BY KHAN SAHEB S. R. DAVER.

At the end of his explanatory note on these copper-plates<sup>1</sup> Dr. Hiralal advances a theory that Bhramarakōṭya was possibly an alternative name of Chakrakōṭya, on the ground that the name of Chakrakōṭya seems to survive in Ghumara, which he believes to be a name given to the falls of the river Indrāvati at Chitrakōṭa. This theory is incorrect for the reasons given below :—

(i) *Ghumara* is not a proper name and it is not applicable only to the falls of the Indrāvati at Chitrakōṭa ; it is a word used in Bastar meaning “ waterfall ”.

(ii) In his introductory note<sup>2</sup> Dr. Hiralal has stated “ though styled ‘ Lord of Bhōgāvati, the best of cities ’ Madhurāntakadēva appears to have been a *Maṇḍalika* (feudatory chief) as the verse in ll. 24-25 shows that his *rāj* was limited to Bhramarakōṭya which is described as a *maṇḍala* in l. 15 ”. On the second plate in lines 15 and 16, it is stated that the village of Rājapura is situated in Bhramarakōṭya-*maṇḍala* (province). Again on the third plate in lines 28-29 names of witnesses from Chakrakōṭya-*maṇḍala* are given. This grant was made in A. D. 1065 and Bhramarakōṭya-*maṇḍala* and Chakrakōṭya-*maṇḍala* are mentioned in it as two separate units of administrative territories. Madhurāntakadēva was not only the feudatory chief of Bhramarakōṭya-*maṇḍala*, but appears to have been a relative of the ruling king, as his *birudācali* are the same as those of the Nāgavaṃśī kings. We know from the Bārsūr inscription of the time of Jagadēkabhūṣaṇa<sup>3</sup> that King Dhāravarsha was alive in A. D. 1060 (i.e., 5 years before this grant of Rājapura was made by Madhurāntakadēva). At this time one Chandrāditya was the feudatory chief in South Bastar and it seems that Madhurāntakadēva was holding a similar position in Bhramarakōṭya-*maṇḍala*.

(iii) From the Kuruspal Tank slab inscription<sup>4</sup> it is clear that King Dhāravarsha's son Sōmēśvaradēva was the ruler of Chakrakōṭya in A. D. 1069. We can say this much that King Dhāravarsha's death took place between A. D. 1060 and 1069 and during this period (perhaps a period of minority administration) Madhurāntakadēva, although a *Maṇḍalika*, became more powerful and perhaps made attempts to oust the rightful person from the throne. The Kuruspal stone inscription<sup>5</sup> tells us that Sōmēśvaradēva finally defeated and killed Madhurāntakadēva.

Thus it will be seen that Bhramarakōṭya was not an alternative name of Chakrakōṭya, as suggested by Dr. Hiralal. I would place Bhramarakōṭya-*maṇḍala* on the right bank of the river Narāṅgi as it is stated in the copper-plates that Rājapura is situated in the Bhramarakōṭya-*maṇḍala*.

<sup>1</sup> Above, Vol. IX, p. 179.

<sup>2</sup> *Ibid.*, p. 178.

<sup>3</sup> Hiralal, *Inscriptions in the C. P. and Berar* (2nd ed.) No. 269.

<sup>4</sup> Above, Vol. X, pp. 32 f.

<sup>5</sup> *Ibid.*, pp. 25 ff.

## No. 39.—ALLAHABAD MUSEUM INSCRIPTIONS OF THE YEAR 87.

BY STEN KONOW, OSLO.

The Government Epigraphist has sent me estampages of two inscriptions on stone slabs, now preserved in the Allahabad Municipal Museum. 'No particulars about their findspot', he says, 'are available but like the two inscriptions already published in the *Epigraphia Indica*, Vol. XVIII, pp. 159-160 these also have undoubtedly come from Kosam<sup>1</sup>'.

The two records mentioned by him were published by Rai Bahadur Daya Ram Sahni. One, No. II, belongs to the reign of the *Mahārāja Śivamēgha*, the other, No. III, is, according to the editor, dated in the year 88, probably of the Gupta era, during the reign of the *Mahārāja Bhadramēgha*. The latter, which I shall henceforth simply call **III**, is of special interest in the present connexion.

According to Mr. Sahni it was secured from the village of Ḥasanābād, close to the ancient remains of Kosam. It was lying near a well and would appear to have been used for sharpening tools and other utilitarian purposes. The slab is rounded at the top and a portion of it is broken off at the bottom. Its present dimensions are 2' 10" in height and the same in width, the thickness being only 3". Only four lines of the inscription now remain in the upper round portion of the stone, but that originally the record covered some more space of the slab is obvious from the traces of *aksharas* which have survived in the rest of the defaced surface'. His reading of the remaining portion is:

- 1 . . . Mahārājasya śrī-Bhadram[ēghasya]
- 2 [Samvatsa]rē 80 8 varsha paksha 3 divasa 5
- 3 . . . . . sya Śamarasya (?) puttra Him[i]ṅgana
- 4 . . . . . ayayādāvadāra.

The two inscriptions sent to me I shall distinguish as **a** and **b** respectively. The slab containing **a** seems to be almost identical in shape with that described by the Rai Bahadur. It is rounded at the top, and the inscription, in five lines, covers a space 2' 4" wide and 1' high. The other slab is rectangular, and the record **b** is 1' 9" long, the height being 1' 4". There are seven lines, the seventh only containing two *aksharas*. The contents of the two epigraphs are practically the same. I shall therefore deal with them together and also discuss their bearing on the reading and interpretation of **III**.

The **alphabet** is early Gupta or pre-Gupta of the Eastern variety. We find *la* with the downward turn of the left limb, *e.g.*, in *Mādgalī* **b** 4, and the characteristic eastern *ha*, *e.g.*, in *Mahārājasya* l. 1; *sha*, on the other hand, has not the round eastern base-stroke attached to the central bar as a loop.

With regard to **individual letters** we may note the rounded *ē* in *saptāśūtē* l. 2, *putrēhi* l. 4, *Shandhakēna* **b** l. 5, etc., which looks like *i* (the regular form is seen in *-mēgha-* **b** l. 1); the *ri* in *bhrātrīhi* **b** l. 4, but regular in *trītiya* l. 2; the different shapes of *llā* in *pallāna-* l. 3, where the **a** form is calculated to raise doubt about the correctness of the reading. I have therefore asked one of our leading authorities in Gupta palæography, Dr. Else Lüders, how she would read the *akshara*, without telling her how I read and explained it. Without any hesitation she read *llā*, and this reading must be considered to be absolutely certain. The final *m* with the

<sup>1</sup> [Mr. B. M. Vyas, the Executive Officer, Allahābād Municipality, informs me that the inscriptions were found in a village adjacent to the Fort of Kauśāmbī in Manjhanpur Tahsil of the Allahābād District.—Ed.]

*virāma* stroke above is found in *siddham* in **a** l. 1. The numeral symbols for 3, 5, 7, and 80 are used both in **a** and in **b**.

The execution and preservation of the inscriptions are, on the whole, very good. The sixth to eighth *aksharas* of l. 4, and the seventh and eighth of l. 5 of **a** are defaced, and so are the final letters of ll. 3-5 of **b**. There are, further, several superfluous and accidental strokes and dots, e.g., in **a** above l. 1; above the *va* of *samvatsarē* l. 2; across and above the *tā* of *ētāyam* and *vā* of *puruvāyam* l. 3; before the *i-mātrā* of the second *putrēhi* l. 4; after *Sanik[ā]ya* l. 4, where the three strokes are perhaps meant to be a sign of division; across the right leg of *ga* in *bhagava-* l. 4; in **b** after the *bha* and above the *gha* of *Bhadramēghasya* l. 1; above the *ya* of *trītiya* l. 2; above the *ryyē* of *saudāryyēhi* l. 4, etc. The apparent *i-mātrā* above the *ē* of *ētāyam* **a** l. 3 has perhaps been cancelled, and the same may be the case with the *i* above *shk* in *pushkirinyām* **b** l. 5. The *ā*-stroke is absent or defaced in several places, e.g., *Mahār[ā]jasya* **a** l. 1; *sap[ā]śītē* **a** l. 2; *ē[ā]yam* **b** l. 3; *pallānak[ā]rasya* l. 3; *Sanik[ā]ya* **a** l. 4; *bhagavat[ā] a(ā)ryyāya* **a** ll. 4-5; *sth[ā]pit[ā]* **a** l. 5; the same is the case with the *i* of *d[i]vasa* **a** l. 3; the *ē* of *Bhadram[ē]* at the end of **a** l. 1 (and of **III** l. 1) and of *Sanḍhak[ē]na* **a** l. 4 and *sa[m]vatsar[ē]* **b** l. 1; the *anusvāra* in *punya[m]* **a** l. 5; *sa[m]vatsar[ē]* **b** l. 1; *ēt[ā]yam puruvāya[m]* **b** l. 3; the *tā* in *sap[tā]-śītē* **b** l. 2, etc.

The **orthography** is fairly consistent. But we find *vardhatu* **a** l. 5, *varddhatu* **b** l. 7; *Sanḍhak[ē]na* **a** l. 4 for *Shanḍhakēna* **b** l. 5. The writing *pratishchāpitā* for *pratishṭhāpitā* **b** l. 6 is a mere slip. Instead of *bhagava-* **a** l. 4 the engraver seems to have begun to write *bhagva-*.

The **language** is mixed Sanskrit, and the dual has, as usual, been replaced by the plural. We may note the use of the plural-dual of the words *putra* and *bhrātri* for 'son and daughter', 'brother and sister', respectively, in accordance with Pāṇini I. ii. 68 (*bhrātriputrau svasrīduhit-ribhyām*). The word *pallāna* for Sanskrit *paryāṇa* 'saddle', cannot in any way prove eastern affinities, on account of its *l*. Pischel, *Grammatik der Prakrit-Sprachen* para. 285, gives *pallāna* from Jaina-Māhārāṣṭrī, and it is a well-known fact that such words are often widely distributed outside the territory where they have developed in accordance with the phonetical laws of an individual language or dialect; cf. the common *pallaṅka*, Sanskrit *paryāṅka*.

As already stated, the **contents** of the two records are almost identical, though some details are found only in **a** and others only in **b**. They record the setting up of two slabs as a seat (*āsana-paṭṭā*), at a pond (*pushkarinyām*, only in **b**), for the Holy Noble Dēvī (*bhagavat[ā] a(ā)ryyāya dēvī[ya]*, only in **a**), by the son and daughter (*putrēhi*) of the saddler (*pallānak[ā]ra-*) Śap[h]ara, the brother and sister born from the same womb (*saudāryyēhi bhrātrihi*, only in **b**), the son and daughter of Mādgali (*Mādgali-putrēhi*), Śanikā and Shanḍhaka.

The two slabs were accordingly intended to form a seat for an image of Dēvī. It is then evident that the slab with the rounded top was to be placed vertically behind the image, and the rectangular one below it. In such circumstances we must evidently take **a** as the first record, and this inference is further strengthened through the fact that **a** begins with *siddham*.

It is further evident that there can never have been more than two such slabs in the *āsana*, and this makes it necessary to say something about the slab containing inscription **III**, published by Mr. Sahni.

A look at the plate published with his paper will show at once that the slab containing **III** has the same shape as that on which **a** is engraved. And a close examination of the facsimile will show that the text is the same as that of **a**, with some minor differences.

It is easy to see that the defaced *aksharas* in the beginning are, as in **a**, *siddham*. Then the first line contains *mahār[ā]jasya śrī-Bhadrama*, just as **a**, even with the same omission of the final



ē. In the opening of l. 2 we can still distinguish the first *akshara*, viz., *gha*, so that we must read *ghasya*. After this *a* runs *sa[m]vatsarē sapt[ā]śītē 80 7*, but there is not room enough for so many *aksharas* in **III**. Mr. Sahni read the defaced letters which can still be traced at the end of the passage as *rē 80 8*, but that reading seems to me to be impossible. What he read as 8 looks like *da*, and what he took to be 80 can hardly be that numeral figure, which has a straight upright within a circle. Before the apparent *da* (Mr. Sahni's 8) I can see a distinct *tē*.<sup>1</sup> It almost has the appearance that the engraver had misread his draft. Then follows, as in *a*, *varshapaksha*, but instead of *a*'s *trītiya 3 divasa 5*, which runs into l. 3, we find *3 divasa 5* as the end of l. 2. The beginning of l. 3 is effaced, and about ten or eleven *aksharas* are missing. What follows after the gap is clearly *syā Śapharasya putrēhi Mādgāl[ī]*, and there cannot be the slightest doubt that the gap must be filled by the help of *a* as *[ētāyaṁ puruvāyaṁ pallānakāra]syā putrēhi Mādgālī [putrēhi]*. Including the three letters of *putrēhi* fifteen or sixteen *aksharas* are absolutely defaced at the beginning of **III** l. 4. and as the end of the line can be read *vatyā āryā . . dēv . . . a*, I have no doubt that we must restore the missing portion from *a* as *Śanikāya Shaṇḍhakēna cha bhaga . . a*.

We thus arrive at the conclusion that **III** is practically identical with *a*, and we must try to explain this state of things. Now the traces of *aksharas* which Mr. Sahni mentions, are hardly visible in the plate of **III** below l. 4, and it is *a priori* not unlikely that the inscription was never completed, that the engraver, for some reason, did not proceed beyond l. 4. And if I am right in my explanation of l. 2, the reason was evidently that he had made some serious mistakes in copying his draft. In other words, the slab containing **III** was meant to form the back of the Dēvi-throne, but was discarded when the engraver's slips were discovered, and the slab containing *a* was dressed and provided with a new and corrected legend in its stead.

In such circumstances it would be permissible to make use of **III** for settling the reading of *a*, because the engraver may have made some mistakes even there. And I think that such must have been the case in the name of the *pallānakāra*. In *a* it is clearly *Ś[ā]para-*, while the second *akshara* in *b* is entirely defaced. Now **III** almost certainly has *Śaphara-*, and I have little doubt that the actual form of the name was *Śāphara*.

Our records are dated in the year 87, in the third paksha of the Rains and on the 5th day. Rai Bahadur Daya Ram Sahni thought of the Gupta era, so that the corresponding Christian date would be in the summer of A.D. 406. The *Mahārāja Bhadrāmēgha* is not known from other sources, but we must apparently assume that he held sway in *Kauśāmbī*. Little as we know about the history of *Kauśāmbī* in early times, we cannot do more than to note the names of this *Mahārāja* and of the *Mahārāja Śivamēgha* of Mr. Sahni's Inscription II. The latter is probably identical with the ruler known from a Bhīṭa seal, which Sir John Marshall<sup>2</sup> refers to the 2nd or 3rd Century, while the late Jayaswal<sup>3</sup> thought of the 4th Century A.D. If Sir John is right, the era of our record must be the Kanishka reckoning, and the date correspond to A.D. 215-6, while the Kalachuri era would take us to 335-6. Sir John's dating is perhaps, after all, the most probable one. The two rulers mentioned above evidently belong to one and the same dynasty, but we have no means of ascertaining who is the older of them.

#### TEXT.

a

- 1 Siddham Mahār[ā]jasya śrī-Bhadrām[ā]-
- 2 ghasya sa[m]vatsarē sapt[ā]śītē 80 7 varsha-paksha trīti-

<sup>1</sup> [From the impression Mr. Sahni's reading appears to be correct.—Ed.]

<sup>2</sup> *A.S.I., An. Rep.* 1911-12, p. 61.

<sup>3</sup> *J.B.O.R.S.*, Vol. XIX, p. 299.

3 ya 3 d[i]vasa 5 ē[tā]yaṁ puruvāyaṁ pallānak[ā]rasya Ś[ā]pa(pha)-  
 4 rasya putrēhi [Mādgali]-putrēhi Śanik[ā]ya Śaṇḍhak[ē]na cha bha[ga]va-  
 5 ty[ā] a(ā)ryyāya d[ē]vī[ya ā]sanapaṭṭā sth[ā]pit[ā] [i\*] Puṇya[n] vardhatu [||\*]

b

1 Mahār[ā]jasya śrī-Bhadremēghasya<sup>1</sup> sa[m]vatsar[ē] sa-  
 2 p[tā]śītē 80 7 varsha-paksha tṛitiya 3 divasa [pa]-  
 3 āchama 5 ē[tā]yaṁ puruvāya[n] pallānak[ā]rasya Śāpa(Śāpha)-  
 4 rasya putrēhi saudāryyēhi bhrāt[ṛ]hi Mādgali[pu]trē-  
 5 hi Śanikāya Śaṇḍhakēna cha pushki(shka)rinyān ā[sa]-  
 6 napaṭṭā pratishchā(shṭhā)pitā [i\*] Priyatān dharmma Puṇyaṁ va-  
 7 rddhatu [||\*]

### TRANSLATION.<sup>2</sup>

[Hail]-Of the *Mahārāja śrī-Bhadramēgha*, in the eighty-seventh-87-year, the third-3-paksha of the Rains, (the fifth)-5-day, at this date, by the son and daughter of the saddler Śāphara, (the brother and sister from the same womb), the son and daughter of Mādgali, Śanikā and Śaṇḍhaka, slabs for a seat [for the Holy Noble Dēvī] were put up (at her pond. May Dharma be pleased). May merit increase.

### No. 40.—SONEPUR PLATES OF MAHA-BHAVAGUPTA(II)-JANAMEJAYA ; THE YEAR 17.

By B. CH. CHHABRA, M.A., M.O.L., Ph.D.(LUGD.), OOTACAMUND.

These plates were first inspected by me at Sonepur Raj, the headquarters of the Sonepur State in Orissa, in November 1936 when I was on tour in that part. Regarding their discovery I have been told that some three years prior to my visit certain workmen, while digging foundations on a plot of land opposite the modern Khambēsvaraī temple at **Sonepur Raj**, lighted upon a massive stone coffer which was forthwith made over to the State authorities. It was this box that contained the present plates. This along with its contents had since been kept intact at the Sonepur Police Station where it was shown to me. It is oblong in shape and measures 16½" long, 12" broad and 13" high. It has a slipping lid on it and was evidently designed specially for the safe deposit of the *tāmraśāsana*. It was not possible then to examine the writing on the plates, because they had been preserved just as they were found, stuck together with crust and verdigris.

Later, in April 1937, the plates were obtained on loan from the Sonepur Durbar by the Government Epigraphist for India, who got them properly cleaned by the Archaeological Chemist in India and had their impressions taken. This afforded me an opportunity of studying the record from the original as well as from its inked estampages.

The document consists of **three copper leaves**, held together by a ring of the same metal. Each leaf is slightly narrower in the middle and measures about 8½" long by 5½" high at either end. The ring is 4" in diameter. Its ends are secured under a circular seal (diameter 1½"). The **seal** is completely defaced, so that it cannot be ascertained whether it originally contained any legend. It shows, however, some very faint traces of the Gajalakshmi symbol in the centre. The plates together with the ring and the seal weigh 202 *tolas*. The first plate is inscribed only on one face, while the remaining two bear writing on both the sides. There are altogether 51 lines of writing,

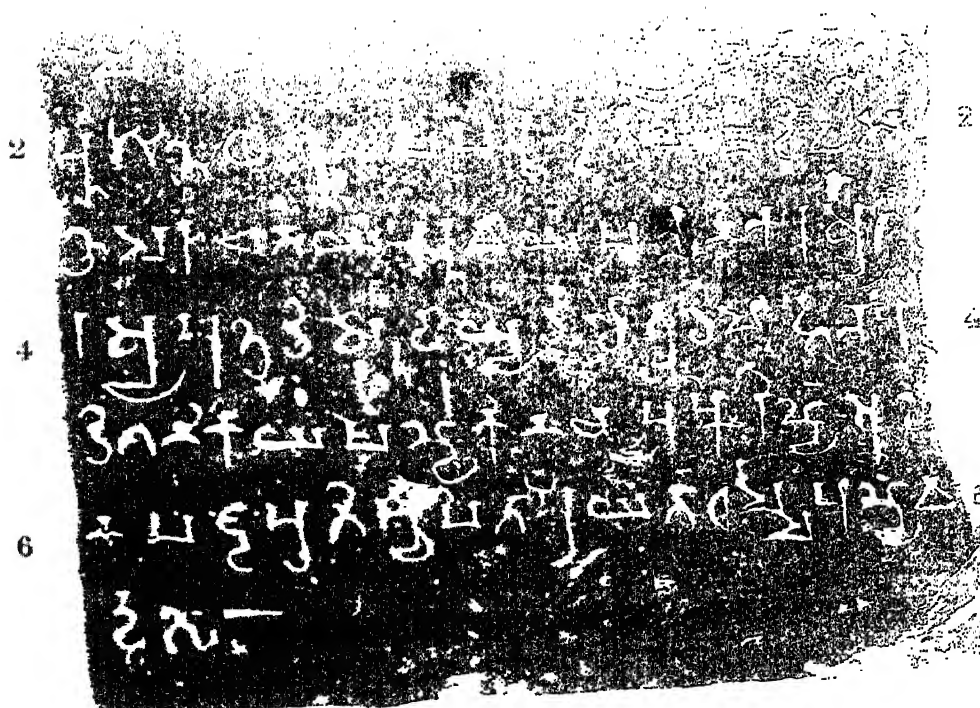
<sup>1</sup> [The name in question decidedly ends in *magha* as found in other inscriptions including those recently discovered. The stroke above *m* in this record may be accidental.—Ed.]

<sup>2</sup> Brackets = in a only ; parentheses = in b only.

A.



B.



SCALE: ABOUT ONE QUARTER.

SURVEY OF INDIA, CALCUTTA.



of which 11 are on the first face, 12 on the second, 13 on each of the third and the fourth and only 2 on the fifth.

The **alphabet** is of the same northern type as is usually found in the records of Sōmavāṃśī rulers of Kōśala. The **language** is Sanskrit. The record is composed in prose, except that twelve of the customary verses and a eulogistic one occur at the end. Of **orthography** the following points may be noted : (1) As a rule, *s* is used for *ś*; *śudhyati* (l. 33) and *śula*<sup>o</sup> (l. 37) being exceptions. However, *s* is correctly used in those conjunct consonants where it appears as the first member, e.g., *śrī*, *śru*, *ścha*, etc. (2) *B* is invariably represented by the sign for *v*. (3) The consonant after *r* is doubled in most cases. (4) An *anuvāra* takes the place of a final *m*. (5) The sign for *arayaḥa* is employed twice (l. 21 and l. 45). (6) *Sandhi* is not observed in a few cases. Besides, the inscription contains various mistakes, such as wrong spelling, incorrect grammar, omission of letters and words, etc. They, too, have been pointed out partly in the text and partly in the notes below.

The inscription belongs to the Sōmakulī *P. M. P. Mahā-Bhavaguptarājadēva(II)-Janamējayadēva*, the successor of the *P. M. P. Śivaguptadēva*. It records the donation of a village, called **Gōttaikēlā**, included in the *Luputurā-khaṇḍa* in Kōśalā. While the king himself is the donor, the donee is *Kamalavana-vaṇik-sthāna*, by which term possibly a merchants' association is meant. This *vaṇik-sthāna* is described to have migrated from Khadirapadra and to be resident in Suvarṇapura. It is further stated that the Kamalavana Merchants' Association transferred the same gift, as a registered grant, to *Śrī-Kēśava-bhaṭṭāraka-dēvakula* and *Śrī-Ādityabhaṭṭāraka-dēvakula* (i.e., two temples, one of Viṣṇu and the other of Sūrya) for defraying the costs of offerings to the deities and of repairs to the shrines.

The charter was issued from **Ārāma** on the **5th day of the bright fortnight of the month of Āshāḍha in the 17th year** of the king Janamējayadēva's reign. It was written by Kailāsa's son, Alava, the *Mahāśhapatalin* (attached to) the *Mahāsandhivigrahin Rājaka* Malladatta, and engraved by Haradāsa, son of Sivṛillā. The writer Alava is undoubtedly identical with Kailāsa's son, Ālava, the *Kāyastha*, who wrote the Nāgpur Museum Plates of the 8th year, in which he is explicitly mentioned to be connected (*pratibaddha*) with the *Mahāsandhivigrahin Rājaka*, Malladatta, son of Dhārādatta.<sup>1</sup> This Malladatta appears to have served for a long time as Minister of War and Peace under Mahā-Bhavagupta(II)-Janamējaya, for he figures in his Pāṭṇā Plates of the 6th year<sup>2</sup> on the one extreme and in his three Kaṭak Grants of the 31st year<sup>3</sup> on the other. As may appear from the above references, several copper-plate grants of Mahā-Bhavagupta(II)-Janamējaya have already been published, from which we know the 3rd, 6th, 8th, 13th and 31st years of his reign.<sup>4</sup> The record under discussion now adds the 17th year to that list.

The king had a minister, named **Sādhārāṇa**, who is highly extolled in a stanza towards the close of the present inscription. He is described there to be a profound scholar and an able administrator, in whom the king reposed great reliance. The same person acted as *Dūtaka* in the Nāgpur Museum Plates referred to above, wherein his father's name is stated to be Śōbhana and he himself is styled *Mahāmahāttama Bhaṭa(ṭṭa)*, but is not mentioned as *Mantrin*. Probably he was raised to ministership sometime subsequent to the 8th year of the king's reign. Evidently he, too, remained long in service, enjoying royal favours all along. He received a munificent gift of four villages from his master in the latter's 31st regnal year, as is recorded in the

<sup>1</sup> Above, Vol. VIII, p. 143; Bhandarkar's *List of Inscriptions of Northern India*, No. 1560.

<sup>2</sup> *J. P. A. S. B.*, Vol. I (1905), p. 13; Bhandarkar's *List*, No. 1558.

<sup>3</sup> Above, Vol. III, p. 350 and note 5; Bhandarkar's *List*, Nos. 1562-64.

<sup>4</sup> Bhandarkar's *List*, Nos. 1557-1564.

aforementioned three Kaṭak Grants. From these records we learn that Sādhāraṇa was "an immigrant from Ṭakārī, a resident of Turvunā in Kōsala, belonging to the Bharadvāja *gōtra*..."<sup>1</sup>

Of the **localities** mentioned in the record, **Suvarṇapurā** is the same as the modern town of Sonapur, situated at the confluence of the Tel and the Mahanadi.<sup>2</sup> **Ārāma**, from where the charter was issued, is described to be a prosperous city with palatial buildings, temples, gardens, tanks and what not. On the other hand, we know that the three Kaṭak Grants of the 31st year were issued from the same Ārāma, but that in those records it appears as a mere site of the royal camp (*kaṭaka*).<sup>3</sup> Besides, a part of the description of Ārāma in the present plates is practically identical<sup>4</sup> with the account of Muraśīman (another camping place from where some<sup>5</sup> of Mahā-Bhāvagupta(II)-Janamējaya's grants have been issued) in the Nāgpur Museum Plates of the 8th year. It follows, therefore, that the present description of Ārāma is only conventional and may not be depended upon as an exact portrayal of the locality. In view of these considerations it is safer to assume that Ārāma was a place, perhaps not far from the town of Sonapur,<sup>6</sup> where the royal camp was often pitched. **Luputurā-khaṇḍa**, wherein the donated village was included, is mentioned also in an earlier grant of the same donor, where the word is spelt as **Lupaturā**.<sup>7</sup> According to Rai Bahadur Hira Lal<sup>8</sup> this **Lupaturā-khaṇḍa** is probably the same as **Lipatuṅḡā** of the Pāṭṇā Plates of the 6th year<sup>9</sup>, which he was inclined to identify with **Lepta**, six miles south-east of Bolangir in the Pāṭṇā State. B. C. Mazumdar<sup>10</sup> has, on the other hand, pointed out **Nuptara** and **Nuparsinga** within the Sonapur State one of which, he thought, must be identical with **Lupaturā**. I agree with the latter view and opine that **Nuptara** must be the village after which **Luputurā-khaṇḍa** was named. As for **Gōṭṭaīkēlā** the donated village, Mr. Sarkar, the Secretary of the Sonapur State, kindly informs me that it is now known as **Gotarkela** and is about three miles from the town of Sonapur.

#### TEXT.

##### First Plate.

- 1 ॐ<sup>11</sup> स्वस्वमलमणिकुट्टिमसदनच(व)लयनै<sup>12</sup> कवरवार<sup>13</sup> विलासिनोज-
- 2 नचरणनूपुरवचस्त्र(स्त)पाराप(व)तकुलपक्षस्वनव(व)धिरितदशदि<sup>14</sup> नाना-

<sup>1</sup> Above, Vol. III, p. 350. The reading seems to be *Turculā* rather than *Turvunā*. See also below p. 253, n. 7.

<sup>2</sup> We have *Telā-Mahānadi-saṅgama-vimala-jala-pacitrīkṛita* ..... *patana-Suvarṇapur-ācāsita-śrīmad-vijaya-kaṭakāi* in the Jāṭṣīngā-Dungri Plates of Mahā-Sivagupta(II)-Yayatīdēva. *J. B. O. R. S.*, Vol. II, p. 52, Bhandarkar's *List*, No. 1556.

<sup>3</sup> *Śrīmad-Ārāma-samāvāsinaḥ śrīmatō vijaya-kaṭakāi*. It may be pointed out here that Fleet, who has edited these grants, has explained *Ārāma* as 'pleasure-garden' and taken *kaṭaka* for (the city of) Kaṭaka, identifying it with the modern Cuttack. Some other scholars have correctly taken this word in the sense of 'camp'. See above, Vol. XI, pp. 188f.

<sup>4</sup> See below n. 14.

<sup>5</sup> Bhandarkar's *List*, Nos. 1558-60.

<sup>6</sup> We may even take *Ārāma* to mean 'a pleasure-garden' with a palace where the king occasionally resided.

<sup>7</sup> Above, Vol. XI, p. 94. It has been read as *Lupattarā*, but the correct reading is *Lupaturā*.

<sup>8</sup> Above, Vol. XI, p. 201.

<sup>9</sup> Above, Vol. III, p. 344.

<sup>10</sup> Above, Vol. XI, p. 101.

<sup>11</sup> Expressed by a symbol.

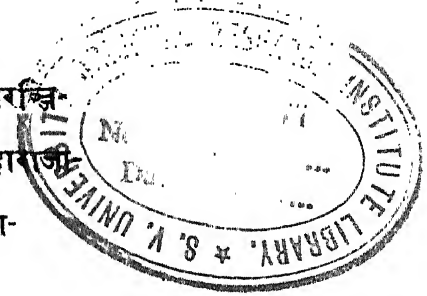
<sup>12</sup> This *akshara* looks more like *nē*. The *ē*-stroke is parted into two at the end, whereby perhaps *ai* is meant. The proper sign for *ai-mātrā* is, however, seen below in *nai* of *nairēdga* l. 23.

<sup>13</sup> The letter *ra* is clear on the plate, though the impression shows a curve against the horizontal stroke of it.

<sup>14</sup> Read *-daśa-diśō nānā*. With this description we may compare *anāka-rara-rilāsini-charaṇa-nūpū(nupu)-ra-rav-ōdbhrānta-matta-pārāvata-kulāta(t) śakala-diy-antar-āgata-candi-jana-ristārīta-kīrttāḥ śrīmatō Muraśi(sī)-mnaḥ* of the Nāgpur Museum Plates of the 8th year (above, Volume VIII, p. 141).



- 3 देसा(शा)न्तरादागतवन्दिजनविस्तारितकि(कौ)र्त्तैर्विविधविद्यालंकृतविद्वज्जनज-  
 4 नितकाव्यालापस्तुतधनपतिविभवस्या<sup>1</sup>र्हितरचितविचित्रप्रासादाद्वा-  
 5 लिकादेवकुलोद्यानवापीकूपतडागोपसो(शो)भाजितसुरपुरम-  
 6 हिम्नः ।<sup>2</sup> प्रचण्डदोर्दण्डमण्डलाग्रतुण्डखण्डतारातिमत्त-  
 7 मातङ्गविमुक्तसूक्ताफलप्रसाधितामै(शे)षमहीमण्डलं  
 8 सकलभूपालमौलिमालाविलग्नमाणिक्यमयु<sup>3</sup>यु<sup>4</sup>खवाताभिरञ्जि-  
 9 तक्रमकमलयुगलात् श्रीमदारागमात् परमभट्टारकमहाराजी-  
 10 धिराजपरमेश्वरपरममार्हेश्वरश्रीमि(शि)वगुप्तदेवपादानुध्या-  
 11 तपरममार्हेश्वरपरमभट्टारकमहाराजाधिराजपरमेश्वर-



Second Plate ; First Side.

- 12 सोमकुलतिलकचिकलिङ्गाधिपतिश्रीमहाभवगुप्ताराजदेवः कुस(श)-  
 13 ली कोमलायां लुपतुराखण्डप्रतिव(व)द्गोत्तङ्केलाग्रामे ।<sup>5</sup> ब्रा(ब्रा)ह्मणान् संपु(पू)-  
 ज्य तद्दिप-  
 14 यौययथाकालाध्यामिनः समाहृतसन्निधातुदाण्डपासि(शि)कपिसु(शु)नवेतुका-<sup>6</sup>  
 15 वरोधजनराजवज्रभादीन् सर्वान् समान्नापयति । विदितमस्तु भवतां ।<sup>7</sup> य-  
 16 थास्माभिरयं ग्रामः मनिधिः सोपनिधिः सर्ववा(वा)धाविवर्जितः सर्वोपरिक-  
 17 रकरादानसर्मतः साम्ब्र(स्त्र)मधुकः सगर्त्तेषिरश्चतु[\*]सीमाप-  
 18 र्यन्तः सजलस्थलमज्जितः ।<sup>8</sup> खदिरपर्दाविनिगताय सुवर्ण-  
 19 पुरवास्तव्याय श्रीकमलवनवर्षिकथानाय सलिलधारापुरःसरमाच-  
 20 न्दन्तारकार्कक्षितिसमकालोपभोगार्थं मातृ(ता)पित्रोरात्मनश्च पुण्ययसो(शो)-  
 21 ऽभिवृद्धये ताम्ब्र(स्त्र)मा(शा)सर्ननावारोक्त्य प्रतिपादित इत्यवगत्य समुचित-

<sup>1</sup> Probably the intended reading is *vishva-sparidhina rakita*.

<sup>2</sup> This *danda* is unnecessary.

<sup>3</sup> Read *grasatit* *hi sha muni muni muni*. This and the following compound qualify *Mahā-Bhava-guptarājādēva* and not *Arāma*. These two attributes of the king occur also in his Katak Plates of the 31st year (above, Vol. III, p. 349, text II. 34-37).

<sup>4</sup> Read *gauratit* and see the foregoing note.

<sup>5</sup> The word *kāśāṅga*, which was evidently first omitted by inadvertence and later supplied, is engraved in smaller characters on the space above the ring hole opposite l. 17 and is to be read after *kuśālī* in l. 13, as indicated by a *kāśāṅga* sign after each of the two words.

<sup>6</sup> Read *vratit* *hi*.

<sup>7</sup> The letter *va* appears below the line. Evidently it was first omitted and was later supplied.

22 भोगभागकरहिरण्यादिभिर्भवद्भिः सुखेन प्रतिवस्तव्यं(व्यम्) । अनेनापि प्रा-

23 त्तं(स)सा(श)सनेन सुवर्णपुरीयश्रीकमलवनवणिकस्थानेन व(ब)लिचरुनैवेद्य-

*Second Plate ; Second Side.*

24 खण्डस्फुटितप्रतिकरणार्य(य or र्यं) श्रीकोस(श)वश्रीआदित्यभट्टारकाभ्यां ।<sup>2</sup> देवकुलो(ला)-

25 भ्यां सा(श)सनीकृत्य प्रदत्तः[\*] । भाविभिश्च भूपति<sup>3</sup>भिर्दत्तिरियं(य)मस्मदौया धर्मगौ-

26 रवादस्मदनुरोहा(धा)च्च स्वदत्तिरिया(वा)नुपालनीया । तथा चोक्तं धर्मसा(श)स्त्रे ।

27 व(ब)हुभिर्वसुधा दत्ता राजभिः सगरादिभिर्य(भिः । य)स्य [यस्य\*] यदा भूमि-  
स्तस्य तस्य तदा

28 फलं(लम्) ।[11\*] मा भूदफलसंका(शङ्का)वः परदत्तेति पार्थिवाः । स्वदानात्फ-  
ल[मा\*]नन्त्यं प-

29 रदत्तानुपालने ।[12\*] षष्टिवर्षसहस्राणि स्वर्गे मोदति भूमिदः [1\*]<sup>5</sup>

30 आस्फोटयन्ति पितरो वल्कायन्ति पितामहाः [1\*] भूमिदाता कुले जा-

31 तः स नस्त्राता भविष्यति ।[14\*] भूमिं यः प्रतिगृह्णा(ह्णा)ति यश्च भूमिं प्रय-  
च्छति । उभौ

32 तौ पुण्यकर्माणी नियतं स्वर्गार्गा(गा)मिनी ।[15\*] तडागानां सहस्राणि(स्त्रेण)  
वाजपेयस(श)-

33 तानि(तेन) च । गवां कोटिप्रदानेन भूमिहर्ता न शुध्यति ।[16\*] स्वर्णमेकां  
गामिकां भूमे-

34 रप्यर्धमङ्गलं<sup>7</sup>(लम्) । हरन(न्न)रकमायाति यावदाहृतसंज्ञवः ।[17\*] अन्यायेन  
हृता भूमि-

35 रन्यायेन तु हारिता । हरतो हारयतश्चैव<sup>8</sup> स हन्यात्समं कुलं(लम्) ।[18\*]  
स्वदत्तां परद-

<sup>1</sup> This is clearly a mistake for -*hirany-ādīkam=upanayadbhir=*.

<sup>2</sup> This *daṇḍa* is unnecessary.

<sup>3</sup> The impression shows a superfluous scratch attached to *ti* giving it the appearance of *tri*, but on the plate it is plain *ti*.

<sup>4</sup> The small vertical stroke seen after *sam* on the impression does not appear on the plate.

<sup>5</sup> The second half of this stanza has been left out through mistake. We may add it thus : *ākṣhēpiā ch=*  
*ānumanīā cha tāny=ēva narakē vasēt || 3 ||*.

<sup>6</sup> Read *suvarṇam=* or the *pāda* will be too short of a syllable.

<sup>7</sup> The *anusvāra* over *la*, which is clear on the plate, has not come out on the impression.

<sup>8</sup> Read *hārayatāś=cha* or the quarter will have a syllable in excess.





## Third Plate ; Second Side.

- 50 <sup>1</sup>लोखीतमीदं ताम्रसासनं महासन्धीवीथी राणकश्रीमल्लदत्तः ॥ महाक्षपट-  
 51 लीना कैलाससुतेन श्रीअलवेन ॥ उत्कीर्णञ्च सीवृद्धासुतेन हरदासेनेती ॥०॥

## TRANSLATION.

(Ll. 1-13) *Om ! Hail !*

From the prosperous **Arāma**, which has (*all*) the ten quarters deafened by the fluttering noise of the flocks of pigeons frightened by the jingle of the anklets (*worn*) on the feet of the numerous excellent courtesans (*moving*) within the enclosures of mansions having floors (*studded*) with bright jewels, which has its fame spread by minstrels hailing from different countries, which [*vies (in opulence) with*] the wealth of Kubēra (lit. lord of riches) exalted in poetic narrations produced by scholars endowed with various learning, (*and*) which has eclipsed the grandeur of Amarāvātī (lit. city of gods) by the splendour of its array of magnificent palaces, lofty buildings, temples, gardens, step-wells, wells and tanks ;

the illustrious **Paramabhaṭṭāraka Mahārājādhirāja Paramēśvara Mahā-Bhavaguptarāja-dēva**, the overlord of **Trikaliṅga**, an ornament of the **Sōma-kula**, (*and*) a devout worshipper of Mahēśvara, who has meditated on the feet of the illustrious **P. M. P. Śivaguptadēva**, a devout worshipper of Mahēśvara, who (*i.e.*, Mahā-Bhavagupta) has the entire circle of the [*battle*]-field decorated by the pearls loosened from the (*temples of the*) enemies' rutting elephants rent asunder with the point of the scimitar (*wielded*) by his cudgel-like impetuous arm, (*and*) who has the pair of his lotus-like feet tinted by the collection of rays (*emanating*) from the precious stones attached to the wreaths over the coronets of all the princes, being in good health,

(Ll. 13-15) having paid homage to the Brāhmaṇas in the **Gōttaikēlā** village included in the **Luputurā-khaṇḍa** in Kōsalā, issues a command to all (*his officials*) of that district, (*persons*) who may at any time be holding office, (*namely*) **Samāhartri**, **Sannidhātri**, **Dāṇḍapāsika**, **Pisuna**, **Vaitrika**, **Avarōdhajana**, **Rājavallabha**,<sup>2</sup> and so forth :—

(Ll. 15-21) “ Be it known to you that by (*this*) copper-charter We have, for the accretion of merit and fame to (*Our*) parents as well as to Ourselves, donated this (*Gōttaikēlā*) village, with libations of water, having made (*it*) tax-free, exempt from all hindrance, extending up to (*its*) four

<sup>1</sup> Mistakes of spelling in this and the next line are too many and too obvious to need correction.

As surmised in the foregoing note, these two lines seem to contain the same matter in its revised form as was written and cancelled in ll. 48-49. It may, however, be observed that the writing of ll. 50-51 is not by the same hand to which the engraving of nearly the entire grant is due, and differs from the rest in several respects ; its mistakes of spelling are more numerous, its characters are bigger in size and some of them are quite different in shape, *e.g.* *v* and medial *u*. This rouses a suspicion as to whether it was the original engraver himself who is responsible for effacing the writing of ll. 48-49 and adding that in ll. 50-51 or whether it was somebody else who some-time later tampered with that portion of the charter. If latter is the case, the motive of the tamperer is not clear. Any way, no material harm has been done to the original grant by altering or substituting the last lines in question.

<sup>2</sup> Not all of these designations have been satisfactorily explained. **Samāhartri**, literally ‘one who collects’, probably answers to ‘a collector of revenue’. **Sannidhātri** means ‘one who approaches or ushers’ and perhaps signifies ‘an usher’. These two terms occur also in Kautilya’s **Arthasāstra**, where they have been rendered respectively as ‘collector-general’ and ‘chamberlain’ by Dr. R. Shamasastri in his translation of that work (second edition, pp. 63 and 60). **Dāṇḍapāsika** denotes ‘one who holds rod and rope’ and may stand for ‘an officer entrusted with the punishment of criminals’ (See N. G. Majumdar, **Inscriptions of Bengal**, Vol. III, p. 185). **Pisuna** may correspond to ‘a spy’. **Vaitrika**, ‘one who holds a cane’, may be the same as ‘a door-keeper’. **Avarōdhajana** can here mean either ‘royal ladies’ or ‘a warden of ladies’ apartment’ or simply ‘a watchman’. What exactly the function of a **Rājavallabha**, literally ‘king’s favourite’, was is difficult to explain.

boundaries, along with (*its*) hidden treasures and deposits, mango and *Bassia latifolia* trees, pits and barren plots, water and land, with (*the privilege of*) collecting toll and revenue, to the illustrious Kamalavana Merchants' Association, immigrant from Khadirapadra (*and*) resident in Suvarṇa-pura, to be enjoyed as long as the sun, the moon, the stars and the earth (*endure*).

(Ll. 21-22) "Being aware of this, you should dwell in happiness, offering (*to it its*) customary share of income, rent, (*tribute of*) gold, and so forth.

(Ll. 22-25) "Being in possession of the charter, this illustrious Kamalavana Merchants' Association has, in its turn, bestowed (*the same village*), having registered it as a deed, on the two temples, (*one*) of the lord Kēśava (*and the other*) of the lord Āditya, for charity, oblation and offerings as well as for repairing wear and tear (*in the temples*).

(Ll. 25-26) "And, future kings should, through respect for the *dharma* and out of regard for Us, protect this Our grant as their own grant. For, it is declared in the *Dharmaśāstra* :—"

(Ll. 27-41) [Here follow twelve of the customary verses.]

(Ll. 41-44) (*This charter has been issued*) during the victorious reign of the illustrious P. M. P. Janamējayadēva, the overlord of Trikalīṅga, an ornament of the Sōma-kula, in the **seventeenth year on the fifth day of the bright fortnight of the month of Āshāḍha**, where in figures (*it is*) Anno 17 Āshāḍha śudī 5.

(Ll. 44-48) Highly renowned in (*all*) the three worlds is this very illustrious Janamējayadēva, the administration of whose kingdom has been carried on by his minister, Sādhāraṇa by name, an eminent Dviṇa (lit. twice-born) by birth, whose intellect is clear owing to (*his knowledge of*) all the lores of polity and law worth knowing, who is manifestly a very Bṛihaspati (lit. preceptor of gods) in (*expounding*) the Vēdas and the Vēdāṅga-vidyās (*such as*) Śikṣhā, Kalpa, Itihāsa (*and so forth*), (*and*) who is (*on account of all that*) possessed of supreme glory.

(Ll. 50-51) This *tāmraśāsana* has been composed by Kailāsa's son, the illustrious Alava, the Mahākṣapaṭalin<sup>1</sup> (*attached to*) the illustrious Mahāsāndhivigrahin Rāṇaka Malladatta; and engraved by Haradāsa, son of Sīvṛillā.

# No. 41.—KARITALAI STONE INSCRIPTION OF LAKSHMANARAJA: [KALACHURI] SAMVAT 593.

BY PROF. V. V. MIRASHI, M.A., NAGPUR.

Kāritalāi is now a small village twenty-nine miles North by East of Murwārā, the headquarters of a *tahsil* of the same name in the Jubbulpore District. The place seems to be of great antiquity, for an inscription in shell characters<sup>2</sup> and another of the Gupta period<sup>3</sup> have been discovered there. There are several old temples at Kāritalāi, from one of which, probably dedicated to the Boar incarnation of Viṣṇu, a fragmentary inscription of the reign of the Kalachuri king Lakshmanarāja, the son of Yuvarājadēva I -Kēyūraravsha was brought over to Nāgpur<sup>4</sup> and is

<sup>1</sup> This designation denotes 'the high officer in charge of the *akṣhapāṭala* office.' The latter term has been variously rendered by 'Record Office', 'Court of Rolls', 'Court of Justice', 'Archive' and 'Accountant General's Office'. The word *mahākṣhapāṭalin* has been discussed by Prof. J. Ph. Vogel in his *Antiquities of Chamba State*, Pt. I, p. 133. Dr. Shamasastry translates the term *akṣhapāṭala* as 'accountants' office' in Kautilya's *Arthasāstra* (p. 66).

<sup>2</sup> Hiralal, *Inscriptions in C. P. and Berar* (Second Ed.), p. 45.

<sup>3</sup> C. I. I., Vol. III, pp. 117ff.

<sup>4</sup> Cunningham has described the ruins at Kāritalāi in A. S. R., Vol. IX, pp. 7-8. He mentions a huge statue of the Boar 8' long, 7' high and 2' 9" broad. The Kāritalāi stone inscription was probably put up at a temple of the Boar incarnation, see vv. 27 and 35 of it, above, Vol. II, pp. 178-9.



at present preserved in the Central Museum, Nāgpur. The present inscription seems to have been discovered by the late R. B. Hiralal in 1928 when he visited the place on his way to the Silaharā caves which are situated not very far from Kārītālāi<sup>1</sup>. A short notice of it appears in his *Inscriptions in the Central Provinces and Berar*, but the record has not been published so far. I edit it here from excellent estampages kindly supplied by the Director General of Archaeology in India.

From the account given by R. B. Hiralal the inscription seems now to be affixed to the temple of Dēvi Maḍhia at Kārītālāi. It is fragmentary. The preserved portion measures 10½" in breadth and 1' 10½" in height. Originally there were fourteen lines only, of which thirteen were inscribed breadthwise. Each of these now contains on an average fourteen *aksharas*. The fourteenth line runs along the margin on the left. In addition to these, there is one more line incised recently to record the date (Vikrama) Śaṁvat 1981, which runs parallel to the original marginal line. As said before, the inscription is fragmentary. Nothing is, of course, lost at the top, the bottom and the left hand side; but on the right hand, sixty to seventy *aksharas* have been lost in each line. The record, when entire, must have occupied a space of 4' 6" in breadth. Of this only about one-fifth portion on the left has been preserved and the remaining four-fifths broken away and lost.

The **characters** belong to the North Indian alphabet. They have been deeply and beautifully cut. The strokes of the medial vowels have, here and there, been ornamentally treated. As regards individual letters, attention may be drawn to the two forms of *ṇ*, one in *Lakṣmaṇarāja*- (l. 14) and the other in *Druhiṇaḥ* (l. 2), etc., and to those of *gh* in *Amōghavarsha*- (l. 12) and *Ghaṭ-ānraya*- (l. 14). The form of *g* is in many places closely similar to that of *rā*, compare *g* in *jagat* and *drāg=ēva*, both in l. 2, *Nāgabhaṭē* in l. 9, etc., with *rā* in *yair=āsantati* in l. 6; *ṭh* has not yet developed a vertical stroke at the top, see *pariṭuṭhanti* (l. 4). Similarly *th* is still circular and not flattened on the right side, see *prithuni* (l. 4). The medial *u* has been generally denoted by a *serif*, (see *pāyāsura*-, l. 3; *nag-ānukāri*, l. 13, etc.), but in some cases by a curve turned to the left as in *kṣhiṇōhu* (l. 2). The *mātrās* for medial diphthongs generally appear above the line (see *namō*, and *Upēndra*-, l. 1), but in two cases *viz.*, *Rudrēbhyah* (l. 1) and *śrī-Lakṣmaṇarājadēvī* (l. 14) the medial *ē* is obtained by continuing the top stroke of the consonant to the left to end in a small curve; while in two others we see fully developed *prishṭha-mātrās* also (see *Vēdhō*- l. 3 and *pāḍau* l. 12). The characters thus show a transitional stage of the Nāgarī alphabet and may be referred to the ninth century A. D.

The **language** is Sanskrit. Except the introductory obeisance and the marginal line recording the date, etc., the whole record is metrically composed. It seems to have originally consisted of thirteen verses. As regards orthography we may note that the consonant preceding and following *r* has in certain cases been doubled as in *chātur-varṇṇyaṁ* (l. 1) and *māttram* (l. 2); *v* has been used for *b* in *vala* (l. 7) and the guttural nasal for *anusvāra* in *kṣhiṇ-ānhasō* (l. 6).

Owing to the unfortunate loss of a major portion of the record it is not possible to give a complete description of its contents. After the introductory obeisance to Druhiṇa (Brahman), Upēndra (Vishṇu) and Rudra (Śiva) come three verses invoking the blessings of the three deities. Ll. 6 and 7 seem to eulogize some persons possessed of strength, wealth, gaiety, liberality and courtesy. The next line refers to some personage who was to great kings what the fall of a thunderbolt is to high mountains. The ninth line mentions the rout of **Nāgabhaṭa**, while the eleventh refers to some saintly person whose mind was devoted to the observance of the rules of conduct laid down

<sup>1</sup> The second edition of his *Inscriptions in the C. P.*, etc. (1932) mentions it, while the first edition of it (1916) contained no reference to it. In 1928 R. B. Hiralal was accompanied by the Government Epigraphist (see *Inscriptions*, etc., p. 45, n. 1), but there is no mention of this record in his report for 1927-8. Perhaps it was not considered as of sufficient importance.

in the Śruti and Smṛiti. From the twelfth line we learn that the illustrious king **Amōghavarsha** bowed to the feet of some one who was probably identical with the saintly person mentioned above. The thirteenth line speaks of the erection by him of a structure resembling a hill. Finally the marginal line states that the record was composed by **Prasannāditya** of the Ghata family in the **year 593** (expressed in numerical figures only) during the reign of the illustrious king **Lakshmaṇarājadēva**.

The late Rai Bahadur Hiralal who first noticed this inscription read the date as 693 and as it evidently refers to the Kalachuri-Chēdi era which was current at least from the ninth to the twelfth century A. D. in Bāghēlkhaṇḍ, he took it as equivalent to A. D. 941,<sup>1</sup> obviously identifying Lakshmaṇarāja mentioned in it with the king of the same name, of whose reign we have another fragmentary inscription from Kāritalāi itself. As Yuvarājadēva I-Kēyūrarvarsha, the father of Lakshmaṇarāja, was the father-in-law of the Rāshtrakūṭa king Baddiga-Amōghavarsha III, it is clear that he flourished in the beginning of the tenth and his son Lakshmaṇarāja about the middle of the same century. The mention of Amōghavarsha may be adduced to support this view. In A. D. 941, which, according to R. B. Hiralal, is the date of this record, Amōghavarsha III was no doubt dead; for his son Kṛishṇa III succeeded him towards the end of A. D. 939.<sup>2</sup> But this presents no difficulty; for the record does not state that Amōghavarsha was living in A. D. 941. It refers to him incidentally in connection with the holy person who constructed the temple at which the inscription was originally put up. Besides, from the Sudi inscription<sup>3</sup> we learn that Amōghavarsha III was staying for some time at Tripurī where he celebrated the marriage of his daughter with Permāḍi-Butuga II. That inscription is no doubt taken to be spurious, but we need not for that reason reject all historical information in it, unless it is contradicted by other incontrovertible evidence. As there was no other Lakshmaṇarāja in the family of the Kalachuris of Tripurī known till then, R. B. Hiralal seems to have felt amply justified in reading the date as above.

But the reading is probably incorrect. The first figure closely resembles that of the *tithi* in the Chandrēhē inscription of Prabōdhaśiva and the latter was read as five by Dr. Kielhorn.<sup>4</sup> The late Mr. R. D. Banerjee first<sup>5</sup> read it as 6, but it appears as 5 in his article on the Chandrēhē inscription.<sup>6</sup> Other instances in which the figure stands for 5 can also be cited.<sup>7</sup> So the date of the present inscription is 593 and this being referred to the Kalachuri era corresponds to A. D. 841-2.<sup>8</sup> The mention of Amōghavarsha in this record does not also preclude this reading; for this Amōghavarsha would be the first Rāshtrakūṭa king of that name who ruled from A. D. 814 to 880. We know that the royal families of the Rāshtrakūṭas and the Kalachuris were

<sup>1</sup> See his *Inscriptions in C. P. and Berar*, (second ed.) p. 45.

<sup>2</sup> For Amōghavarsha III we have the dates 937 and 939 (see *E. C.*, Vol. XI, pp. 29 and 30). His son Kṛishṇa III's Deoli plates were issued in A. D. 940.

<sup>3</sup> Above, Vol. III, p. 179.

<sup>4</sup> *Ind. Ant.*, Vol. XX, p. 85; above, Vol. I, p. 354.

<sup>5</sup> *Memoirs A. S. I.*, No. 23, p. 119.

<sup>6</sup> Above, Vol. XXI, p. 148. There is a similar difference of opinion about the reading of the year in 11. 6-7 of the Śaradā inscription from Hund, above, Vol. XXII, p. 98 and n. 3.

<sup>7</sup> See for instance the figures of the year and the *tithi* of the Balērā plates of the Chaulukya Mūlarāja, above, Vol. X, plate facing p. 78; the figure of the year in the Khajurāho inscription of Kōkkala, Cunningham's *A. S. R.*, Vol. XXI, pl. XIX and that of the *tithi* in the Pālanpur plates of Bhīmadēva, above, Vol. XXI, pl. facing p. 172.

<sup>8</sup> The evidence of palaeography is also in favour of this earlier date. I would particularly draw attention to the formation of the medial diphthongs by lengthening the top line to the left to end in a small curve (l. 14) and the round form of *th*. In the later Kāritalāi stone inscription of the reign of Lakshmaṇarāja (circa 950 A. D.) the medial diphthongs are in all cases denoted either by strokes on the top or by *prishṭha-mātrās* and *th* is flattened on the right side.

matrimonially connected in the ninth century also ; for Amōghavarsha I's son Kṛishṇa II was married to Kōkalla I's daughter<sup>1</sup>, though this marriage may not have taken place before A. D. 842.<sup>2</sup> Besides, Amōghavarsha was of a spiritual temperament. He was a fervent devotee, at least in the early part of his life, of Hindu deities. The Sanjān plates tell us that he had cut off a finger of his left hand and offered it to Mahā-Lakshmī to ward off a public calamity.<sup>3</sup> It is not, therefore, unlikely that Amōghavarsha had gone to the Chēdi country to pay his respects to the holy person who put up the present inscription. The mention of Nāgabhaṭa's defeat in l. 9 may also be adduced in support of the above-mentioned date. This Nāgabhaṭa is evidently Nāgabhaṭa II of the Gurjara-Pratihāra dynasty, who was completely routed by Amōghavarsha's father Gōvinda III.<sup>4</sup> Nāgabhaṭa was not living in A. D. 841-2 the date of the present inscription ; for, according to the Jain work *Prabhāvaka-charita*<sup>5</sup> he died in V. S. 890 (A. D. 833-4) ; nor is Amōghavarsha known to have raided North India like his father and grandfather. The defeat of Nāgabhaṭa II mentioned in this inscription must be that inflicted on him by Gōvinda III before A. D. 800. The personage, who in the preceding line is described as a destroyer of great kings as a thunder-bolt is of high mountains, is therefore probably Gōvinda III. The name of the king whom he destroyed (*saṃjāhrē*) is lost at the end of that line. It is not known in what connection the defeat of Nāgabhaṭa is mentioned in l. 9 ; but as the name of Amōghavarsha occurs only after two lines, it is clear that the event must have happened not long before the reign of Amōghavarsha. The latter must consequently be the first king of that name ; for, otherwise, there would be a long gap of more than one hundred and thirty years between the two events, if the king is identified with Baddiga-Amōghavarsha III.

If my reading of the date is accepted the Lakshmanarāja mentioned in the present inscription becomes the earliest known king of the Kalachuri dynasty of Tripurī. He was the predecessor and may have been the father of Kōkalla I,<sup>6</sup> who stands at the head of the genealogical lists in the Bilhāri stone inscription<sup>7</sup> and the Benares plates of Karna.<sup>8</sup> The Sanjān plates of Amōghavarsha state that after his victorious campaign in North India, Gōvinda III returned to the bank of the Narmadā and conquering Kōsala, Kālīṅga, Vēṅgi, Dahala, Ōdraka and Mālava, made his servants govern them.<sup>9</sup> This seems to mean that Gōvinda raided these countries and either exacted tributes from the ruling princes or, deposing them, placed his own nominees in charge of their countries. That he did so in one case at least is known from other records. The Baroda plates of Karka, dated Śaka 734, state that Karka was made a door-bolt to protect the king of Mālwa from the Gurjara king who had become puffed up by conquering the lords of Gauḍa and Vaṅga.<sup>10</sup> In some other records of the Gujarāt Rāshtrakūṭas we find references to battles fought

<sup>1</sup> *Ind. Ant.*, Vol. XII, pp. 263-70.

<sup>2</sup> As I have shown elsewhere (above, p. 217) Amōghavarsha I was born about A. D. 799. He was, therefore, forty-two years old at the time of the present inscription, but it is not likely that in A. D. 841-2 his son Kṛishṇa II was already married to Lakshmanarāja's grand-daughter, for he is known to have reigned till about 914 A. D. Perhaps Amōghavarsha had gone to Tripurī to seek the Kalachuri king's help when he was deposed in the early part of his reign.

<sup>3</sup> Above, Vol. XVIII, p. 248.

<sup>4</sup> *Ibid.*, p. 245.

<sup>5</sup> Above, Vol. XIV, p. 179, n. 3.

<sup>6</sup> This Kōkalla was a contemporary of Bhōja I of Kanauj who flourished from circa A. D. 835 to 885. His son-in-law Kṛishṇa II reigned from about A. D. 880 to 914. Kōkalla may have therefore flourished from about A. D. 850 to 885.

<sup>7</sup> Above, Vol. I, pp. 254ff.

<sup>8</sup> *Ibid.*, Vol. II, pp. 305ff.

<sup>9</sup> *Ibid.*, Vol. XVIII, p. 245.

<sup>10</sup> See lines 26-27 of the Baroda plates of Karka, *Ind. Ant.*, Vol. XII, p. 160.

by them with the Gurjara-Pratihāras in Ujjayinī.<sup>1</sup> Mālwa was, therefore, made a protectorate and a subordinate branch of the Rāshtrakūṭas established in Gujarāt to check the advance of the Pratihāras. The same may have happened in the case of Dāhala also.<sup>2</sup> As Lakshmanarāja is the earliest known prince of the Kalachuri dynasty of Dāhala, it is not unlikely that the present record in its lost portion mentioned the establishment of the Kalachuri family in Dāhala after the defeat of Nāgabhatta. Subsequently the Rāshtrakūṭas made many matrimonial alliances with the Kalachuris<sup>3</sup> and thus made the Kalachuri kingdom a bulwark on the north of the Narmadā against any possible invasion of their territory by the Gurjara-Pratihāras.

It would not be out of place to discuss here the relation of this Lakshmanarāja with other princes of the same name known from two other records discovered in North India. The Kahlā plates of Sōḍhadēva<sup>4</sup> mention a Kalachuri prince Lakshmanarāja in whose family was born the prince Rājaputra whose descendant in the eleventh generation named Sōḍhadēva made a grant in V. S. 1134 (A. D. 1077). The date of this Rājaputra is approximately settled by the statement in the record that Guṇāmbhōdhidēva I, his descendant in the third generation, helped Bhōja in his wars against a Gauda king. This Bhōja can be no other than the Gurjara-Pratihāra Bhōja whose known dates range from A. D. 836 to 882. Guṇāmbhōdhidēva I may therefore have flourished about A. D. 850. His third lineal ancestor Rājaputra can consequently be placed in *circa* A. D. 775. The indefinite manner in which the relationship of Rājaputra to Lakshmanarāja is mentioned in the Kahlā plates makes it difficult to conjecture the date of the latter, but that he did not flourish later than the beginning of the eighth century A. D. seems certain. He cannot, therefore, be identified with Lakshmanarāja of the present inscription.

There are three other kings named Lakshmanarāja known from a stone inscription found at Kasiā<sup>5</sup> in the Gōrakhpur District, U. P. Rai Bahadur D. R. Sahni has assigned this inscription to the 11th or 12th century A. D., but on paleographic evidence it appears to belong to a period not later than the tenth century A. D.<sup>6</sup> The princes mentioned in this inscription were ruling over a territory contiguous to the kingdom of the Kalachuris of the Kahlā plates. One would, therefore, expect to find some links connecting the two families in the genealogical lists of the two inscriptions, but none have been noticed so far. A careful comparison of the two lists would show, however, that there are two names common to them, *viz.*, Rājaputra and his son Śivarāja. The former name is evidently a *biruda* and we find it actually stated in the Kasiā inscription that the real name of the prince was Lakshmana and that he was called *Rājaputra* because of his virtues. The *Rājaputra* of the Kahlā plates flourished about A. D. 775 which is, therefore, the date of Lakshmanarāja II of the Kasiā inscription. Lakshmanarāja I, his great-grandfather, and

<sup>1</sup> See e. g., *Ind. Ant.*, Vol. XIII, p. 67.

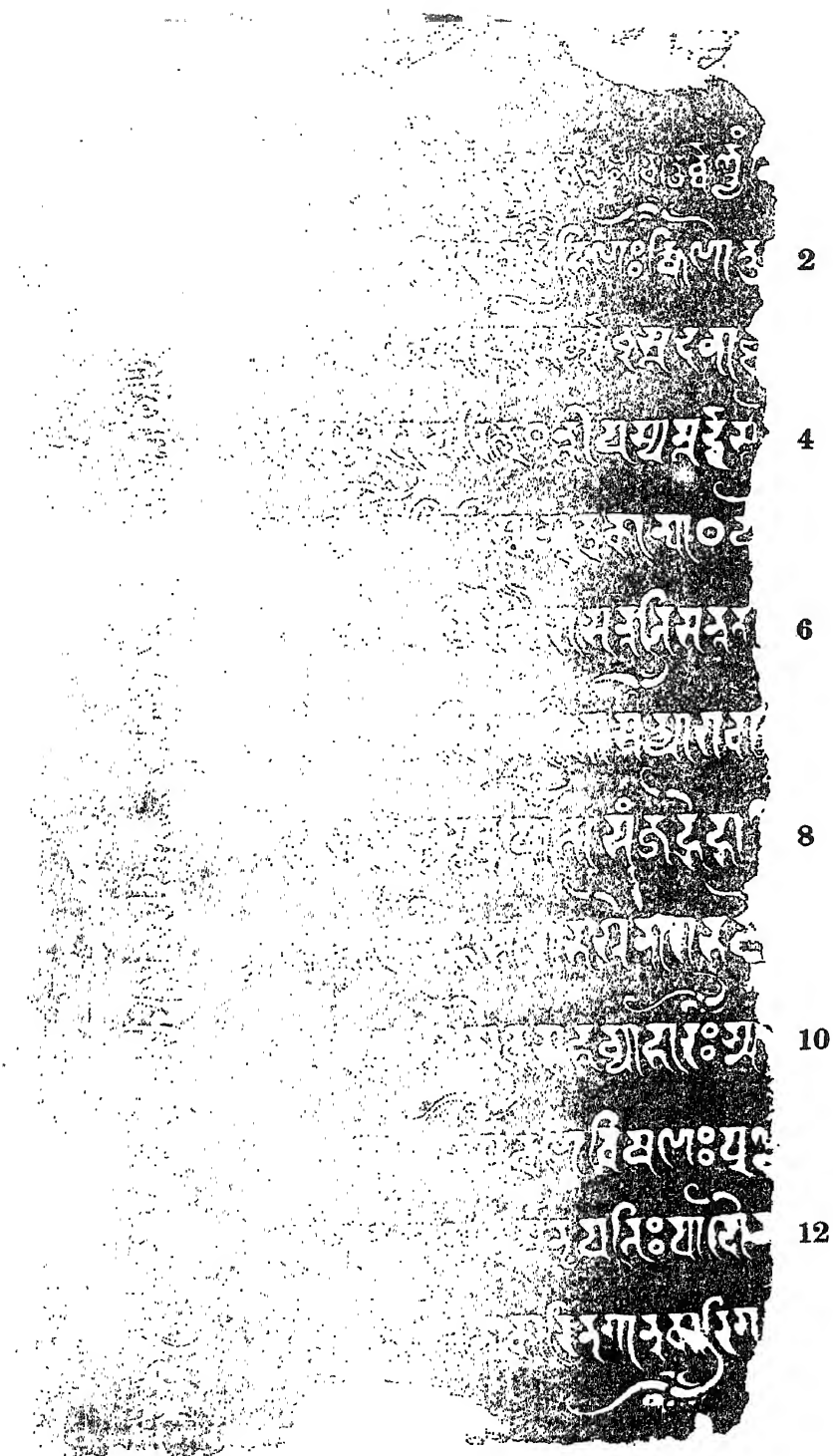
<sup>2</sup> So far as one can judge from the present fragmentary record, it seems to have contained glorification of the Rāshtrakūṭas rather than of the Kalachuris. It is noteworthy that the line containing the name of the reigning king is added in the margin.

<sup>3</sup> See e. g., the Karkā plates of Karka III, ll. 16-25, *Ind. Ant.*, Vol. XII, p. 265.

<sup>4</sup> Above, Vol. VII, p. 89.

<sup>5</sup> *Ibid.*, Vol. XVIII, pp. 128ff.

<sup>6</sup> It may be noted here that in the Kasiā inscription, (1) the medial diphthongs are denoted by small curves added to the left of the top line; (2) the medial *u* appears as a small serif at the bottom of the vertical; (3) the left limbs of *dh* and *kh*, the tail of *h* and the vertical of *th* have not yet developed as in the Nāgarī alphabet of the eleventh or twelfth century A. D. Its *th* has, however, developed a vertical stroke on the right. I would, therefore, assign the inscription to the tenth century A. D. The record seems to mention two successors of Lakshmanarāja III and the names of one or two more may have been lost in the mutilated portion. As I have placed Lakshmanarāja III of the Kasiā inscription in *circa* A. D. 850, the last Kalachuri prince mentioned in the record must have reigned some time during the tenth century A. D. This date is corroborated by the paleographic evidence detailed above.







## No. 42.—FOUR GANGA COPPER-PLATE GRANTS

By S. N. CHAKRAVARTI, M.A., CALCUTTA.

The four sets of copper-plate grants belonging to the Gaṅga kings of Kalinga were acquired through Mr. S. Rajaguru, Municipal Councillor, Parlakimedi, Ganjām. They have been found, as Mr. Rajaguru was told by the owner of the plates, in some villages of Northern Ganjām, and were purchased by Mr. N. G. Majumdar, M.A., Superintendent, Archæological Survey of India. They are now deposited in the Archæological Section, Indian Museum, Calcutta. I edit the charters by the kind permission of Mr. Majumdar.

## A.—Plates of Mahārāja Jayavarmadēva.

The copper-plates which bear the subjoined inscription are **three** in number and measure about  $5\frac{7}{8}$ " by  $3\frac{1}{8}$ ". Their rims are not raised. Each plate is inscribed on both sides. The inscription is damaged in several places. But practically the whole of it can be made out quite satisfactorily. The ring on which the plates were strung is about 3" in diameter. The small oval seal, below which the ends of the ring are secured, measures about  $\frac{3}{4}$ " by  $\frac{1}{2}$ ". It is damaged and the emblem on it is no more visible. The weight of the three plates, with ring and seal, is about 70 *tolas*.

The **alphabet** of the inscription resembles that of the Dhanantara Plates of Sāmantavarman,<sup>1</sup> and may be assigned to the 7th Century A.D. The **language** is Sanskrit. Except three of the customary verses in lines 28-35 the inscription is in prose. As regards **orthography** the following peculiarities call for remark :—*v* and *b* are not distinguished, both being indicated by the sign for *v*. A consonant after *r* is doubled only in a few instances, e.g., *Gōkarṇṇēśvara* (l. 5), and *ki(ki)rttayō* (l. 35). The letter *t* preceding *r* is doubled in *śakti-ttraya-* (l. 9), etc. *Visarga* has been wrongly used in *bhagavataś=char-āchara-* (ll. 1-2), *-pitriḥ-* (l. 11), and *vēhubhiḥr=vasudhā* (l. 28), and wrongly dropped in *Sagar-ādibhi* (l. 29). The sign for final *t* has been used twice, though wrongly, in *-ādhiṣṭhānāt=bhagavataḥ* (l. 1) and *sa-karaṇāt* (l. 14).

The inscription is of the **Gaṅga** King of Kalinga, **Mahārāja Jayavarmadēva**, who was a devout worshipper of the lord *Gōkarṇṇēśvara*, residing on the summit of the Mahendra mountain. From his residence at **Śvētaka** the king by this document informs his officials and the inhabitants concerned in the **Ṇḍadāśringa**<sup>2</sup>(?)-*vishaya*, that he gave the village of **Bhusuṇḍā** in the said province to **Raviśarman**, a Brāhmaṇa of the *Kāśyapa-gōttra*, the *Vājasanēya-charaṇa* and the *Kāṇva-śākhā*, who was a resident of the *Pratishṭhāna-vishaya* of the *bhaṭṭāraka* Guṇēśvara<sup>3</sup>. The *dūtaka* was the *Mahāsāmanta* Pūrṇadēva who had the title of *Pañchamahāśabda*. The grant was written by *Khaṇḍa*, the son of the *Mahāsandhivigrahin* Śrīsāmanta<sup>4</sup> and engraved by *Vichitra-hasta*.

I am inclined to identify Jayavarman of the present grant with Jayavarman, brother of Anantavarman of the Parlakimedi plates<sup>4</sup>, which record the gift of the village *Tālatthērē* in the district of *Krōṣṭukavarttanī* by Anantavarman, son of *Dēvēndravarmān*, at the request of his brother Jayavarman, to *Vishṇusōmāchārya*, a Brāhmaṇa of the *Parāśara-gōttra*, who was an inhabitant of the village of *Śraṅgāṭikā* in the district of *Kāmarūpa* or *Assam*.

<sup>1</sup> Above, Vol. XV, pp. 275 ff.

<sup>2</sup> [See p. 262, nn. 8 and 12 below.—Ed.]

<sup>3</sup> [This may be only a title in which case the name of the official has not been given.—Ed.]

<sup>4</sup> *Annual Report of the Assistant Superintendent for Epigraphy, Southern Circle, for the year 1920-21*, pp. 15, 93 ; R. D. Banerji, *History of Orissa*, Vol. I, pp. 232-33 ; J. A. H. R. S., Vol. II, pp. 273 ff.

TEXT.<sup>1</sup>*First Plate ; First Side.*

- 1 Ōm<sup>2</sup> svasti [[\*] **Śveta**k-ādhishṭhānāt<sup>3</sup>d=bhagavataḥ<sup>4</sup>  
 2 s=char-āchara-gō<sup>5</sup> śakala-śasāṅka-śēkhara-  
 3 [dha]ra[sya\*] sthity-utpatti-pralaya-kāra-  
 4 [ṇa-hē]tōḥ Mahēndr-āchala-śikhara-nivāsi-  
 5 naḥ śrīmad-Gōkarṇṇēśvara-bhaṭāraḥ<sup>6</sup> chara

*First Plate ; Second Side.*

- 6 ṇa-kamal-ārādhanaḥ=avāpta-puṇya-ni-  
 7 chayō Gāṅg-āmala-kul-amvar<sup>7</sup>-ēnduḥ sva-bhu-  
 8 ja-va(ba)la-parākram-ākṛānta-sakala-Ka-  
 9 liṅg-ādhirājya[ḥ\*] śakti-ttrayaḥ<sup>4</sup>-praka-  
 10 rsh-ānurañjit-āḥ<sup>4</sup>śēsha-sāmantaḥ para-  
 11 mamāhēśvarō mātā-pitṛiḥ<sup>4</sup>-pād-ān[u]-

*Second Plate ; First Side.*

- 12 dhyātō mahārāja-śrī-Jayavarmadēva[ḥ\*] kuśa-  
 13 li **Ṇ**ḍadāśrīṅga<sup>8</sup>.vi[sha\*]yē yathā-kāl-ādhyāsi-  
 14 nō vyā(vya)vahāriṇaḥ sa-karaṇāt(n) vrā(brā)hmaṇa  
 15 purōg-ādi-rājanaka-rājaputtra-pra[dhā]-  
 16 nu(na)purusha-rāṭrakūṭa<sup>9</sup>-dāṇḍanāyaka-bhō-  
 17 gi-bhōginā<sup>10</sup>-nivāsi-janapadā[mś\*=]chāṭa-bhaṭa-va-  
 18 la(la)bha-[jātiyā-]

*Second Plate ; Second Side.*

- 19 nś=cha(mś=cha) yath-ārham pu(pū)jayaty=ājñāpayati cha [[\*]  
 20 Veditam=astu bhavatām=ētaḍ-vishaya-samva-  
 21 ndha<sup>11</sup>.**Bhusuṇḍā**-grāmō=yam chatuḥ-simn(sīm)-ōpala-  
 22 kshitaḥ bhaṭā(ṭṭā)raḥ-Guṇēśvara-Pratishṭhā<sup>12</sup>  
 23 yām vishaya-vāstavya-vrā(brā)hmaṇa-Raviśa[r\*]mma[ṇē\*] Kā-  
 24 śyapa-gōttrāya Vājasani(nē)ya-charaṇāya  
 25 Kāṇvaḥ<sup>4</sup>-śākhinē salila-dhārā-puraḥsarē-

<sup>1</sup> From the original plates and impressions.

<sup>2</sup> Expressed by a symbol.

<sup>3</sup> The sign for *t* is superfluous ; read °nād=bha°.

<sup>4</sup> The *visarga* is superfluous.

<sup>5</sup> Read -gurōḥ.

<sup>6</sup> Read -bhaṭāraḥ.

<sup>7</sup> Read -kul-āmbaṭa-.

<sup>8</sup> [The reading may be *Jēda(gaṭā)śrīṅga*.—Ed.]

<sup>9</sup> Read -rāshṭrakūṭa-.

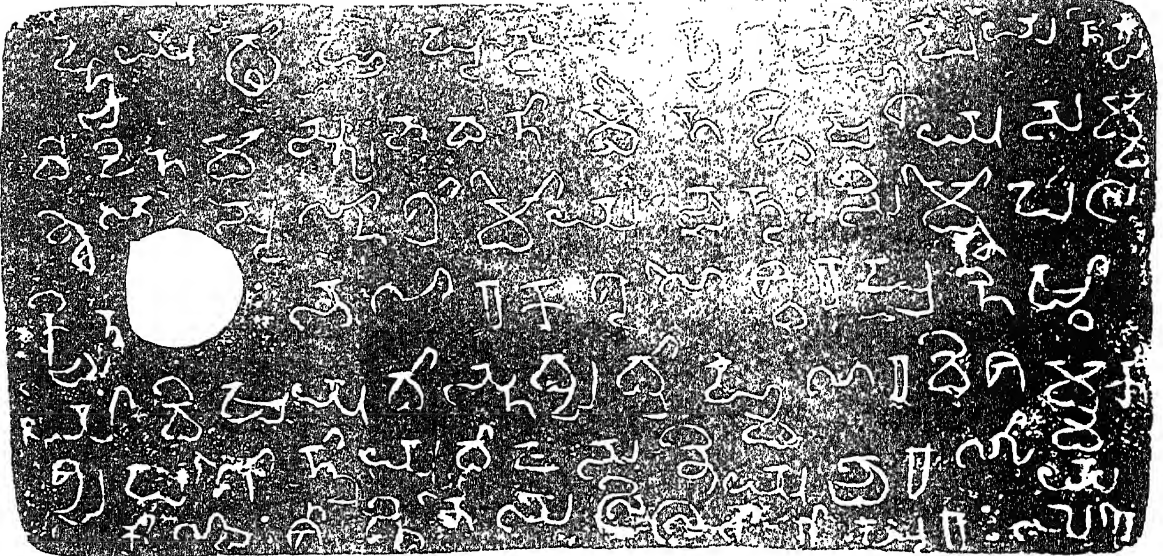
<sup>10</sup> Read -bhōgi-bhōga-nivāsi-.

<sup>11</sup> Read -sambaddha-.

<sup>12</sup> Read -Pratishṭhāna-vishaya. [It is more probable that the grant was made on the occasion of the consecration of the image of Guṇēśvara (Śiva) and that the name of the *vishaya* or district to which the donee belonged has been omitted by the scribe through oversight.—Ed.]

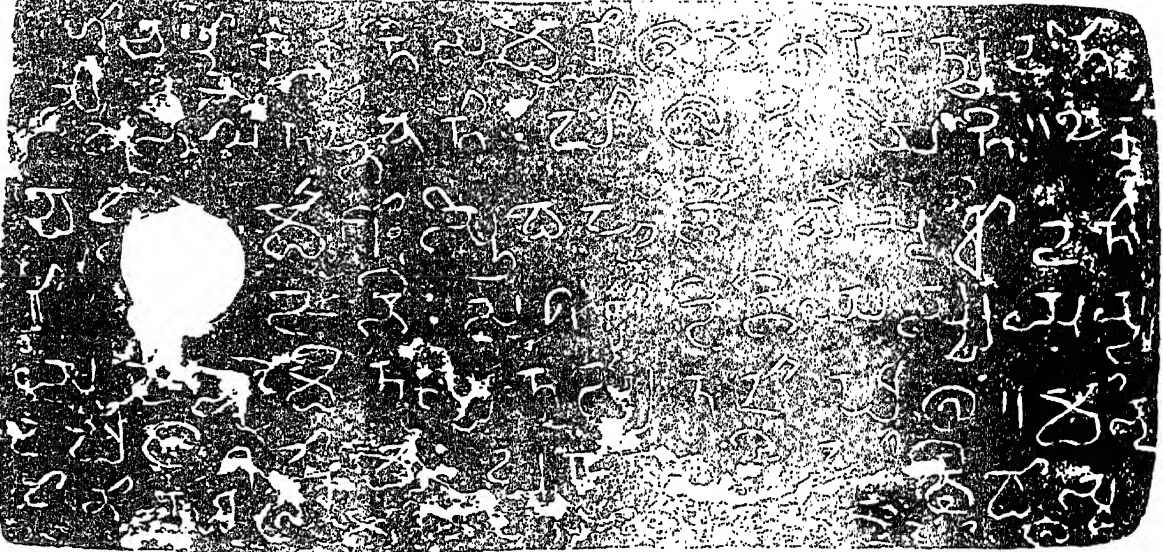
iib.

20 20  
22 22  
24 24



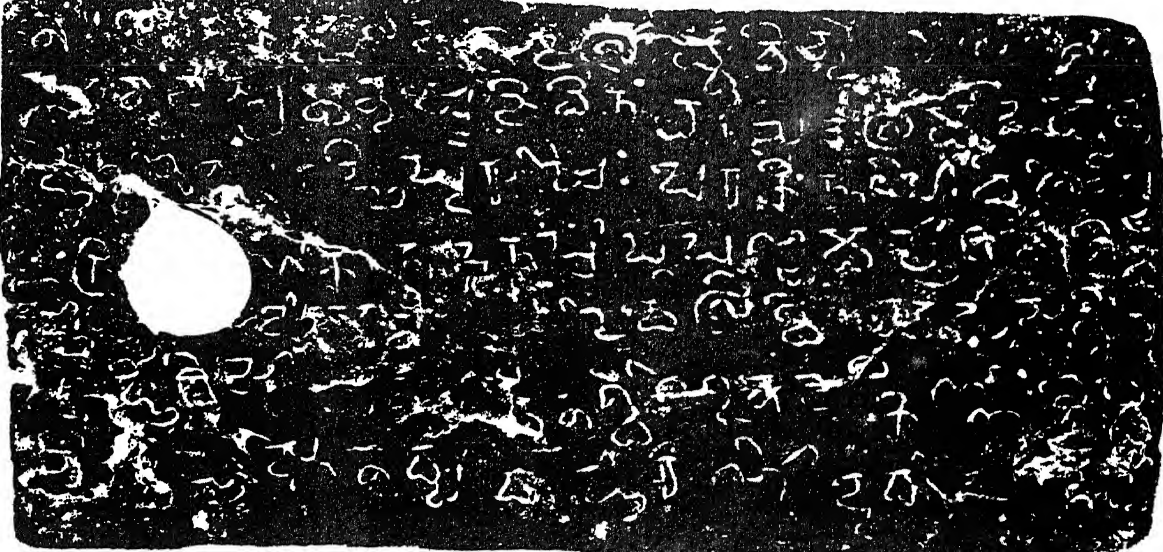
iii.

26 26  
28 28  
30 30  
32 32



iiib.

34 34  
36 36  
38 38  
40 40



*Third Plate ; First Side.*

- 26 ṇ=ā-chandr-ārka-kshiti-sama-kālam=akari(rī)kritya datō(ttō)=  
 27 smābhi[h |\*] Ētad=bhavatāḥ pālaniyēti<sup>1</sup> || Uktaṁ  
 28 cha dharma-śāstrē [|\*] Vē(Ba)hubhiḥ<sup>2</sup>r=vasudhā datā(ttā)  
 29 rājabhiḥ Sagar-ādibhi(bhiḥ) [|\*] yasya yasya  
 30 yadā bhu(bhū)mita(s=ta)sya tasya tadā phalam(lam) ||<sup>3</sup> Mā bhu(bhū)-  
 31 d=aphala-śaṅkā vaḥ para-da[tt=ē]ti pārthivā[h |\*] sva-  
 32 dānāt=phalam=ā[nantyaṁ] para-datt=ānupāla-

*Third Plate ; Second Side.*

- 33 nam(nam) ||<sup>4</sup> Iti kamala-dal-ā=dal<sup>4</sup>-āmvu(bu)-vi(bi)ndu-lōlām śriya-  
 34 m=anuchintya manushya-ji(jī)vitam cha | sakalam=idam=udā-  
 35 hṛitāñ=cha vu(bu)dhvā(ddhvā) na hi purushaiḥ para-ki(kī)rttayō vilōpya(pyāḥ) [|\*]<sup>5</sup>  
 36 Iti [dūta\*]kō=dh[i\*]krīta-prāpta-pañcha-mahā-śavda(bda)-śrī-ma-  
 37 hāsāmanta-[Pūrṇa]dēva[h |\*] Likhitaṁ mahāsandhivi-  
 38 [gra]hi-Śrīsāmanta-[sū]nuna(nā) Khaṇḍēna [|\*] Utki(tkī)ṛṇam śrī-Vi-  
 39 chittrahastēna [|\*] Vyā(vya)vahāriṇō dēva-[pra]tiḥā-  
 40 [riṇaḥ ||\*]

**B.—Plates of Dānārṇṇavadēva.**

The inscription is incised on **three copper-plates**, each measuring about 5 $\frac{3}{4}$ " long by 3 $\frac{3}{4}$ " broad. The plates are strung on a copper ring about 3" in diameter. The two ends of the ring are soldered below a circular seal, which measures about 1 $\frac{1}{4}$ " in diameter. The seal is much damaged and broken on one side. It bears in relief on countersunk surface the figures of a crescent at the top, a seated bull in the centre and an indistinct emblem at the bottom. The three plates, with ring and seal, weigh 118 *tolas*. The first and the third plates are inscribed on one side only, while the second plate has inscription on both the sides. There are altogether thirty-four lines of writing. Though the plates have no raised rims, the writing on them is well-preserved. The engraving has been carelessly done. Wrong spelling and omission of syllables are common mistakes.

The record is **not dated** but on palæographic grounds may be assigned to the 10th century A.D. The **language** of the inscription is Sanskrit. With the exception of five of the customary stanzas in lines 23-31, the record is written in prose. In respect of **orthography** we may note the following points : The letter *b* is throughout denoted by the sign for *v*. The consonant after *r* is, as a rule, doubled, e.g., *chandr-ārka-* (l. 18), *svargga-* (l. 27); but *m* has not been doubled in *-hētōr=Mahēndr-āchala-* (l. 2). *Anusvāra* has been used instead of the dental *n* in *vimdu* (ll. 29-30). The dental *s* represents the palatal *ś* in some cases, e.g., *-sasāṅka-* (ll. 1-2), *-sikhara-* (ll. 2-3). The sign for *avagraha* has been used in *-grāmō= 'yam* (l. 15) and *pratipādikā= 'smābhiḥ* (l. 21). The final *t* has been used in *anyat* (l. 14).

The inscription is of **Prithvivarmman's** son, the devout worshipper of Mahēśvara, the *Paramēśvara* *Paramabhāṭṭāraka* *Mahārājādhirāja*, the ornament of the spotless family of the Gaṅgas, the *Rāṇaka* **Dānārṇṇavadēva**, who had obtained a store of merit by worshipping the lotus-feet of the holy lord Gōkarṇṇēśvara, dwelling on the summit of Mount Mahēndra and who

<sup>1</sup> Read *ētad=bhavadbhiḥ pālaniyam=iti*.

<sup>2</sup> The *visarga* is superfluous.

<sup>3</sup> Metre : *Anuṣṭubh*.

<sup>4</sup> The two syllables *dalā* have been wrongly repeated.

<sup>5</sup> Metre : *Pushpitāgrā*.

by the excellence of his threefold power had endeared himself to all his vassals, and had acquired by the strength of his own arms the overlordship of the entire Kalinga country. From his residence at **Śvēta**, evidently the same as **Śvētaka**, the king informs his officials and the inhabitants concerned, that on the occasion of an eclipse of the sun he gave the village **Kāsiḍḍā**, situated in the **Jayaḍā-vishaya** to *bhaṭṭa* Bōdhana's son *bhaṭṭa* **Durggakhandika**, (a Brāhmaṇa) of the **Vatsa-gōtra**, who was a student of the **Chhāndōga-charaṇa**, and had the fivefold *pravara* and *anupravara*. The inscription was written by the *Samdhivigrahin* **Dhanadatta** and engraved by **Dāmōdara**.

**Dānārṇava**, by whom this charter was issued, cannot at present be identified. He is evidently distinct from and later than another **Dānārṇava**, who was the father of **Indravarman** of the **Purle**<sup>1</sup> and **Tekkali**<sup>2</sup> plates, which are written in much earlier characters and are dated in the **Gaṅga** years 137<sup>3</sup> and 154 respectively, roughly corresponding to A.D. 631 and 648.

#### TEXT.<sup>4</sup>

##### *First Plate.*

- 1 Ōm<sup>5</sup> svasti [||\*] **Śvēt**-ādhishtānād=bhagavataś=char-āchara-gurōssa(ś=śa)kala-sa(śa)sā(śā)-
- 2 nka-śekhara-dha[rasya\*] sthity-utpatti<sup>6</sup>-pralaya-kāraṇa-bhētōr=Mahēndr-āchala-si(śi)-
- 3 khara-nivāsinaḥ śrīmad-Gōkarṇṇēśvara-bhaṭṭarakasya chara-
- 4 ṇa-kamal-ārādhana-āvāpti(pta)-puṇyanichaya[h\*] śakti-traya-prakarsh-ā-
- 5 nurañji(ñji)t-āsēsha-ssā(sā)manta-chakra[h\*] sva-bhuja-va(ba)la-parā-
- 6 kram-ākṛānta-sakala-Kala(li)ṅg-ādhirājyē(jyaḥ) [paramamā-
- 7 hēśvarō mātā-pitrī-pād-ānudhyātaḥ paramēśvara-paramabha-
- 8 ṭṭā[ra\*]kō mahārājā[dhi\*]rāja-Gaṅg-āmala-kula-tilaka-Rāṇaka-śrī-Dā-
- 9 nārṇavadēvaḥ **Prithvivarmma**-sutaḥ kuśalī [ Jayadā-vishayē

##### *Second Plate; First Side.*

- 10 yathā-kāl-ādhyāsi(si)-śrīsāmanta-mahāsāmanta-rājanaka-rāja-
- 11 putra-kumārāmāty-ōpari[ka\*]-daṇḍanāyaka-vishayapati-grāma-
- 12 pati-daṇḍapāsi(śi)[ka\*]-chāṭṭa(ṭa)-bhaṭṭa-vallabha-jātiyāna(n) bhōgi(gi)[ka\*]-jana-
- 13 padān<sup>8</sup> [yath-ārham mānayaṭi [7 vō(bō)dhayaṭi [7 samājñāpayati cha
- 14 sarvataḥ śivam=asmākam=anyat [7 viditam=astu bhava-
- 15 tām [7 ētad-vishayam(ya)-shativaddha<sup>9</sup>-**Kāsi**[ḍḍā]-grāmō=yam sa-ja-
- 16 la-sthala sa-padr-āraṇya<sup>10</sup> sāṭavī<sup>11</sup> viṭapa-samanvita(taś=)chatus-si-
- 17 m-ōpalakshitaḥ [7 ih=aiva sūrya-grahanē mātā-pitrōr=ātmanaḥ<sup>12</sup>
- 18 puṇy-ābhivṛddhayē sa-salidhārāspuraskṛitā<sup>13</sup> chandra-ārka-kālam=a-

<sup>1</sup> Above, Vol. XIV, pp. 360 ff.

<sup>2</sup> *Ibid.*, Vol. XVIII, pp. 307 ff.

<sup>3</sup> *Ibid.*, p. 308. Originally this date was read as 149.

<sup>4</sup> From impressions and the original plates.

<sup>5</sup> Expressed by a symbol.

<sup>6</sup> The conjunct *tpa* appears as *pē*. The left limb of *ta* is elongated downwards, so much so that it looks like the *ē-mātrā*.

<sup>7</sup> This mark of punctuation is superfluous.

<sup>8</sup> Note that the *halanta* mark is expressed by the omission of the top line. The right hand short downward stroke with a bend at about the middle is a constituent of the dental *na*.

<sup>9</sup> Read *-pratibaddha-*.

<sup>10</sup> Read *-āraṇyaḥ*.

<sup>11</sup> Read *s-aṭavikah*.

<sup>12</sup> Read *-ātmanas=cha*.

<sup>13</sup> Read *salila-dhārā-puraskṛitam=a-*.

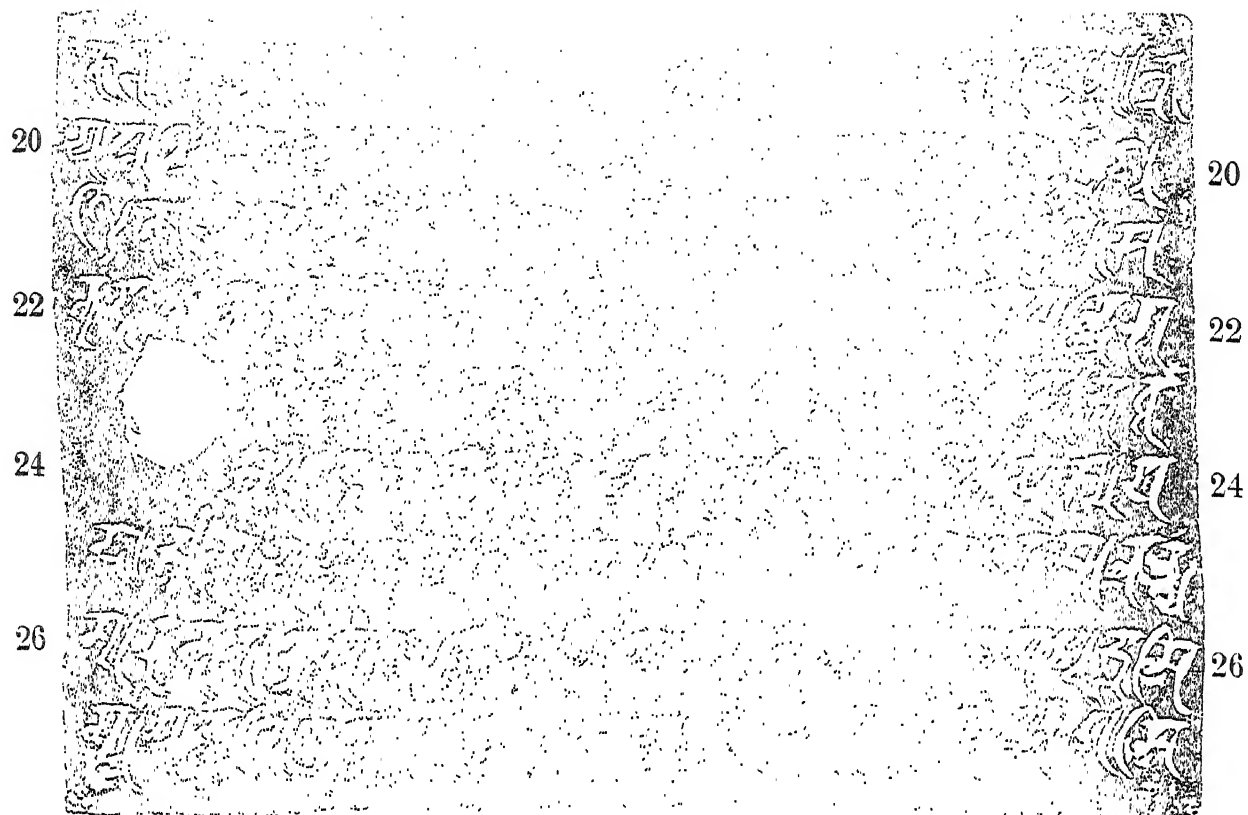


B.—PLATES OF DANARNAVADEVA.

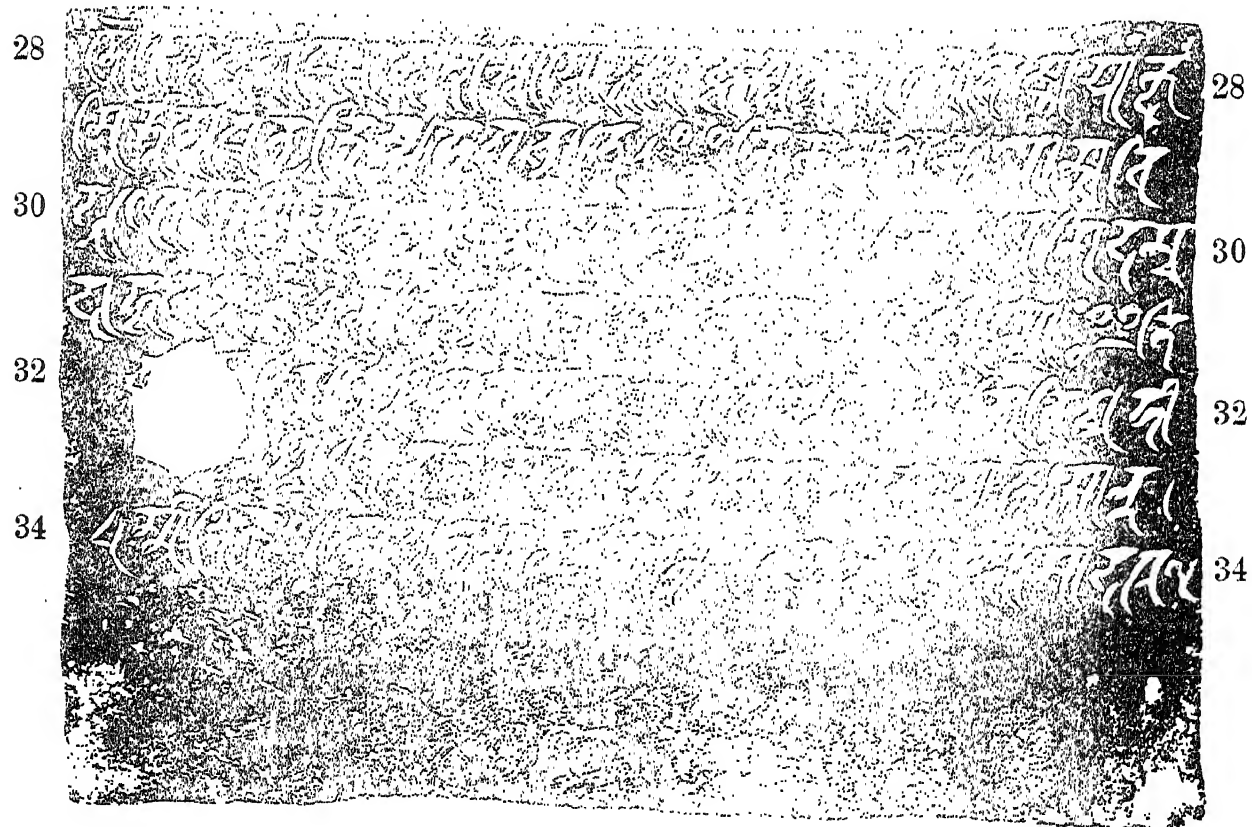
[illegible][illegible]



ii.



iii.



*Second Plate ; Second Side.*

- 19 karikṛitya bhāṭṭa-Vōdhūna<sup>1</sup> -sutāya Chchhāndōga-charaṇāya Vachchha<sup>2</sup>-gōtrā-  
 20 ya pañchārishaya<sup>3</sup>-pravarāya pañch-ānupravarāya bhāṭṭa-Durggākha-  
 21 ṇḍikāya tāmva(mra)-śāsanēna pratipādikā(tō)=smābhiḥ [||\*] śāsa-  
 22 na-darśanād=dharmma-gauravāch=cha na kēn=āpi paṇi<sup>4</sup> paripanthinā  
 23 bhavitavya(vyam) | Tathā cha paṭhyatē dharmma-sāstrē [||\*] Va(Ba)hubhir=vva-  
 24 sudhā datā(ttā) rājabbhiḥ Sagar-ādibhir(bhiḥ) [||\*] yasya yasya ya-  
 25 dā bhūmis=tasya tasya tadā phalam(lam) [||\*] Sva-dānāt=phalam=ānantya-  
 26 m=para-datt-ānupālanē<sup>5</sup> [||\*] Bhūmim yaḥ pratigrihnā(hṇā)ti yās=cha bhūmi-  
 27 m=prayachchhati [||\*] ubhau tau puṇya-karmṇau na(ni)yatau svargga-ga(gā)mi-

*Third Plate.*

- 28 nau [||\*] Sva-datām(ttām) para-dattām=vā yō harēd=vasundharām<sup>6</sup> | sa vishṭhāyām kṛi-  
 29 mir=bhūtvā(tvā) pitṛibhis=saha pachyatē [||\*] Iti kamala-dal-āmvu(mbu)-vim-  
 30 du(bindu)-lōlām śriyam=anuchintya manushya-jīvi[ta\*]ñ=cha | sakalam=idam=u-  
 31 dāhṛitañ=cha vudhvā(buddhvā) na hi purushaiḥ para-kīrttayō vilōpyāḥ [||\*] iti [||\*]  
 32 Likhi[ta\*]ñ=cha sakala-karaṇa-viditēna saṁti(dhi)vigrahī(hi)-  
 33 śri-Dhanadata(ttēna) | mahādēvī | yuchha(yuva)rāja | mahā-ā[ma\*]nta|  
 34 dharmma(rmmā)dhika[ra\*]ṇa | mahā(ha)ta(tta)ra | pratihāra | Utkīrṇa(rṇam) Dāmō-  
 darēṇa [||\*]

**C.—Plates of Bhūpēndravarmadēva.**

The inscription is on **three copper-plates**, each measuring about 5" in breadth and 2½" in height. The plates are held together by a ring, about 2½" in diameter. The ends of the ring are secured by an oval **seal**, which contains the figure of a seated bull. Above this bull is a crescent, and below it a lotus, of which five petals are visible. The three plates, with ring and seal, weigh **54 tolas**. The first and third plates are inscribed on one side only, while the second plate has inscription on both the sides. There are altogether thirty-six lines of writing, each side having nine lines. The plates have slightly raised rims in order to protect the writing, which is well-preserved.

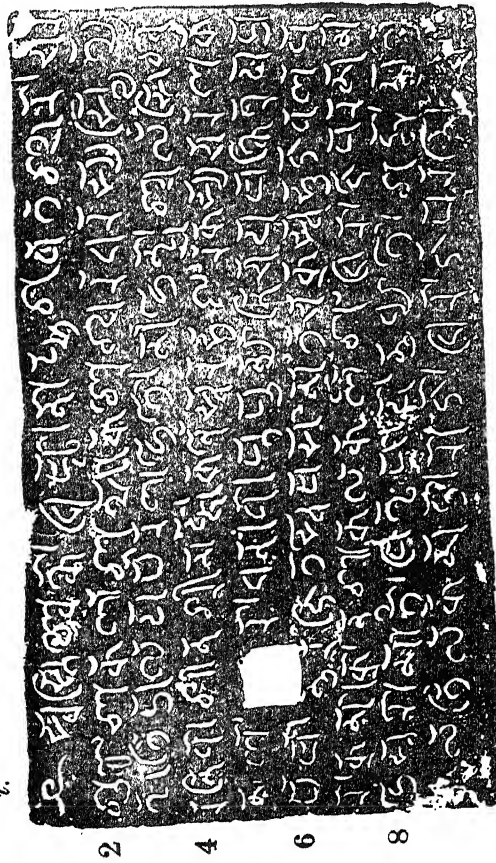
The **characters** are of what Dr. Burnell named the South Indian Nāgarī type, and may be assigned to the 10th century A.D. The **language** is Sanskrit. Excepting the benedictive and imprecatory verses in lines 26-34, the inscription is in prose. In respect of **orthography** the following points may be noted : *b* and *v* are not distinguished ; *s* is used for *ś*, as in -śāsaka- (l. 2), and for *sh*, as in *manusya*- (l. 32) ; *sh* is used for *s*, in *vasundharām* (l. 29) ; the *visarga* has been wrongly dropped in many instances, e.g., -gurō (l. 2), -nivāsina (l. 4), -nichaya (l. 5) ; and the *anusvāra* has been used instead of the class nasal, as in -Kaliṅga- (l. 7), pañcha (l. 19), -sāmanāta- (ll. 6, 12).

The inscription is of the time of the *Mahārājādhirāja Paramēśvara Paramabhāṭṭāraka, śri-Bhūpēndravarmadēva*, who was a devout worshipper of Mahēśvara, who was the ornament of the spotless family of the Gaṅgas, who had accumulated a store of merit by worshipping the lotus-

- 1 Read bhāṭṭa-Bādhana-. Note the close-topped dh. But the open-topped form of the letter is the commonest.  
 2 Read Vatsa-.  
 3 Read pañch-arshi- or pañch-ārshēya-.  
 4 This paṇi is intended to be pari and is superfluous.  
 5 The first half of this verse has been omitted, which is Mā bhūd=aphala-sāṅkā vaḥ para-datt=eti pāṭhivāḥ.  
 6 Read harēta vasundharām.  
 7 Metre : Pushpīṭyā.

FOUR GANGA COPPER-PLATE GRANTS: C.—PLATES OF BHUPENDRAVARMADÉVA.

i.



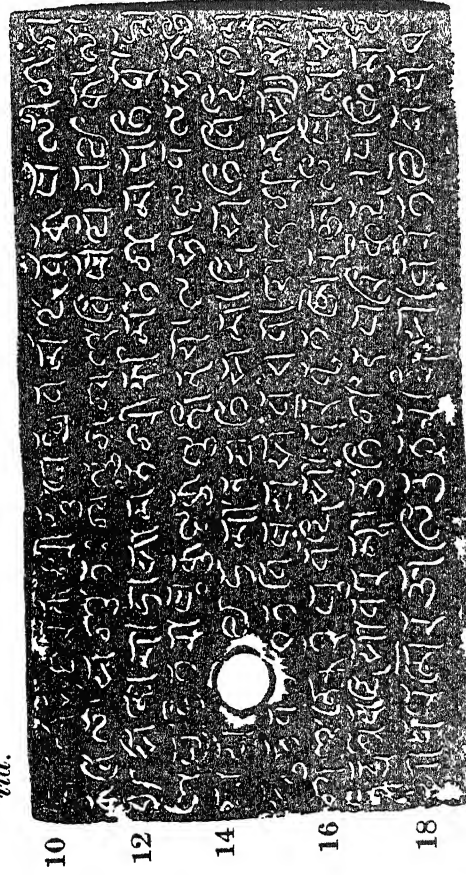
2  
4  
6  
8

ii.



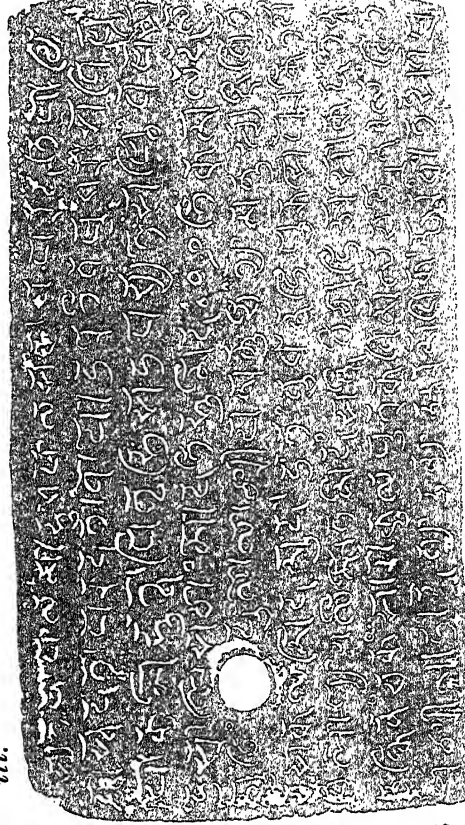
20  
22  
24  
26

iii.



10  
12  
14  
16  
18

iii.



28  
30  
32  
34  
36

SCALE: SEVEN-EIGHTHS.

SURVEY OF INDIA, CALCUTTA.



- 22 r=ātmā(tma)naś=cha punyāpivirdhaē<sup>1</sup> śa(sa)lila-dhārā-pura[h\*]sarēna(ṇa)  
 23 chandr-ārka-kshiti-sama-kālam=aṇari(rī)kritya pratipā-  
 24 ditō=<sup>2</sup>smābhir=yataṁ(taḥ) [I\*] śāsana-darsha(rśa)nā[d\*]=dharma-gauravād=a-  
 25 smā(sma)d-gauravā[ch\*]=cha na kēnachit=paripam̐thi(panthi)nā bhavitavyaṁ [I\*] Ta-  
 26 thā cha paṭhyatē dharma-śāstrē [I\*] Va(Ba)hubhir=vashu(su)dhā datā(ttā) rājāna(jabhiḥ)  
 27 Śa(Sa)gar-ādibhi[h\*] yasya yasya yadā bhumi<sup>3</sup> tasya ta-

*Third Plate.*

- 28 sya tadā phalaṁ [I\*] Mā bhu(bhū)[dha](d=a)phala-sakā(śaṅkā) va[h\*] para-da[tt=ē\*]ti  
 pārthi-  
 29 vā[h\*]<sup>4</sup> Sva-datām(ttām) para-datām(ttām) vā yō harēti(ta) vashum̐dha(sundha)rā[m̐  
 [I\*] sa vishṭhā-  
 30 yām̐ krimir=bhu(bhū)tvā pitṛibhi[h\*] saha pachyatē [I\*] Sashṭhim̐(Shasṭhim̐) varsha-sa-  
 31 hasrāṇi sagaṁ(svargē) mōdati bhu(bhū)midaḥ [I\*]<sup>5</sup> Iti kamala-dal-ā-  
 32 mvu(mbu)=vim̐du(bindu)-lōlā(lām̐) śrī(śrī)yam̐=anuchim̐tyā(chintya) manusya(shya)-  
 ji(jī)vitam̐  
 33 cha [I\*] sakalam̐=idam̐=udārha(hṛi)taṁ [cha\*] vu(bu)dhā(ddhvā) na hi purusai(shaiḥ)  
 para-ki(kī)rtayō  
 34 vilōpyā[h\*]<sup>6</sup> Likshi(khi)taṁ=idam̐ sandhivigrahi-Asō(śō)kadam̐tēna [I\*]  
 35 Utkirnam̐<sup>7</sup> cha kamsārā-kulaputraka-Vimalachandrēna(ṇa) | Lam̐chhita<sup>8</sup>  
 36 cha śrī-Mā(Ma)hādēvyā [I\*] Unyā(ūn-ā)ksharam̐=adhik-āksharam̐ vā tat=sarva(rvaṁ)  
 pra[m̐nānam̐=iti [I\*]

**D.—Plates of Rāṇaka Jayavarmadēva.**

The inscription is on **three copper-plates**, each measuring about 6½" in breadth and 3" in height. The plates are held together by a ring, about 3½" in diameter. To this ring is affixed a circular **seal**, about 1" in diameter. The seal, which is broken on one side, bears the figure of a seated bull. Above this bull is a crescent, and below it a lotus, of which five petals are visible. The three plates, with ring and seal, weigh 104 *tolas*. The first plate is inscribed on one side only and the second and third plates on both the sides. There are altogether 37 lines of writing, which are distributed as follows : the first plate has 8 lines ; the second, 7 lines on each side ; and the third, 8 lines on the first side and 7 lines on the second side. The plates have rims slightly raised for the protection of writing, which is in a good state of preservation almost throughout.

The **characters** are of the South Indian Nāgarī type and probably are not much later than the 10th century A.D. The **language** is Sanskrit. Words like *darashana* (l. 23) and *varisha-* (l. 28), which are found in the text, are evidently due to Prākṛit influence. Excepting the benedictive and imprecatory verses in lines 25-33, the record is in prose. In respect of **ortho-**  
**graphy** the following points call for notice : *b* and *v* are not distinguished ; *s* is often used for ś

<sup>1</sup> Read *puny-ābhividdhayē*.

<sup>2</sup> Read *pratipāditaṁ=asmā°*.

<sup>3</sup> Read *bhūmis=tasya*.

<sup>4</sup> The second half of this verse has been omitted, which is *sva-dānāt=phalam̐=ānantyam̐ para-datt=ānupālānē*.

<sup>5</sup> The second half of this verse has been omitted, which is *ākshēptā ch=ānumantā cha tāny=eva narake va-ēl*.

<sup>6</sup> Metre : *Pushpitāgrā*.

<sup>7</sup> Read *utkirnam̐*.

<sup>8</sup> Read *lāñchhitam̐*.

and *vice versâ*; *sh* stands for *ś* in *shatki-traya-* (l. 5) and for *s* in *vashumdhara* (l. 27); *visarga* has been wrongly used and wrongly dropped in several instances.

The grant was issued by the *Paramamāhēśvara Rāṇaka śrī-Jayavarmadēva* of the Gaṅga family from his residence at *Śvēta*. Its object is to register the gift of a plot of land in the *Paḍala[śu]ṅga* village situated in the *Khalugakhaṇḍa-vishaya* on the occasion of an equinox, to *Bhaṭṭaputra* Padma, (a Brāhmaṇa) of the *Vatsa-gōtra*, the *Pañcharshi-pravara*, and the *Kāṇva-śākhā*. Lines 16-19 give in detail the boundaries of the plot of land. The grant was engraved by *Vimalachandra*, written by *Sāmanta*, and registered by *Tri-Kaliṅga-mahādevī*.

The inscription is dated in the hundredth year (in words and numerical symbols) apparently of the *Gāṅgēya* era.

Jayavarman, by whom this charter was issued, is distinct from and later than the *Mahārāja* Jayavarma of grant A above<sup>1</sup>

### TEXT<sup>2</sup>.

#### First Plate.

- 1 Ōm<sup>3</sup> svasti [[\*] *Śē(Śvēt)-ādhishtānād=bhagavataś=char-āchara-gurō[h\*]* sa(śa)ka-
- 2 la-sasā(śasā)ṅka-śekhara-dharasyaḥ(sya) thity-utpati<sup>4</sup>-pralaya-kūraṇa-hē-
- 3 tōr=Mahēndrāścha(cha)la-śikhara-nivāsinaḥ śrīmad-Gōkarnēśva(rṇēśva)-
- 4 ra-bhaṭṭarakasya charaṇa-kamal-ārādhana-āvāpta-punya(ṇya)-ni-
- 5 chaya[h\*] shatki(śakti)-traya-prakarsh-ānurañjit-āsē(śē)sha-sāmanta-chakra[h\*] śva(sva)-
- 6 bhujā(ja)-va(ba)la-parākram-ākṛāntaḥ(ṇta)-sakala-Kaliṅg-ādhirāṇyē(jyaḥ) parama-
- 7 māhēśva(śva)rō mātā-pitṛi-pa(pā)d-ānudhyātō Gaṅg-āmala-kula-tilaka-
- 8 Rāṇaka-śrī-Jayavarmadēva[h\*] kusa(śa)lī ||<sup>5</sup> *Khalugakhā(kha)ṇḍa-visha-*

#### Second Plate ; First Side.

- 9 ē(yē) śrīsāmanta-mā(ma)hāsāmanta-rājānaka-rājā(ja)putra-kumā-
- 10 rāmāty-utpari<sup>6</sup>-danḍanāyaka-vishayapati-grāmapatīn=anyā[m]-
- 11 ś=cha chāṭa-bhā(bha)ṭa-vāla(valla)bha-jāti(tī)yā[n\*]||<sup>5</sup> yath-ārha(rhaṇ) mānaya-
- 12 ti vō(bō)dhayati samādīśa(śa)ti [cha\*] viditam=astu bhavatā[m] ||<sup>5</sup> ēta-
- 13 d-vishaya-sama(mba)ndha(ddha)-grāmō=ya(yaṁ) *Paḍala[śu]ṅga-nāma(mā)* tasya madhe-
- (madhyē)
- 14 'khāṇḍa-kshētra-kariyā chhēdaddatam chatu-simā-paryānta-va-
- 15 śatigrāma-madhē padra-sahitēna datam kshītrasya simā

<sup>1</sup>[There is enough room for suspicion about the genuineness of this record. The donor Jayavarmadēva, though only a *Rā āka*, is given such titles as are found in the records of the paramount rulers of the Eastern Gaṅga dynasty and like many of them he issues the grant from *Śvēta*. It cannot be argued that he is only a late ruler of the family and has copied portions from earlier grants. The year 100, which is given in decimal figures, is apparently meant to refer to the *Gāṅga* era. But the script used in the inscription though containing a mixture of early and late forms as found in many Gaṅga records must on the whole be placed at a date much later than the 6th century A.D.—Ed.]

<sup>2</sup>From impressions and the original plates.

<sup>3</sup>Expressed by a symbol.

<sup>4</sup>Read *stithy-utpatti*.

<sup>5</sup>This mark of punctuation is superfluous.

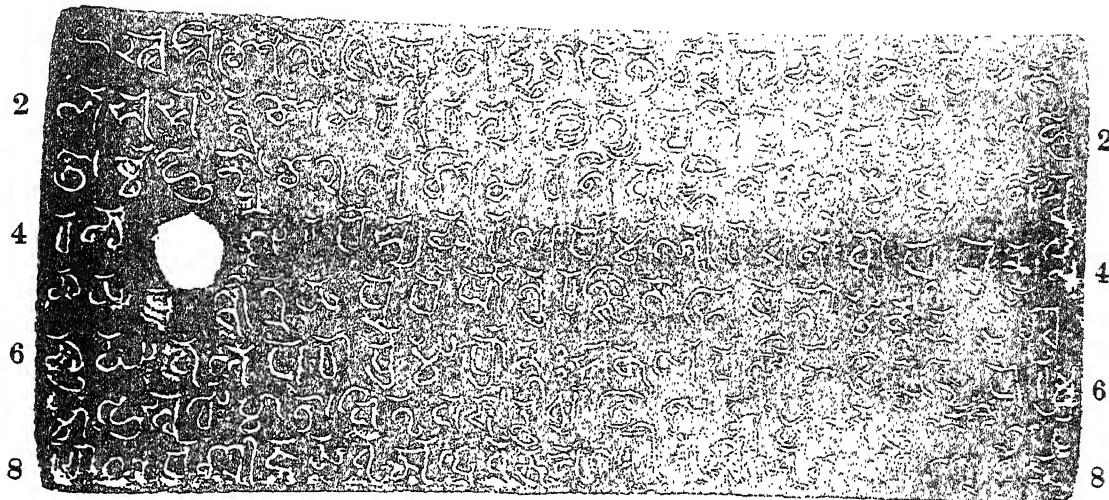
<sup>6</sup>Read *ty-ōparika*.

<sup>7</sup>From here onward the text is given uncorrected, as it contains too many mistakes.

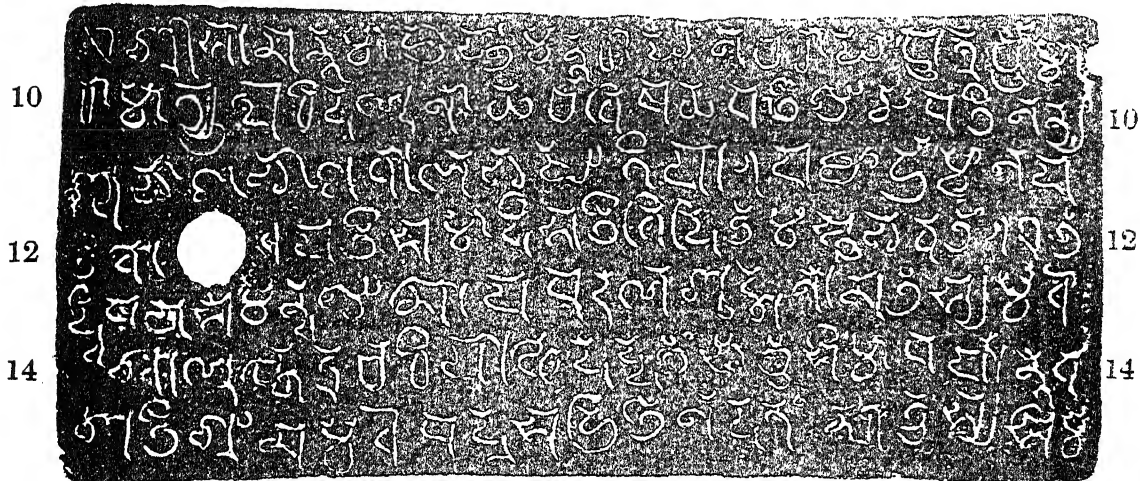


FOUR GANGA COPPER-PLATE GRANTS:  
D.—PLATES OF RANAKA JAYAVARMADEVA.

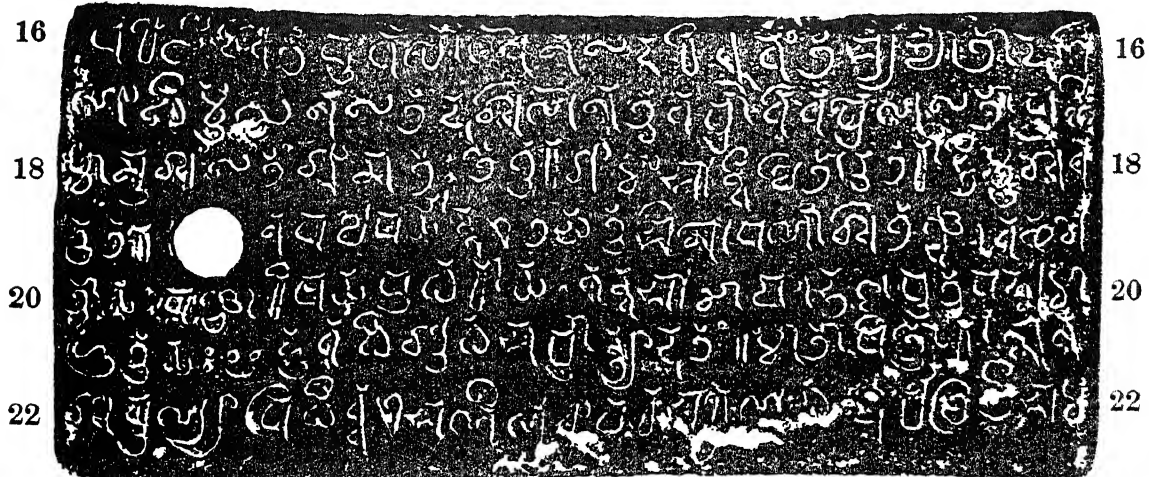
i.



ii.



iii.



*Second Plate ; Second Side.*

- 16 parilikhitam purva-kōṇēna gādari dhruvam tasya thitō dakhi-  
 17 ṇ-ābhimukhēna gātam dakhinēna tu vakrā-vivakrēṇa gāta || pachhi-  
 18 mā mukham gātam grāmataḥ Tēmtura-g[r\*]āmā-sāndhi thitō utar-ābhimukhē cha  
 19 utarēna patha-paryānta ēta chatu-sim-ōpalikhitañ=cha Vachha-gō-  
 20 trāyaḥ pañch-ārishaya-pravarāyaḥ Kanva-sākhāya | bhaṭa(ṭṭa)putra-Padma-mā-  
 21 hatrayaḥ iha va Viśuva-sakrāntyā datam || mātā-pitrōr=ātmana-  
 22 ś=cha puṇy-āpividhdhaē salila-dhā[rā\*]-puraḥsarēṇa chandr-ārka-thiti-sama-

*Third Plate ; First Side.*

- 23 kāla akarikṣitya pratipāditō=smābhir=yatañ sāsana-darashana  
 24 dharma-gauravād asmād-gauravā cha na kēnachit=paripathinā bhavi-  
 25 tavya tathā cha paṭhyatē dharma-śāstra [!]\* Vahubhir=vasudhā datā rājāna [Sa\*]ga-  
 26 r-ādibhiḥ [!]\* yasya yasya yadā bhumi tasya tasya tadā phalam [!]\* Sva-datā para-da-  
 27 tām=vā yō harēti vashumdhara [ \* ] sha vishṭhāyā kṛimi bhutvā piṭṛibhi  
 28 saha pachyatēḥ [!]\* Shasthin varisha-sahaśrāpi śvarga mōdati bhūmida [!]\* achhi-  
 29 ptā ch=ānumatyā dvā ēva naraka vrajyēta || Sa dānāt=phalam kuryā para-da-  
 30 t-ānupālanaḥ [!]\* ubhau tō puṇya-karmāṇau niyatau sarga-gāminau [!]\*

*Third Plate ; Second Side.*

- 31 Iti kamala-dal-āmvu-vindu-lōlā śrīm=anuchintya manu[shya]-  
 32 jivitañ cha sakalam idam=udāhṛitañ vu[dhvā] na hi purashai pa[ra]-  
 33 kitayō vilōpyā Utkirnañ=cha Vima[la\*]chandṛē[ṇa\*] li Sāma[ntē]-  
 34 na lañchhitañ cha śrī-Tri-Kalī(i)ṅga-mā(ma)hādēvyā..... pra-  
 35 vardhdhamāna-vijaya-rājyē samvachharē sa[tē] amkēn=āpi varsha 100 [ \* ]  
 36 Uny-āksharam adhik-ākshara yā.....tat-sarvvaṁ pramāṇam=i-  
 37 ti ||

NO. 43.—SIX SILAHARA INSCRIPTIONS IN THE PRINCE OF WALES MUSEUM.

By H. D. SANKALIA, M.A., LL.B., PH.D. (LOND.), AND S. C. UPADHYAYA, M.A., LL.B.

The following **six inscriptions** of the **Śilāhāra dynasty** lying in the Prince of Wales Museum, Bombay, are collectively published here from the stones themselves as well as with the help of the ink-impressions and photographs. Though their contents have been briefly referred to at some places,<sup>1</sup> their regular publication now enables us to correct many conjectural readings of dates and names. We take this opportunity of expressing our gratitude to the Trustees of the Prince of Wales Museum, Bombay, for kindly allowing us to edit these inscriptions and also to Mr. Acharya, Curator of the Archæological Section, for giving considerable help at every stage of the work.

All the inscriptions have been found, as noted in detail under each inscription, in the vicinity of Bombay and they refer to lands donated therein. Hence the epithet "the Śilāhāras of Northern Konkan" as applied to the kings of these inscriptions<sup>2</sup> seems to be correct, though it

<sup>1</sup> *Bomb. Gaz.*, Vol. I, Pt. ii, pp. 19-21; Vol. XIII, Pt. ii, p. 426; Vol. XIV, Appendix A, pp. 385, 386; also Altekar, *Indian Culture*, Vol. II, pp. 430-31.

<sup>2</sup> *Bomb. Gaz.*, Vol. I, Pt. ii, pp. 19-21 and 538; also Altekar, *op. cit.*, p. 401.

must be noted that the inscriptions give no pedigree; even the dynastic title 'Śilāhāra' is not found except in inscriptions B and C. The relationship of the kings mentioned in these inscriptions, which are arranged below in chronological order, therefore, remains undetermined. These records extend over a period of about 125 years from the time of Aparāditya (I), Śaka 1060 to that of Sōmēśvara, Śaka 1182.

The find-spots of these inscriptions and the places mentioned therein indicate that the sway of the Northern Śilāhāras extended at least over the modern Panvel, Bassein, Bhiwandi, Thāna and perhaps Kalyān Tālukās of the Bombay Presidency.

One peculiarity of these inscriptions may be noted. Below every inscription there is a sculpture of an ass covering a woman, and this is a representation of the curse in old Marāṭhī which can be partly read only in C.<sup>1</sup>

The curse and the sculpture are also found in an inscription, (now in the P. W. M.) of the Yādava Rāmachandra of Śaka 1222 which is published below. We are unable to trace back at present, the existence and use of the curse<sup>2</sup> and its representation, but it seems to have become popular after the 10th century.<sup>3</sup>

The **script** is Dēvanāgarī with a few traces of the earlier Nāgarī letters seen, for example, in *i*, *ja*, and in the use of *mātrās*.

The **language** is corrupt Sanskrit and the text is usually in prose except for ll. 1-2 and 17-18 in F, containing a prayer to Gaṇapati and the usual imprecatory verse about the violation of the grant.

As regards **orthography**, may be noted the use of—(i) the dental *sa* for the palatal *śa*; (ii) the *anusvāra* for the nasal, e.g., *maṇḍala* for *maṇḍala*; (iii) *ja* for *ya*; *sūrja* for *sūrya* and (iv) *chha* for *stha*.

Prākṛit formations are found usually in the names of ministers and other officers, in those of villages and in the grant portion. In the last may be noted the words like *deyāre* (D, l. 11), *bhaṭāvēṃ* (E, l. 10), *ṭhākūrāchī* (F, l. 11). *Deyāre* seems to be the old Marāṭhī form of *dyāre*; *bhaṭāvēṃ*, if the reading is correct, is perhaps a local dialectical formation; and the genitive formation with *chī* in *ṭhākūrāchī* is even now common in modern Marāṭhī.<sup>4</sup>

A word may be said about the method of punctuation in these inscriptions. In inscriptions A, B and F either one or two dots (which at first may be mistaken for a *visarga*) are placed as stops instead of *daṇḍas*. Inscription E has no stop at all; whereas in inscriptions C and D the usual *daṇḍas* are found.

#### A.—Chānje Inscription of Aparādityadēva (I) : Śaka 1060.

This inscription was found from the village **Chānje** near Uran in 1881.<sup>5</sup> The stone on which it is inscribed is 2' 9½" × 1' 2½" and the inscribed portion which contains 17 lines of writing is 1' 1½" × 1' 2½". The average size of letters is ¾". At the top of the stone are

<sup>1</sup> Also in an Inscription of Aparāditya (II), *J. B. B. R. A. S.*, Vol. XII, p. 333.

<sup>2</sup> Its echoes are still heard in the language of the masses.

<sup>3</sup> Bhagwanlal Indraji notes (*J. B. B. R. A. S.*, Vol. XII, p. 333) that inscriptions with such sculptures were seen by him in Gujarāt and Kāthiāwār and at some places on the Coromandal coast. [Such representations are also found outside the Bombay Presidency; e.g., at Gooty fort in the Madras Presidency there is an inscription with similar depiction. See also copper-plate from Rājapura in Bastar State, E. S. A. (Above, Vol. IX, plate facing p. 179).—Ed.]

<sup>4</sup> I am obliged to Profs. Bhagavat and Shembavnekar, of St. Xavier's College, Bombay, for this information.—H. D. S.

<sup>5</sup> *Bomb. Gaz.*, Vol. I, Pt. II, p. 19, n. 2.

figured in low relief, on the left, the Sun, and on the right, the Moon. Below the inscribed portion is cut out a square 9" x 9" and this contains a representation of the curse mentioned above.

It is dated in Śaka 1060, Māgha Śuddha 1, both in words and in numerals. This is equivalent to Thursday, 13th January, A.D. 1138, when the Southern cyclic year (which is not mentioned in the inscription) was Piṅgala.<sup>1</sup>

This inscription records the grant of a mango (?) field in Nāguma village to one Śrīdhara for the welfare of the king's mother Līlādēvī and also the grant of some land<sup>2</sup> in Chaḍija village by the King Aparādityadēva himself. The latter grant, it appears, was made separately on a solar eclipse.

The King styles himself as a *Mahāmaṇḍalēśvarādhipati* and the administration was carried on by the *Mahāmātya* Śrī-Sūdhā (t) Nāyaka,<sup>3</sup> the *Mahāsāmdhivigrahika* śrī-Amuka, the *Mahāpradhāna* śrī-Lakṣmaṇaiyaprabhu in charge of the *śrīkaraṇa* and *bhāṇḍāgara*, in the first instance, and in the second, Sēna Amuka, etc.

King Aparādityadēva<sup>4</sup> is to be identified with the ruler of the same name mentioned in the Vaḍavali plates<sup>5</sup>, (also called Aparājita), as the son of Anantapāla of the Silāra family. According to these plates he was the ruler of the whole of Kōṅkan, though the title he claims there is that of a *Mahāmaṇḍalēśvara* only. Aparāditya of our inscription is further identified with Aparāditya, King of Kuṅkaṇa who sent an ambassador called Tējakaṇṭha<sup>6</sup> to Kashmir.<sup>7</sup>

However, Aparāditya of this inscription is different from the one mentioned in D, whose minister Lakṣmaṇanāyaka gave some land to god Sōmanātha of Surāśhṭra. That king, as it has been pointed out below, is Aparāditya II.<sup>8</sup>

This is the first stone inscription of Aparāditya I<sup>9</sup> published so far; if we include the Vaḍavali plates, it would be his second inscription.

The villages Nāguma and Chaḍija may be identified, as already suggested,<sup>10</sup> respectively with the modern Nagnon, which is about 2 miles<sup>10</sup> S. W. and Chānje, which is about 2 miles W. of Uran in the Panvel Tāluka of the Bombay Presidency.

<sup>1</sup> Cf. S. K. Pillai, *Indian Ephemeris*, Vol. III, p. 278.

<sup>2</sup> According to *Bomb. Gaz.*, *op. cit.*, p. 19, n. 2, "of a garden".

<sup>3</sup> There are stops indicated in the original by a dot placed on the right hand top corner of the letter. That this interpretation is correct is shown by referring to the copper plate of Anantadēva of Śaka 1016 (*Ind. Ant.*, Vol. IX, p. 33), where the divisions are clearly indicated by vertical bars. See also *J. B. B. R. A. S.*, Vol. XII, p. 333.

<sup>4</sup> Altekar calls him Aparārka (I), *op. cit.*, p. 411, and attributes the Vaḍavali plates to him. These plates, however, mention this ruler as Aparāditya (also Aparājita) and not as Aparārka.

<sup>5</sup> *J. B. B. R. A. S.*, Vol. XXI, p. 508, l. 30.

<sup>6</sup> According to Maṅkha's *Śrīkaṇṭha-charita*, *sarga* 25, *śloka* 108—111, first cited in *Bomb. Gaz.*, Vol. I, Pt. ii, p. 19, n. 2.

<sup>7</sup> Sōmēśvaradēva had a minister called Taijaprabhu. See E below.

<sup>8</sup> Altekar, *op. cit.*, p. 411, who identifies him with Aparāditya I, is wrong. For he bases his argument on an inscription of Aparāditya (in *A. B. O. R. I.*, Vol. V, p. 169) of (V. S.) 1176. The reading of the date, as has been pointed out below, is wrong for in V. S. 1176 the cyclic year was not Viśvāvasu as mentioned in the inscription. [See below p. 277 n. 2.—Ed.]

<sup>9</sup> Another inscription of Śaka 1051 is cited from *Festgabe der Hermann Jacobi* by Kane, *History of Dharmaśāstra*, Vol. I, p. 333 and by Altekar, *The Śilāhāras of Western India* (*Ind. Cul.*, Vol. II, p. 411, and n. 5). [This stone inscription is now preserved at Cintra, near Lisbon, in Penha Verde (Green Rock) which had been the country seat of Dom João de Castro, the Portuguese Viceroy in India. The date of the record as given by Hultzsch, the editor, is Śaka-samvatsara [1]059 Piṅgala-samvatsarē Chaitra śuddha 12 and not Śaka 1051 as stated by Kane.—Ed.]

<sup>10</sup> *Bomb. Gaz.*, Vol. I, Pt. i, p. 19, n. 2 and Vol. XIII, Pt. ii, p. 426 give 4 miles but referring to the modern Tāluka map (1924) the distance seems to be 2 miles only.

## TEXT.

- 1 <sup>1</sup>स्वस्ति जयद्वा(श्वा)भ्युदयश्च शकनृपकालातीतसंवत्स-  
 2 [र\*]स(श)तेषु दशसु षष्ठि(ष्टी)त्यधिकेषु यत्रांकतोपि शकसंवत् १०६०  
 3 माघ सुध<sup>2</sup> १ पु(पू)र्वसमस्तराजावलीविराजितमहामंडलेख(श्च)रा-  
 4 धिपतिश्रीमदपरादित्यदेवकल्याणविजयराज्ये तथैतत्प्रसादा-  
 5 [त्] समस्तमंडलचिंताभा[रं] समुद्बहति । महामात्यश्रीमोढद[ना\*]-  
 6 यकु<sup>3</sup>महासांघिविग्रहीक[श्री श]मुक<sup>3</sup> श्रीकरणे भांडागा[रि\*<sup>4</sup>]  
 7 प्रथमच्छे(स्थे) पाटी<sup>5</sup> महाप्रधानश्रीलक्ष्मणैयप्रभो<sup>6</sup> द्वितीयच्छे(स्थे)  
 8 [पा\*]द्य<sup>6</sup> सेन श्रीशमुक<sup>3</sup> इत्यादि श्रीकरणे सत्येतस्मि<sup>7</sup> काले प्रव-  
 9 [र्त्त\*]माने श्रीमदपरादित्यदेवेन स्वकीयपरिषदे [आत्मश्रेयोर्ये]  
 10 नागुममध्ये(ध्य)वर्ति आंबचेचं स्वकीयमातु[:\*] श्रीलीलादेव्या[:\*] श्रे-  
 11 [यो\*]र्यं श्रीधरक्रमविदारामकरसिया[ना]दायाकस्य च आराम[क\*]-  
 12 मभ्यंतरीकृत्य सहस्रमालाकुल[:\*] सतुणकाष्ठोदकोपेत[:\*] स्व[सौ\*]-  
 13 म(मा)पर्यंत । पुर्व्वत<sup>8</sup> [पंज:]<sup>9</sup> दक्षिणत<sup>10</sup> अंबडा पश्चिम पगागा । उत्तरगे<sup>11</sup>  
 14 [मा\*]र्ग ।<sup>12</sup> उदकातिसर्गेण प्रदत्तं । तथा श्रीमदपरादित्यदेवेन(न) सु-  
 15 र्यपर्व्वणि । [सुरु]क्षेत्रे ॥ वादु — — <sup>13</sup>विधिकेभ्यः चडिजग्रामात्  
 16 <sup>14</sup>—मकः उदकातिसर्गेण धम(र्म)स्य वृत्त्या(त्त्या) प्रदत्त(त्त): <sup>15</sup>इ[त्यस्य यो]-  
 17 न्यथा करोति तस्य पु(पू)र्व्वपुरुष एक विंशति — — <sup>16</sup>क रौरव सु-<sup>17</sup>

<sup>1</sup> There might be a symbol for *ōm* before this as found in other Śilāhāra grants.

<sup>2</sup> Read *buddha*.

<sup>3</sup> The small circle signifies a stop.

<sup>4</sup> A broken letter can be seen on the stone; it has not come out on the impression.

<sup>5</sup> Whether this word should be *pāḍi* (*pāḍi*) or *pāḍhi* cannot be ascertained. In an inscription of the Paramāras of Ābū, V. S. 1394, now in the Vāsishṭha Āśrama at Ābū, I found the words *mahādevapāḍhi* in the same context as above.—H. D. S.

<sup>6</sup> Read *pāṭyām*.

<sup>7</sup> Read *°smin*.

<sup>8</sup> Read *pūrvvataḥ*.

<sup>9</sup> Apparently a place-name.

<sup>10</sup> Read *dakṣiṇataḥ*.

<sup>11</sup> Read *uttarataḥ*.

<sup>12</sup> The *visarga* should precede the stop.

<sup>13</sup> Two letters illegible. [Reading seems to be *Vādu-jyōṣhikēbhyaḥ Chāḍijā-grāminā(n-ā)rāmakaḥ*.—Ed.]

<sup>14</sup> This letter is broken.

<sup>15</sup> The initial *i* can be clearly seen on the stone. The rest of the line is illegible.

<sup>16</sup> Letters illegible. [Reading is *samshya(khya)kḥ*.—Ed.]

<sup>17</sup> The following letter and the next line have partly peeled off.



**B. Agāshi Stone Inscription of Haripāladēva : Śaka 1072.**

This inscription was found near **Agāshi** in 1881.<sup>1</sup> It is inscribed on a stone which is 2' 8½" by 1' 4½". The inscribed portion measures 14" × 16½" and contains 16 lines. The last line is not complete and it appears that the inscription contained a line or two more which are now peeled off. The average size of letters is ¾". Below the inscribed portion is a sculpture similar to that in A, cut in a rectangle 12" × 3½". At the top are the Sun on the left and the Moon on the right and between them a *kubasa*.

It is dated **Śaka 1072**, **Pramōda Samvatsara**, **Mārgaśīrsha śuddha 1**, which corresponds to Wednesday, 22nd November, A.D. 1150.<sup>2</sup>

The inscription records that in the reign of **Silāhāra Haripāladēva**, **Āhavamalladēva**, who was in the enjoyment of the **Vaṭṭāra** village in **Sūrpāraka**, granted something (?)<sup>3</sup> for the (worship of) **Śiva** of **Ānēvaḍi** in charge of **Paṭakīla Rājānaka** to **Upādhyāyas : Brahma-dēva-bhaṭṭa**, **Divākara-bhaṭṭa** and **Gōvardha[na]bhaṭṭa**<sup>4</sup>, on the **Uttarāyana samkrānti day**. The witnesses to the grant were the headmen of the **Vaṭṭāra** village, to wit, **Risi Mahattara** and also **Nāguji Mahattara**, **Anantānāyaka** and **Chāṁṁgadēva Mahattara**. The king styles himself as a *Mahānagaḍaśarādhipati* and the administration was carried on by **śrī-Vēsupaḍavala**, the *Mahāpradhāna* **śrī-Lakshmanaprabhu**, the *Mahāpradhāna* **śrī-Padmaśiva Rāula**, and the *Pradhāna* **Vāsugi Nāyaka**.

This is the first inscription of King **Haripāladēva** so far published. On the strength of his other dated unpublished inscriptions,<sup>5</sup> he may be regarded as the successor of **Aparāditya I** and the predecessor of **Malikārjuna** (A.D. 1155-1170). But it must be noted that he is not mentioned in the subsequent inscriptions of the dynasty. Perhaps his relation with his predecessor is shown by the name of his minister the *Mahāpradhāna* **Lakshmanaprabhu**; the same name figures among the ministers of **Aparāditya I**.

**Sūrpāraka** is the modern **Nala Sopara** and **Vaṭṭāra** is to be identified with **Vatar**, a village about 6 miles N. W. of **Nala Sopara**, and 4 miles S. W. of **Agāshi**. All the villages are in the **Bassein Talukā** of the **Bombay Presidency**.

**TEXT.**

- 1 श्री । स्वस्ति जयचाभ्युदय स(श)कनृपकालातीतसंवत्स[र]शतेषु दस(श)सु
  - 2 द्विसप्तसंवत्सरिकेषु यचाकतीपि संवत्(त्) १०७२ प्रमोदसंवत्सरा-
  - 3 न्तर्गतमार्गसि(श)र सुध १ पूर्वक चद्येह समधिगता(ता)शेषपंच[म\*]हाश-
- द(द)-

<sup>1</sup> *Bomb. Gaz.*, Vol. I, Pt. II, p. 19, n. 3; also noticed by Altekar, *Ind. Cul.*, II, p. 431, No. 14.

<sup>2</sup> Cf. Pillai, *Indian Epigraphy*, Vol. III, p. 303.

<sup>3</sup> According to **Bhagwanlal Indraji**, "the permanent income of **Shrinēvaḍi** in charge of a **Pattakil** (**Pātil**) named **Rāja**." *Bomb. Gaz.*, Vol. I, Pt. II, p. 19, n. 3. [In my opinion the sense of the passage is that the *Mahāpradhāna* **Āhavamalla** granted to **Brahmadēva upādhyāya** the fixed income (*siddhāya*) of (the village) **Ānēvaḍi** which was probably in charge of the **Pattakīla Rājānaka**. According to this interpretation **Rājānaka** would be a proper name and not a title. See also p. 274, n. 5, below.—Ed.]

<sup>4</sup> **Bhagwanlal** takes **Brahmadēvabhaṭṭa** as the son and grandson of the two latter respectively; he also reads **Gōvardhana** for **Govadīha**. [See p. 274, n. 3, below.—Ed.]

<sup>5</sup> Of **Śaka 1071** and **1073** referred to in *Bomb. Gaz.*, op. cit., p. 19, n. 3.

<sup>6</sup> Denoted by a symbol.

<sup>7</sup> Should be *yaś cha*.

<sup>8</sup> This letter *aa* is superfluous.

<sup>9</sup> Read *śuddha*.



- 4 श्रीसीलाहारनरेंद्रजीमूतवाहनान्वयप्रसूतसमस्तराजाव-  
 5 लीसमलंकृतमहामण्डलस(ख)राधिपतिश्रीमद(दु)हरिपालदेव-  
 6 कल्याणविजयराज्ये ।<sup>1</sup> तत्रसादावाप्तसमस्तमंडलचिन्ताभा-  
 7 (रं) समुद्रहति श्रीवैसुण्डवल ।<sup>1</sup> तथा महाप्रधान ओलष(क्ष)ण-  
 8 प्रभो ।<sup>1</sup> तथा महाप्रधान श्रीपद्मसि(शि)व राउल ।<sup>1</sup> तथा प्रधान वासु-  
 9 गिनायक ।<sup>1</sup> सत्येतस्मिन् काले प्रवर्त्तमाने ।<sup>1</sup> श्रीसू(शु)र्षारक-<sup>2</sup>  
 10 तवद्वारग्रामप्रभू(भु)ज्यमान्(न)महा[प्र]धा[न]श्रीपाहवमल्लदेवेन ।<sup>1</sup>  
 11 श्रीगोवर्द्धभटउपाध्याय च दिवाकरभट उपाध्यासुत व्र(ब्र)ह्मदेव-  
 12 भट उपाध्ये ।<sup>1</sup> महापर्वणि उत्तराण<sup>4</sup> संक्रांतिसमये धर्मेण उदकपू-  
 13 र्वक(कं)<sup>1</sup> पटकील राजानक आनेवडिसि(शि)वाय<sup>5</sup> प्रदत्त[:\*]<sup>1</sup> आचंद्रार्क-  
 14 तारक जावतु<sup>6</sup> तिष्ठति मेदिनी केनापि — —<sup>7</sup> वा(बा)धा न करणीया ।<sup>1</sup>  
 15 अत्रार्थे साक्षि वद्वारग्रामप्रसुद्ध<sup>8</sup> रिसिंहतारा ।<sup>9</sup> तथा साक्षि<sup>10</sup> नागुजिन्ह-  
 16 तारा ।<sup>9</sup> तथा साक्षि<sup>10</sup> अनंतनायक ।<sup>9</sup> साक्षि<sup>10</sup> चांगदेव म्हत(ता)र — — — —<sup>11</sup>

C.—Bassein Stone Inscription of Mallikārjuna : Śaka 1083.

This inscription is reported to have been brought from **Bassein**, and it is briefly noticed in the *Bombay Gazetteer*.<sup>12</sup> The stone measures 3' 5½" by 1' 6½" and the inscribed portion 14" by 14". It contained 18 lines, but, now, the last line is almost illegible. Below the inscribed portion, in a rectangle there is a representation of the ass-curse similar to that noticed before, though it is much worn out. At the top, between the inscribed portion and the figures of the Sun and the Moon, in a rectangle there are two figures and between them are two—one big and the other

<sup>1</sup> Stop indicated by two dots which look like the *visarga* sign.

<sup>2</sup> The last syllable of this line and the first of the next are not clear. [Reading may be *Sū(Śū)rpāraka(k-ā)-ntarggula*.—Ed.]

<sup>3</sup> May stand for *Gōvardhana* as suggested by Bhagwanlal Indraji (*Bomb. Gaz.*, Vol. I, Pt. ii, p. 19, n. 3). [To me the reading appears to be *Gōvanna-bhāṭa-upādhyā[ya]-suta-Divākura*, etc. In this case the donee would be only Brahmadēva.—Ed.]

<sup>4</sup> Read *Uttarāyana*.

<sup>5</sup> [Reading seems to be *Ānēvaḍi-sidh(ḍdh)-āya*. See p. 273, n. 3, above.—Ed.]

<sup>6</sup> Read *-tārakaṁ yāvat*.

<sup>7</sup> These two letters are not clear.

<sup>8</sup> The last syllable is not clear; it looks like *ksha*.

<sup>9</sup> Stop indicated by two dots which look like the *visarga* sign.

<sup>10</sup> Read *sākshī*.

<sup>11</sup> This portion of the line is not clear.

<sup>12</sup> *Bomb. Gaz.*, Vol. XIII, Pt. ii, p. 428, n. 4; Vol. XIV, p. 386 and Vol. I, Pt. ii, p. 20, n. 1; see also above, Vol. VII, Appendix, p. 58, n. 4. Altekar, (*op. cit.*, Vol. II, p. 415) calls this the Chiplūn stone inscription. But this inscription is dated, according to Kielhorn, in Śaka 1078 (?), *Dhātṛī Samvatsara, Vaiśākha Śuddha 3, Tuesday*. See above, Vol. VII, Appendix, p. 56, No. 311, and *Bomb. Gaz.*, Vol. I, Pt. ii, p. 19, and Vol. XIV, p. 386. So the inscription that Altekar seems to have "traced" in the P. W. M. is the Bassein stone inscription and not the one from Chiplūn.

small—Śiva-*lingas*. The figure on the right, probably a woman with peculiar head-dress is seated facing the full front and its left hand is held over the big *liṅga*. The figure on the left is seated similarly, with its right hand supported by the left resting on the small *liṅga*. The big *liṅga* is placed on a very high *yōnipatta*.

It is dated Śaka 1083,<sup>1</sup> Vṛisha<sup>2</sup> Saṁvatsara, Pushya (Pausa) Vadi 15, Sōma-dinē which would correspond to January 17, A.D. 1162, when there was a solar eclipse. This seems to be the intended date in our inscription though the week-day would be Wednesday.

It records that in the reign of Śilāhāra king Mallikārjunadēva, lord of Tagarapura, something was repaired and a garden called Lōna<sup>3</sup> in Paḍhālasaka in Kaṭashaḍi<sup>4</sup> Vishaya was granted to a teacher (*vajha* = Skt. *upādhyāya*). The name of the donor cannot be read with certainty.<sup>5</sup> The ministers mentioned are the *Mahāsāmdhivigrahika* Prabhākara Nāyaka, and the *Mahāpradhāna* śrī-Anata(Ananta)paiprabhu.<sup>6</sup>

There is no evidence at present to connect Mallikārjuna with other kings of the dynasty of the Northern Śilāhāras. But he seems to be identical with Mallikārjuna mentioned in the *Kumārapālacharita*<sup>7</sup> and hence a contemporary of the Gujarāt Chaulukya king Kumārpāla (c. 1145-1171 A.D.). The other known date of Mallikārjuna is Śaka 1078.<sup>8</sup>

Mallikārjuna is called 'Tagarapura-paramēśvara, the Lord of the city of Tagara'.<sup>9</sup> As the title is also assumed by the kings of the Kolhapur branch of the Śilāhāras, it only implies, as has been suggested,<sup>10</sup> that the original home of the Śilāhāras was Tagara.

Among the place-names, Lōna may be identified with Lonad, a village 6 miles E. of Bhiwandi<sup>11</sup> in Bhiwandi Tāluka. Paḍhālasaka, though it cannot be identified now, must be a

<sup>1</sup> It is neither 1082 (as read in *Bomb. Gaz.*, Vol. I, Pt. ii, p. 20, n. 1 and Vol. XIII, Pt. ii, p. 426) nor 107(9) but is 1083 as once read in *Bomb. Gaz.*, Vol. XIV, p. 386, for the last digit is definitely 3 on the stone, though on the impression the lower half of 3 seems to form a circle. The numeral before it is 8. For an identical form of it see the date portions, lines 5 and 9 in the two inscriptions of Sōmēśvaradēva below, where no doubt exists as to the numerical value of that sign. Moreover, on going through the *Ephemeris* it will be found that it is only in Śaka 1083 that Vṛisha Saṁvatsara occurs and in no other. [It appears to me that the last digit was first written as 9 and then corrected into 3. The penultimate digit is different from the symbol for 8 in E and F below and looks more like 7. But as 1073 would be too early for Mallikārjuna and neither this date nor 1079 would admit of verification, it may be that the intended date is 1083 and the engraver wrote the figure of 7 instead of that of 8 by mistake.—Ed.]

<sup>2</sup> The reading in *Bomb. Gaz.*, Vol. I, Pt. ii, p. 20, n. 1 and Vol. XIII, Pt. ii, p. 426, n. 4, is "Vishva", whereas in Vol. XIV, p. 386, it is "Vrisha".

<sup>3</sup> Perhaps identical with the modern Lonad. See *Bomb. Gaz.*, Vol. XIV, p. 212.

<sup>4</sup> *Bomb. Gaz.* Vol. XIV, p. 386 reads "Shilārvāvak" and "Kaṭakhaḍi" instead of "shaḍi".

<sup>5</sup> It is definitely not the king. Perhaps the grantors are Rājaguru Vēdaśiva and the Bhōpaka (temple priest?) Vyōmaśiva as suggested in *Bomb. Gaz.*, Vol. XIV, p. 386.

<sup>6</sup> Ministers with the same names are mentioned in the Parel Inscription of Aparādityadēva Śaka 1109, *J.B. R. A. S.*, Vol. XII, p. 333.

<sup>7</sup> See canto VI, verses 65 to 70. The relation was first pointed out in *Bomb. Gaz.*, Vol. I, Pt. ii, p. 20, n. 1. For details regarding the relation see *ibid.* As *Dvyāśraya-kāvya*, another work by Hēmachandra, does not mention it, it appears that the war with Mallikārjuna took place after the events described in that work.

<sup>8</sup> According to a stone from Chiplūn, see *Bomb. Gaz.*, Vol. I, Pt. ii, p. 19.

<sup>9</sup> Exact identity of this city is not yet established. Fleet identified it with Ter, 95 miles S. E. of Paithan (*J. R. A. S.*, 1901, pp. 537—52). For other suggestions and references see *Bomb. Gaz.*, Vol. I, Pt. ii, p. 3, n. 6; p. 16, n. 4, etc.

<sup>10</sup> *Bomb. Gaz.*, *op. cit.*, p. 536; subsequently Altekar, *Ind. Cul.*, Vol. II, p. 396, following Jain, who cites relevant extracts from *Karakuṇḍa-Chakuriu*. *A. B. O. R. I.*, Vol. XVI, pp. 1-11.

<sup>11</sup> This is as it is spelt in the modern Tāluka map. It should be Bhiwandi.

bigger village comprising Lōna. **Kaṭashaḍī Vishaya** cannot be located with any certainty at present.

## TEXT.

- 1 श्री<sup>1</sup> स्वस्ति सकु<sup>2</sup>संवत् १०८३ [ह]<sup>3</sup>षस[स्व]स(त्स)रांतर्गत-
- 2 पुण्ये<sup>4</sup> मासि वदि १५ सोमदिने ॥ सूर्ज(र्य)पर्वणि ।
- 3 अद्येह स[मधि]गताशेषपंचम[हा]स(श)ब्दमहासामंता-
- 4 धिपतितगरपुरपरमेश्वर ।<sup>5</sup> श्रीसिलाहार नरेंद्र
- 5 इत्यादि समत्त(स्त)रा[जा\*]वलीविराजितश्रीमल्लिकार्जुनदेव-
- 6 राज्ये । महासांधिविग्रहिकप्रभाकरनायको(कः) श्रीक-
- 7 रणे प्रथमस्थपाटि महाप्रधानश्रीश्रणत(नन्त)पैप्रभो द्विती-
- 8 य[स्थ]पाटि अमुक । सत्ये[तस्मिन्] काले प्रवर्तमाने सति ।
- 9 राजगुरु ओवेदसि<sup>6</sup>(शिव) । भोपदे[व\*] व्यमसि(श)व विवेक ---
- 10 गुणपल<sup>7</sup>[निधिः] ॥ संपतिसापः<sup>10</sup> । सत्कीर्ति पुण्यः से(श्रे)यः फले
- 11 ज(या)चकक[ल्प]वृक्षः । श्रीभोपकव्यमसिवो विभाति ॥
- 12 --- स जीर्णधारो<sup>11</sup> कारित(तः) । महदुगिविज्ञासुतः । लाष-
- 13 ण वृक्षक<sup>12</sup>तक्तः --- प्रसादेन । ताभ्यं गुरुकुले
- 14 --- कटषडौविषयांतपाती । पटालसकस । लो
- 15 न वाटके<sup>13</sup> ॥ लाषण उवाह्वाय दतः(त्त) । [तथा] --- पः सो---
- 16 म प्रदत(त्तः) । जयच --- ष अष्टानृपाल्यमेन वापः तपि सधणल
- 17 --- न केना ।—प्रतिः विजातीय य[सु] परिप(पं)थो ---
- 18 तस्य माता गदमेन . . . . .

<sup>1</sup> Indicated by a symbol.

<sup>2</sup> Read *Saka*.

<sup>3</sup> The reading in *Bomb. Gaz.*, Vol. I, Pt. ii, p. 20, n. 1 and in Vol. XIII, Pt. ii, p. 426, n. 4, is *Vishva* but in Vol. XIV, p. 386 it is *Vrisha*. As pointed out above the correct reading is *Vrisha*.

<sup>4</sup> Read *Paushē*.

<sup>5</sup> *Danḍa* unnecessary.

<sup>6</sup> Apparently the two letters *va* and *da* look similar, so *Bomb. Gaz.*, Vol. XIV, p. 386 reads as *Dēva*°.

<sup>7</sup> *Bomb. Gaz.*, *op. cit.*, reads as *Dharmasīra*.

<sup>8</sup> Not clear. [This is a verse in *Upajāti* metre and the correct reading seems to be *Vīrēka-mūlē(lō) guṇa-pala-  
(lla)v-aughaḥ saṃpati(tti)-sāpah(sākhah) sa cha kīrti-pushpah [I] srē(śrē)yah-phalē(lō) jū(yā)chaka-kalpa-vrikshah  
śrī-Bhōpaka-Ṛya(Vyō)masi(śi)vō vibhāti[\*].*—Ed.]

<sup>9</sup> Might be *vipula*.

<sup>10</sup> Should be *saṃ prati prāptaḥ*.

<sup>11</sup> Read *jīrṇōddhārāḥ*.

<sup>12</sup> *Bomb. Gaz.*, Vol. XIV, p. 386, reads *lākhaṇak āraḥja*. Probably we have to read *vajrahakēna kṛitāḥ*. As the language of the rest of the inscription is very corrupt the text is left uncorrected.

<sup>13</sup> *Bomb. Gaz.*, Vol. XIV, p. 386 seems to have read *kaṭakhaḍī . . . . . shilāravak . . .*  
[Reading seems to be *vāṭikā*=Skt. *vāṭikā* (?).—Ed.]

**D.—Inscription of Aparādityadēva : [Śaka] 1107.**

This inscription was formerly in the Museum of the Bombay Branch of the Royal Asiatic Society, and seems to be identical with the one mentioned in the *Bombay Gazetteer*<sup>1</sup>. However, it seems to be different from another inscription of this king which is dated in (Vikrama) Saṃvat, 1176, Sunday the 14th of the bright half of Chaitra.<sup>2</sup> The stone measures 1' 11" by 1' 5", and the inscribed portion 1' 4" by 12½". At the top, the stone is in the shape of a triangle, within which is carved a *kalaśa*, resting on a *liṅga*.

The inscription is dated [Śaka] 1107<sup>3</sup> Viśvāvasu Saṃvatsara, Chaitra Śuddha 15, Sunday. This is equivalent to Sunday, 17th March, A.D. 1185.

The inscription records that in the reign of Aparādityadēva<sup>4</sup> the Mahāpradhāna Lakṣmaṇa Nāyaka, son of Bhāskara Nāyaka, after having bathed in a *tīrtha* (probably Sōmanātha in Kāthiāwār) near the sea gave away something in a *vāṭikā* in Sthāna (modern Thāna) and a sum of money for the worship, etc., of the god Sōmanātha in Saurāṣṭra. The grant closes with the words "hail to the illustrious Chāhaḍadēva"<sup>5</sup>

This inscription resembles in some respects<sup>6</sup> an inscription of Aparādityadēva of Śaka 1049<sup>7</sup> and to A above belonging to Śaka 1060. Our attention is drawn to the names of the king and the minister Lakṣmaṇaiya Prabhu, but it is otherwise different from the latter inscriptions. The present record is dated about sixty years later and we have dated records of two other rulers, viz., Haripālādēva and Mallikārjuna in between.

The inscription therefore belongs to the reign of Aparāditya II and not Aparāditya I as mentioned by Altekar.<sup>8</sup>

The inscription shows that even in the last quarter of the 12th century,<sup>9</sup> the temple of Sōmanātha in Saurāṣṭra, though once destroyed by the Muhammadans, was still a popular shrine and that among its property could be counted some land in Kōṅkan.

<sup>1</sup> Vol. I, Pt. ii, p. 20, n. 2. The date here mentioned is Sunday the sixth of the bright half of Chaitra, while the grant under question is dated on Sunday the 15th of the bright half of Chaitra. As there cannot be two Sundays within 9 days, and as 15 can clearly be read in the inscription, the reading of the *Gazetteer* seems to be incorrect. [The date is wrongly given in *Ind. Ant.*, Vol. IX, p. 40, n. 62. The correct date has been noticed by Kielhorn in his *List of Inscriptions of Southern India*, p. 56, No. 312.—Ed.]

<sup>2</sup> A. B. O. R. I., Vol. V, p. 170. Even if they were identical, as they are in their contents, the reading of the year and date seems to be wrong, for in Vikrama 1176 the Northern cyclic year was Śubhakṛit, and the Southern Vikārin. The Viśvāvasu saṃvatsara occurs in Vikrama 1179; see Pillai, *Indian Ephemeris*, Vol. III, pp. 240 and 247. [An examination of the text will show that this inscription is identical with the record under consideration. Mr. Diskalkar is apparently wrong in the reading of the date and referring it to the Vikrama era.—Ed.]

<sup>3</sup> *Bomb. Gaz.*, Vol. I, Pt. ii, p. 20, n. 2, reads 1109 and mentions the *tithi* as the sixth. This is wrong because the Southern cyclic year in 1109 was Plavaṅga and not Viśvāvasu; also the *tithi* Chaitra Śuddha 6 would fall on Saturday, whereas the day mentioned in the inscription is Sunday.

<sup>4</sup> Neither any title of the ruler, nor the name of the dynasty is mentioned, though in his other inscription of Śaka 1109 he is called Mahārājādhirāja and Kōṅkanachakravartin; *J. B. B. R. A. S.*, XII, p. 333. [This inscription is dated Śaka 1108 and not Śaka 1109 as given in the Journal and read by Kielhorn (*List of Inscriptions of Southern India*, No. 313). The Southern cyclic year in Śaka 1109 was Plavaṅga, not Parābhava.—Ed.]

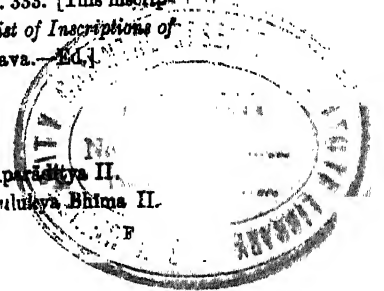
<sup>5</sup> Rather an unusual ending in a Śilāhara inscription.

<sup>6</sup> Cf. specially ll. 4-7 and ll. 57-59 of the inscription of Śaka 1049.

<sup>7</sup> *J. B. B. R. A. S.*, Vol. XXI, p. 505.

<sup>8</sup> *Op. cit.*, p. 411, though the *Bomb. Gaz.*, Vol. I, Pt. ii, p. 20 had already credited it to Aparāditya II.

<sup>9</sup> At this time Kāthiāwār still formed part of Gujārāt, and the king of the latter was Chaulukya Bhima II.



## TEXT.

- 1 श्रीम्<sup>1</sup> संवत् ११०७ विस्वा(श्वा)वसुसंवच्छ(त्स)रे चैत्रशुद्ध १५ रवो(वौ) दिने
- 2 अद्योह श्रीमदपरादित्यदेवराज्ये । सौराष्ट्रियश्रीसो-
- 3 मनाथदेवाय पूजासत्कारार्थ<sup>2</sup> महामात्यश्रीलक्ष्मण-
- 4 नायकेन प्रमो<sup>3</sup>दधौ सुतीर्थे स्नात्वा गगनैकचक्रचूडा-
- 5 मणये कमलिनीकामुकाय भगवते सवित्रे नानाविध-
- 6 कुसुमझाव्यमर्थं दत्वा(त्वा) सकलसुरासुरगुरुचैलोक्यस्ना-
- 7 मिनं भगवंतमुमापतिमभ्यर्च्यः ॥<sup>4</sup> भास्करनायकपुत्रेण श्री-
- 8 लक्ष्मणनायकेन त्वात्मसेया(श्रेयो)र्थ<sup>2</sup> श्रीदेवाधिदेवस्य श्री-
- 9 स्थानकौयपा[ट्ट]नवाटिकामध्ये [दानवि]धौ दातव्यभा[ग]
- 10 दम ४ द[स्यावधीउप(त्प)त्तिसमयस्य] — — — — — दाम २४
- 11 देयावे । शुभगे पूजापंचपर्वणि — — — — — शि-
- 12 वरात्रिदक्षिणायण(न)उत्तरायण स्वस्ति श्रीचाहडदे[वा]य [१\*]

## E.—Inscription of Sōmēśvaradēva : Śaka 1181.

This inscription was found in **Ranvad** near **Uran**.<sup>5</sup> The stone measures 3' by 1' 6". The inscribed portion is 1' by 1' 5" and contains 11 lines of writing, the average size of letters being  $\frac{1}{4}$ ". Below this is an ass-sculpture differing slightly in position of the woman from those noticed before, carved in low relief in a rectangle (18" × 11"). At the top, above the inscription, are the Sun and the Moon and between them a double *kalaśa*.<sup>6</sup>

The inscription is dated **Śaka 1181 Siddhārtha Samvatsara Chaitra Vadi 15 (?) Monday**, and reference is made in l. 9 to a *sūryaparvan* but it is not clear whether it implies a solar eclipse, and whether the grant was made on that occasion.

The reading of the date however remains uncertain, for though according to Pillai<sup>7</sup> in Śaka 1181 the Southern cyclic year was Siddhārthin, Chaitra *vadi* 15 fell on a Thursday and *vadi* 13 on Tuesday, while Monday, the day mentioned in the inscription, was a *kshaya tithi* and no solar eclipse occurred in that year. Under the circumstances we may read the *tithi* as 13, the date corresponding to 21st April, A.D. 1259, Monday.

It records that **Sōmēśvaradēva**, the paramount Lord of Kōṅkaṇa, granted some land (?)<sup>8</sup> in the village of **Paḍivasa** in **Uraṇa** to **Dāmōdarabhaṭṭa** on the occasion of *sūrya-parvan* (solar eclipse ?) for (the worship, etc.,) of Śambhu.

The ministers of Sōmēśvara were the *Mahāmātya* Jhaṃpaḍaprabhu, the *Mahāsāndhivigra-hika* [Tai]japrabhu and Chandraprabhu in charge of the *śrīkaraṇa*.

<sup>1</sup> Expressed by a symbol.

<sup>2</sup> This *anuvāra* is placed on the left of the letter.

<sup>3</sup> Should be *param-ōdadha*.

<sup>4</sup> Both the *visarga* and the *danḍas* are unnecessary.

<sup>5</sup> *Bomb. Gaz.*, Vol. I, Pt. ii, p. 21, n. 1; also noticed by Altekar, *Ind. Cul.*, Vol. II, p. 431, No. 27.

<sup>6</sup> For a similar sculpture from Borivli see p. 279 below.

<sup>7</sup> *Indian Ephemeris*, Vol. IV, p. 120.

<sup>8</sup> Details are not clear to us.

The inscriptions do not give any important information about Sōmēśvara. He is merely called *Kōṇkaṇachakravartin* and *Mahārājādhirāja*, titles which are mentioned in connection with Aparādityadēva II also. Neither is there any hint as to his relationship with his predecessor Kēśirāja whose two unpublished inscriptions are referred to in the *Bombay Gazetteer*.<sup>1</sup> Probably he was a son of the latter as suggested by Altekar.<sup>2</sup>

According to our present knowledge of the history of this family, Sōmēśvara seems to be the last king of the Northern Śilāhāra dynasty. He was defeated and perhaps killed and the country conquered by Mahādēva<sup>3</sup> of the (Dēvagiri) Yādava dynasty. Cousens thinks that the scene of the battle between Sōmēśvara and Mahādēva is sculptured on some stones lying about Borivli.<sup>4</sup> In this connection it may be noted that the *kalāṣa*-like sculpture which appears on the middle stone, figured by Cousens, very much resembles in ornamentation the *kalāṣa*-like figure on the stone F described below.

Among the place-names *Uraṇa* is the modern Uran, and *Paḍivasa* may be identified either with Phunda about 2 miles north-east of Uran or with Panja, another village about 3 miles to the north of Uran, in the Panvel Talukā of the Bombay Presidency.

#### TEXT.

- 1 श्री<sup>5</sup> । स्वस्ति श्रीः [॥\*] अद्येह समस्तराजावलीसमलंकृतमहाराजाधि-
- 2 राज कीक[ण\*]चक्रवर्त्तिश्रीमद(त्)सोमेश्वरदेवरायकल्याणविजयराज्ये
- 3 तथैतप्र(ग्र)सादाव्या(वा)ससमस्तमंडलचिन्ता(ता)भारं समुदहति महामात्यश्री-
- 4 झंपडप्रभु महासांघिविग्रही[तै]जप्रभु श्रीकरणी चंद(द्र)प्रभु इत्यादि श्री-
- 5 करणभांडागारे सत्येतस्मिन् काले प्रवर्त्तमा[ने] सति शकसंवत्(त्) ११८१ सि-
- 6 ध(ङ्ग)र्यसंवत्(त्)रे चैत्रवदि १[३] सामाङ्ग(सोमे) ओदामोदरभट्ट तथा भ्रातर वासु-
- 7 दे[व\*]भट्ट लेजन २ नारियले पावे निमित्ते श्रीशुभर्थ दामोदरभट्टं विघा
- 8 डरणे पडिवसे[ग्राम]प्रतिबद्धां खंडपलास्थानि चा भाग १ देउलेखंड
- 9 समग्रहिमावृत्ती ३ — — — — — निमित्ते सूर्यपर्वे हस्तोदकपू-
- 10 र्वाक दामोदर भटावे — — — — — करंतिदोह
- 11 ली—मंगलमहाश्रीः ॥

#### F.—Inscription of Sōmēśvaradēva : Śaka 1182.

This inscription was found from Chanje near Uran.<sup>6</sup> The stone measures 3' 5" by 1' 7" and the inscribed portion is 1' 6" by 1' 5" and contains 18 lines ; the average size of letters is  $\frac{3}{4}$ ". Below this, in a rectangle (16" × 11") was an ass-sculpture as in B, but now it is completely worn out. Above the inscription, between the Sun and the Moon, on a pedestal is a *pūrṇa-kalāṣa* ; on its

<sup>1</sup> Vol. I, Pt. ii, p. 20, n. 3.

<sup>2</sup> *Op. cit.*, p. 417.

<sup>3</sup> This is according to Hēmadri's *Chaturvargachintāmaṇi*, first cited in *Bomb. Gaz.*, Vol. I, Pt. ii, p. 246 ; then Altekar, *op. cit.*, p. 417 ; Cousens, *Mediaeval Temples of the Dakhan*, p. 21 ; *Chālukyan Architecture*, p. 143, pls. CLIII—IV.

<sup>4</sup> Cousens, *op. cit.*, p. 21, pl. XV.

<sup>5</sup> Denoted by a symbol.

<sup>6</sup> *Bomb. Gaz.*, Vol. I, Pt. ii, p. 21.



bulging part is a band and leaves on either side. The *kalāṣa* is crowned with what looks like a smaller *kalāṣa* and may be a cocoanut.

It is dated in Śaka 1182, Raudra Saṃvatsara Chaitra vadi 15, Monday on a solar eclipse. The date thus corresponds to Monday, April 12, A.D. 1260, when there was a solar eclipse.<sup>1</sup>

It records that Sōmēśvaradēva, lord of Kōṇkaṇa, granted land<sup>2</sup> (whose limits are mentioned) in Kōṁthala vāṭikā in the village of Chāṁḍijē in Uraṇa<sup>3</sup> and 162 Pōruttha<sup>4</sup> (?) drammas<sup>5</sup> to god Uttarēśvara of Śrī-sthāna on the occasion of an eclipse of the sun.

The king is the same as in E but the names of the ministers are different, except that of the Mahāmātya who is, as before, Jhāmpaḍaprabhu. Other ministers are the Mahāsāṁdhivigrahika Māināku, Bēbalaprabhu, Pōmadēpaṇḍita, and Gōvēnāku.

The places mentioned in the inscription, Uraṇa and Chāṁḍijē<sup>6</sup> are the modern Uran and Chanja respectively, while Kōṁtha(dha)sthāna may be the same as Kaladhonda, a place a little north of Uran.

#### TEXT.

- 1 श्री<sup>7</sup> नमो विनायकाय ।<sup>8</sup> लंवी(बी)दर नमस्तुभ्यं सततं मोदकपुत्रं ।<sup>9</sup>
- 2 अविन्नं कुरु मे देव सर्वकार्येषु सर्वदा [।\*]। अद्येह समस्तुरा-
- 3 जावलीसमलंकृतमा(म)हाराजाधिराज<sup>10</sup> कीकणचक्रव-
- 4 र्त्तिश्रीसोमेस्व(स्व)रदेवरायकल्याणविजयराज्ये तथैतद्यसादा-
- 5 व्या(वा)ससमस्तमंडलचिंताभारं समुद्वहति महामात्यश्रीज्ञापडप्रभु
- 6 मा(म)हासाधिविग्रही माइनाकु<sup>11</sup> बेबलप्रभु<sup>12</sup> पोमदेपंडित<sup>13</sup> श्रीकरणभां-
- 7 डागारे प्रथमच्छे<sup>14</sup> पाटी गोवेनाकु<sup>15</sup> इत्येतस्मिन्काले प्रवर्तमाने सति श-
- 8 कनृपकालातीतसंवच्छ(त्स)रेसव्वे<sup>16</sup>कादशसु<sup>17</sup> हासीत्यधीकेषु<sup>18</sup> अत्रांकतोपि
- 9 सकुसंवत्तु<sup>19</sup> ११८२ रौद्रसंवच्छरेसु(त्सरे) चैत्रवदि १५ सोमेदिने<sup>20</sup> सूर्योपराने<sup>21</sup>उ-
- 10 रु(र)ण[ग्रामस्थभूव]<sup>22</sup>चांडिजे ग्रामा(म)प्रतिब[द्ध]<sup>23</sup>कीथले स्थानवाटिकाभू<sup>24</sup> अस्य चा-

<sup>1</sup> Pillai, *Indian Ephemeris*, Vol. IV, p. 122.

<sup>2</sup> In the inscription the word for this is *bhū*.

<sup>3</sup> [The inscription seems to record the gift of some building-site at Uraṇa and some garden-land at Kōṁthala in the Chāṁḍijē village.—Ed.]

<sup>4</sup> *Bomb. Gaz.*, Vol. I, Pt. ii, p. 21, n. 1, suggests that this might stand for Parthian *drammas*.

<sup>5</sup> *Ibid.*, p. 21, n. 1, takes the *drammas* "as a fixed income of a garden in . . . ." which does not seem to be correct, for if no land were granted it would not be necessary to mention its boundaries. [Apparently the money was granted in addition to the land.—Ed.]

<sup>6</sup> This name occurs also in inscription A, see p. 272, Text, l. 15, above.

<sup>7</sup> Denoted by a symbol.

<sup>8</sup> The stop is indicated by two dots.

<sup>9</sup> Read *-priya*.

<sup>10</sup> This stop is superfluous.

<sup>11</sup> Read *sthē*.

<sup>12</sup> Read *kaṭṭeshu-s*.

<sup>13</sup> This dot which stands for a stop is unnecessary.

<sup>14</sup> Read *dvāṣṭīy-ādhiṭṭeshu*.

<sup>15</sup> Read *Śaka-saṁvat*.

<sup>16</sup> [Reading seems to be *Uraṇa āgarā(gāra)-bhū*.—Ed.]

- 11 घाटनानि<sup>०१</sup> पूर्वे<sup>०१</sup> सानुठाकुराची इति(त्ति)<sup>०</sup> दक्षिणे विष्णुहाचो इति(त्ति)<sup>०</sup> पश्चिमे  
 12 राजमार्ग<sup>०२</sup> उत्तरे<sup>०</sup> विरा<sup>०१</sup> एवं चे(च)तुराघाटनानि<sup>०१</sup> सु(स्व)सीमापर्यंतं सतृणकाष्ठो-  
 13 दकोपेतं रुणदायाद्यदि<sup>३</sup>संबंधविवर्जितं<sup>०१</sup> सर्वोत्पत्ति(त्ति)सहितं सिधां—पोरुत्यद्र-  
 14 माणां दशविसो च द्विषष्टो द्रमात्यधीकमेकशतानि<sup>०४</sup> अंकतोपि द्र १६२ ॥  
 15 श्रीस्थानकीय श्रीउत्तरेस्व(स्व)रदेवाय<sup>०१</sup> शासनप्रतिबध्(ध्वं) कृत्वा<sup>०१</sup> महाराजश्री-  
 16 सोमिस्व(स्व)रदेवेन<sup>०१</sup> उदकातिसर्गेण प्रदत्तं ॥ वर्तमानस्यास्य धर्मस्य परिपं-  
 17 यना न से(के)नापि कार्या<sup>०१</sup> स्वदतां(त्तां) परदतां(त्तां) वा यो हरेत्(त)  
 वसुंधरा(रां) । षष्ठि(ष्टि)वर्षसह-  
 18 स्नाणि विष्ठायां जायते कृमि(मिः) ॥ मंगलं मा(म)हाश्री[:] सु[शु]भं भवतु ॥

No. 44.—A STONE INSCRIPTION OF YADAVA RAMACHANDRA; SAKA 1222.

By H. D. SANKALIA, M.A., LL.B., Ph.D. (LOND.) AND S. C. UPADHYAYA, M.A., LL.B.

This inscription is now preserved in the Prince of Wales Museum, Bombay. It is not known whence it came. The trustees of the Museum and the Curator, Mr. G. V. Acharya, have been good enough to allow us to edit it.

The stone on which it is inscribed measures 2' 8" by 1' 3", and the inscribed portion, which contains 17 lines of writing, is 1' 4" in length. The average size of letters is  $\frac{3}{4}$ ". Above the inscribed portion is cut out a rectangle 13" by 3 $\frac{1}{2}$ ". In this are carved in low relief, on the left the Sun and on the right the Moon. Above this on the apex is a *kalaśa*. Below the inscribed portion also there is a rectangle, now half broken off, which contains the figure of an ass facing right as found in many other Śilāhāra and Dēvagiri Yādava inscriptions.<sup>5</sup>

The record is dated in Śaka 1222 Śārvarī Samvatsara, Śrāvaṇa Vadi 7, Monday and regularly corresponds to Monday 8th August, A.D. 1300.

The inscription is of Jāidēva, a governor appointed by Rāmadēva, to rule over Kōṅkaṇ. Rāmadēva himself was a commander-in-chief, and lord of the Western coast under Rāmachandra-dēva, who bore the *biruda* Praudhapratāpachakravartin.

From the date and the *biruda* it is evident that the inscription belongs to the reign of Rāma-dēva or Rāmachandradēva the last king of the Dēvagiri Yādavas. Though many copper plates and stone inscriptions of his or his reign are noted and a few published,<sup>6</sup> this would be the first stone inscription from Kōṅkaṇ (?) published so far.<sup>7</sup> However, so far as the date is concerned,

<sup>1</sup> This dot which stands for a stop is unnecessary.

<sup>2</sup> Read -mārgah.

<sup>3</sup> Read riṇ-ādāy-ādi.

<sup>4</sup> Read dvi-shashṭi-dramm-ādihikam śatam = 2kum-

<sup>5</sup> Cf. above pp. 270ff. and Vol. VII, Appendix, pp. 66 and 68, Nos. 372 and 381.

<sup>6</sup> See Rice, *Mysore Inscriptions*, and Graham, *Kolhapoor*, extracts from these are noted above, Vol. VII, Appendix, pp. 66-68 (Nos. 368-382).

<sup>7</sup> Even the copper plate is only one, see *J. R. A. S.*, Vol. V, p. 178.

we learn nothing new, as one more inscription of this year and one of a later date are already known.<sup>1</sup>

The names of the governor and the viceroy, Jāidēva and Rāmadēva respectively, are not found in earlier inscriptions. But Jāidēva seems to have succeeded Kṛishṇadēva, who is mentioned in an earlier grant as the governor of Kōṅkaṇ.<sup>2</sup> Rāmadēva, however, may be identified with the person called Śrī-Rāma mentioned in the Thāṇā plates of the reign of the Yādava Rāmachandra of Ś. 1212,<sup>3</sup> according to which Kṛishṇadēva was ruling over Kaunkaṇa under the orders of Śrī-Rāma, provided that Śrī-Rāma, whose *virudas*, etc., are not given, is regarded as a different person, as suggested by the context, from the Yādava king, who in the two cases in which he is mentioned in the plates, is called Śrī Rāmachandradēva.

The object of the grant is to record the donation of a village, the name of which seems to be Supalī. To the east of it was a village called Ghāravalī, and on the other three sides a river.

The inscription is in prose and the language incorrect Sanskrit and old Marāṭhī. As regards orthography there is nothing particularly to note but the frequent use of dental sibilant for the palatal.

#### TEXT.

- 1 आ<sup>४</sup> स्वस्ति ओ सकु(शक)संवत् १२२२ सा(शा)र्वरीसंवत्(त्स)रे । सा(आ)-
- 2 वणवदि ७ सोमे । अद्येह ओमओढप्रतापचक्रव-
- 3 तिश्रीरामचंद्रदेवविजयोदयो तत्पादपद्मोपजीवी(वि)-
- 4 महामंडलेख(ख)रसकलसैन्याधिपतिपश्चिमस-
- 5 मुद्राधिपतिश्री — —<sup>१</sup>रामदेवेनं(न) निरोपितकींकाण
- 6 [अ]धिकारी(रि)श्रीजाददेव — —<sup>१</sup>न श्रीरामदेवा(व)रा-
- 7 ज्ये <sup>१</sup>जंवले वीनवुनिकींकाणसंबंधठाणा चादठ
- 8 <sup>१</sup>— आ पै<sup>१</sup>खावहिं घाराचे आकृपाकरुनिप्रसा-
- 9 दिदत्त निरुलुके संबंध । अलण बाहेग्रामसुप-
- 10 ली । तस्य आघाटनान् । पूर्वे<sup>१</sup> घारवलोग्रामु(म) । प
- 11 श्विमे नदी । उत्तरे<sup>१</sup> नदी । दक्षिणे<sup>१</sup> नदी । एवं चतुरा-
- 12 वि आघाटनान् । स(ख)सीमापर्यंत तृणकाष्टोद-
- 13 कोपित सवृक्षमालानिधिनिक्षेपसहित महा-
- 14 दोषविवर्जित करुनि चंद्रसूर्यतपितं घरैसब-
- 15 हिं वाहरेनपुत्रपौत्री<sup>१</sup> भोगावा हागांड । पालि-
- 16 तापुठीन् । जो लोपी तेहाची माण गाढउ झवे । सं-
- 17 गलं माहाश्री सुभं भवतु ॥

<sup>1</sup> See above, Vol. VII, Appendix, p. 68 (Nos. 381 and 382).

<sup>2</sup> Thāṇā plates of Ś. 1212, *J. R. A. S.*, Vol. V, p. 178.

<sup>3</sup> *J. R. A. S.*, Vol. V, p. 178.

<sup>4</sup> Expressed by a symbol.

<sup>5</sup> [The reading, according to me, is *Rāṇa* in l. 5 and *Rāṇa* in l. 6. This title is also found in the unpublished Volāpur inscription of the year Śaka 1227, belonging to the same ruler.—Ed.]

<sup>6</sup> The language is so corrupt from here that the text has mostly been left uncorrected.

<sup>7</sup> This letter cannot be made out for certain; it may be *vi*.

<sup>8</sup> This letter may also be read as *rai*.

## No. 45.—FOUR PANDYA RECORDS FROM UKKIRANKOTTAI.

BY A. S. RAMANATHA AYYAR, B.A., MADRAS.

The subjoined Pāṇḍya records<sup>1</sup> come from Ukkirankōṭṭai, a village in the Tinnevely taluk of the Tinnevely District. Three of them are in the **Tamiḻ** language and are engraved in **Vaṭṭeḷuttu** characters assignable to the 10th century A.D., while the fourth in **Sanskrit** is in **Grantha** characters of the same period. There are no new points worth mentioning about the graphic peculiarities of these Vaṭṭeḷuttu and Grantha scripts, as they are of the usual variety employed in other contemporaneous records of the locality.

Record **A** is dated in the **13th year opposite to the 2nd year** of reign of the Pāṇḍya king **Śaḍaiya-Māraṇ** and registers a gift of sheep by a lady named **Tuḍarūri**, wife of **Tenṇavaṇ Pallavadiāraiyaṇ alias Māraṇ<sup>2</sup>-Śūraṇ** for maintaining a perpetual lamp in the temple of god **Āditya-Bhaṭāra<sup>3</sup>** at the eastern entrance of **Karavandapuram** in **Kaḷakkuḍi-nāḍu**. Record **B** is a Sanskrit version of the same endowment made by Tuḍarūri, here called the wife of **Śrīkaṇṭha-Śūra** to the temple of god Vikarttana at Karavandapura, but the king's name is not mentioned in it. Record **C** was originally engraved on a broad slab of stone, which has been cut longitudinally into two and planted in the temple compound to serve as gate-posts, and in the process, its first line containing the king's name has suffered mutilation. But the regnal year quoted for the king, viz., 2+9, as well as the fact that the same Tenṇavaṇ Pallavadiāraiyaṇ alias Kaṇḍaṇ (Śrīkaṇṭha)-Śūraṇ is herein mentioned as being in charge of Kaḷakkuḍi (*Kaḷakkuḍi mahānāyakaṁ seyyaperṛa*) help us to attribute this inscription also to the Śaḍaiya-Māraṇ of record **A**. Further, as it is stated that this Pallavadiāraiyaṇ erected an *ambalam* (wayside choultry) called 'Nagarattāṇ' in the name of the trading guild (*Nagarattār*) of the colony called Rājaśiṅga-ppēraṅgāḍi, newly founded by him, apparently in the name of his sovereign, the Śaḍaiya-Māraṇ of these records can be identified with **Rājasimha III**, who is already well-known from the *Śiṇṇamaṇūr* plates<sup>4</sup> issued in the 2+14th year of his reign, and to whose period the characters employed in all these epigraphs can very appropriately belong. Record **D**, though it does not mention any king's name, can, palæographically, be attributed to the same king's reign.

The village now known by the name of Ukkirankōṭṭai has been called **Karavandapuram** in **Kaḷakkuḍi-nāḍu** in **A**, while in **D** it is simply called **Kaḷakkuḍi**. Karavandapuram *alias* Kaḷakkuḍi<sup>5</sup> (and Kaḷandai) has been mentioned as the birth-place of Māraṇ-Kāri, the excavator of the rock-cut shrine of Narasiṃha at Āṇaimalai in the Madura District, and of his brother Māraṇ-Eyinaṇ, both of whom successively held the office of *Uttaramantri* under the Pāṇḍya ruler Māraṇ-Śaḍaiyaṇ, and also that of Śāttaṇ-Gaṇavadi, the king's *Mahāsāmanta*<sup>6</sup>, and it was

<sup>1</sup> Nos. 194, 195 196 and 199 of 1935-36 of the Madras Epigraphical collection.

<sup>2</sup> The first part of the name 'Māraṇ' is based on the name of the reigning Pāṇḍya king.

<sup>3</sup> The temple in which this record is found is now called the Chokkaliṅga temple and a *linga* is installed in its central shrine. It was probably a temple dedicated exclusively to Sūrya in earlier days. But as the people in the locality say that the present temple was built from stones brought from the adjoining fields, it is also possible that the temple of Āditya-Bhaṭāra may have existed as a separate shrine in the vicinity, and that when it fell into ruins, its stones were built into the present shrine. In this connection it has to be remembered that inside a fort, a Śiva temple should be constructed in the north-east, and that of Sūrya in the east. (Gopinath Rao, *El. of Hindu Iconography*, Vol. I, p. 22.)

<sup>4</sup> *South Indian Inscriptions*, Vol. III, p. 444.

<sup>5</sup> Above, Vol. VIII, p. 319 and Vol. XVII, p. 303. The name Kaḷandai mentioned as the native place of Mūrti-Eyinaṇ, appears to be only a poetic form of the word Kaḷakkuḍi (*Ind. Ant.*, Vol. XXII, p. 71 and above, Vol. XVII, p. 296).

<sup>6</sup> *Ind. Ant.*, Vol. XXII, p. 67, wherein is quoted No. 37 of 1908.

considered that this Kaḷakkūḍi might be Kaḷakkāḍ<sup>1</sup> in the Nanguneri taluk of the Tinnevely District. But from the present inscriptions this identification has to be given up and **Karavandapuram** alias Kaḷakkūḍi to be **identified with Ukkiraṅkōṭṭai** in the Tinnevely taluk.

Karavandapuram must have been a place of sufficient strategic importance in early Pāṇḍya days as to necessitate the building of a fort here by the Pāṇḍya king Neḍuñjaḍaiyaṇ, who in the Madras Museum Plates dated in the 17th year of his reign, claims to have 'built, along with a broad stone ditch, a lofty wall whose top never loses the moisture (caused by) the sky coming in contact (with it), and the clouds resting (on it), so that (the town of) Karavandapuram might get resplendent, which has beautiful halls and long streets, (where even) warriors are afraid of the arrow (-like) pointed and long eyes of women with lotus faces'<sup>2</sup>. This Neḍuñjaḍaiyaṇ has been identified with the king figuring in the Āṇaimalai inscriptions (c. A.D. 770) and the Vēlvikūḍi copper-plates.<sup>3</sup> Though in the latter record several *birudas* are applied to him, he is not known to have had the surname of 'Ukkiraṅ' or 'Ugra'; and it is therefore not clear why and when Karavandapuram came to acquire its present name of Ukkiraṅkōṭṭai, or 'Ukkiraṅ's fort'. Its origin cannot be connected with the name of the early king Ugrapperuvaḷudi, for he is believed to have flourished long anterior to Neḍuñjaḍaiyaṇ's time.<sup>4</sup> In the Sanskrit portion of the larger Śiṅṅa-maṇūr plates<sup>5</sup>, it is stated that Parāntaka Vīranārayaṇa Śaḍaiyaṇ (c. A.D. 900) fought a battle at Kharagiri and captured a certain Ugra, who, it has been surmised, was probably a scion of the Pāṇḍya family. In that case, it may perhaps be hazarded that Karavandapuram which was fortified by Neḍuñjaḍaiyaṇ (Jaṭila Parāntaka) before about A.D. 785, was temporarily in the possession of this Ugra-Pāṇḍya a century later, and thus got the name which has survived to the present day, though it has also to be pointed out that the place was known only as Karavandapuram in the time of Śōḷaṅṅalaikōṇḍa Vīra-Pāṇḍya (c. A.D. 970), as evidenced by a record copied from the Chokkanāyaki shrine in the same village.<sup>6</sup>

Vestiges of a fort and a moat are even now pointed out at some spots in the village as evidence of its former greatness, but the villagers have no information of value to offer regarding its ancient history. That the fortification may have been of fairly extensive dimensions can, however, be surmised from the fact that the temple of Āditya-Bhaṭāra which is described in record A as being situated in the *kīḷaivāyil* or eastern gate, apparently of the fortified village, is nearly half a mile distant from the Chokkanāyaki shrine which, as implied by the name of the goddess 'Vaḍavāyil-naṅgai' must have been located at the northern gateway. It is interesting to note in this connection that the shrines of Āditya and Chokkanāyaki were located in the appropriate directions of the east and the north, in conformity with the rule mentioned in Kauṭilya<sup>7</sup> and the Āgamas<sup>8</sup> that the shrines of guardian deities should be erected in the appropriate cardinal points inside a fort. From other inscriptions copied at the place, it is learnt that there were two Śiva temples called Arikēsariśvaram and Rājasīṅgīśvaram in the vicinity of the village, though possibly not inside the fort itself and named as such after the Pāṇḍya kings Arikēsari and Rājasimha.

<sup>1</sup> Above, Vol. VIII, p. 319 and Vol. XVII, p. 298.

<sup>2</sup> *Ind. Ant.*, Vol. XXII, p. 74.

<sup>3</sup> Above, Vol. XVII, p. 295.

<sup>4</sup> Nilakantha Sastri: *The Pāṇḍyan Kingdom*, p. 30.

<sup>5</sup> *S. I. I.*, Vol. III, p. 457.

<sup>6</sup> No. 197 of 1935-36 of the Madras Epigraphical collection. This fragmentary record reads as follows: *Śōḷaṅṅalai-kōṇḍa śrī-Vīrapāṇḍyadēvaṅku yāṇḍu paḍiṇ-aṅju ivvāṇḍu Kārttiyaṅai-tiṅṅal mudal-pakkam āṅṅam-pakkam mudalāga Pāṇḍimāttāṇḍa-vaḷanāṭṭu-kKaravandapurattu Vaḍavāyil-naṅgai.....*

<sup>7</sup> Shamasastri's Translation, p. 62.

<sup>8</sup> *Elements of Hindu Iconography*, Vol. I, Introduction, p. 22. Chokkanāyaki was probably one of the *Saptamūrti* group, several archaic statues of which are found strewn about in the temple compound.

In the Larger Śiṅṇamaṇṇūr plates, an earlier Pāṇḍya king Śrīvallabha<sup>1</sup> is stated to have fought a battle at Kuṇṇūr and his conquests are said to have extended from Kuṇṇūr to Śiṅga-ḷam. If this Kuṇṇūr is identical with the native place of the donatrix Tuḍarūri mentioned in record A, the geographical detail that it was situated in Karuṇilakkuḍi-nāḍu is of some interest. The same village Kuṇṇūr is stated to be located in Nilakkuḍi-nāḍu (probably a shortened form of Karuṇilakkuḍi-nāḍu) in an epigraph from Paḷlimalaḍam<sup>2</sup> in the Aruppukkōṭṭai taluk of the Ramnad District.

The colony which Teṇṇavaṇ Pallavadiāraiyaṇ founded in front of the *koṇṇarāyil* or palace at Karavandapuram was, as stated already, called Rājaśiṅga-ppēraṅgāḍi in honour of the reigning king. It must have been a fairly influential community, for in record D Inbaṇ Dēvaṇaśeṭṭi, a member of the **Ayyapoḷil-500** guild, who was probably the agent in charge at this place, is stated to have built a circumambulatory verandah (*tiruchchurṇālai*) called 'Nagarattāṇ' round the temple of Vaḍavāvil-naṅgai, in the name and on behalf of the *Nagarattār*. **Ayyapoḷil** which is the Tamilised form of the word Ayyavoḷe (*i.e.*, Aihole in the Hungund tālukā of the Bijāpur District, Bombay Presidency) is famous as the headquarters of a very influential and prosperous trading corporation which boasted of branches even in distant parts.<sup>3</sup> Several trading centres were called 'Ayyavoḷes of the South', apparently because they were branches founded by the merchants or agents of the Ayyavoḷe guild proper. The elaborate *prasaṣti* of the Ayyavoḷe guild found in an inscription<sup>4</sup> in Mysore describes the guild as having been composed of 500 *svāmis*, and this conventional numerical strength of the guild is also indicated by the title 'Aiṇṇūṇṇuvaṇ' borne by the local agent mentioned above.

One other point of interest in these records is that the endowments were not only left under the protection of the merchant-guild of the place, but that the *madiṭ-chēvagar* or 'the soldiers on guard at the ramparts'<sup>4</sup> were also enjoined to supervise the proper conduct of the charities. As already noted in the *Annual Report on S. I. Epigraphy* for 1932-33, page 68, endowments made in the time of the Pāṇḍya king Sundara-Pāṇḍya (A.D. 1225) to the temple at Peruṅḷam, a medieval military cantonment in the Tinnevely District, were left in charge of a governing body composed of representatives from the several battalions stationed at the place. In an inscription from Tiruvāliśvaram<sup>5</sup> in the same district, it is stated that the temple of Tiruvāliśvaram-Uḍaiyār, its treasury and the temple servants were placed under the protection of the Chōḷa garrison called 'Mūṇṇukai-Mahāsēṇai' stationed at that place. Similarly in a record<sup>6</sup> copied at Saṅgrāmanallūr in the Coimbatore District, which was evidently fortified and garrisoned in olden days, the soldiers were required to protect the *gōpura*, the temple and its premises. It is therefore evident that in places which were under the control of the military, a body composed of some military officers and men functioned in respect of religious and other institutions under their charge, in a manner similar to that of village assemblies in purely civil stations.

#### TEXT.

##### A

1 Śrī[<sup>\*</sup>][Kō]-chChaḍaiya-Māraṅku yāṇḍu iraṇḍu idan=edir paḍiṇmūṇṇu ivv=[āṇḍu]  
Kaḷakkuḍi-nāṭṭu-kKaravandapurattu kīḷaivāi śrīkōi-

<sup>1</sup> S. I. I., Vol. III, p. 461.

<sup>2</sup> No. 430 of 1914 of the Madras Epigraphical collection.

<sup>3</sup> *Ep. Carn.*, Vol. VII, Sk. 118.

<sup>4</sup> The term *madiṭchēvagar* (*madiṭ*=rampart+*chēvagar*=soldiers) means 'the soldiers guarding the rampart' in the fort at the place. Compare *ulviṭṭuchēvagar* and *Malayāṇ-oraichēvagar* in the sense of 'soldiers' (*Trav. Archl. Series*, Vol. I, p. 159 and f. n. 8).

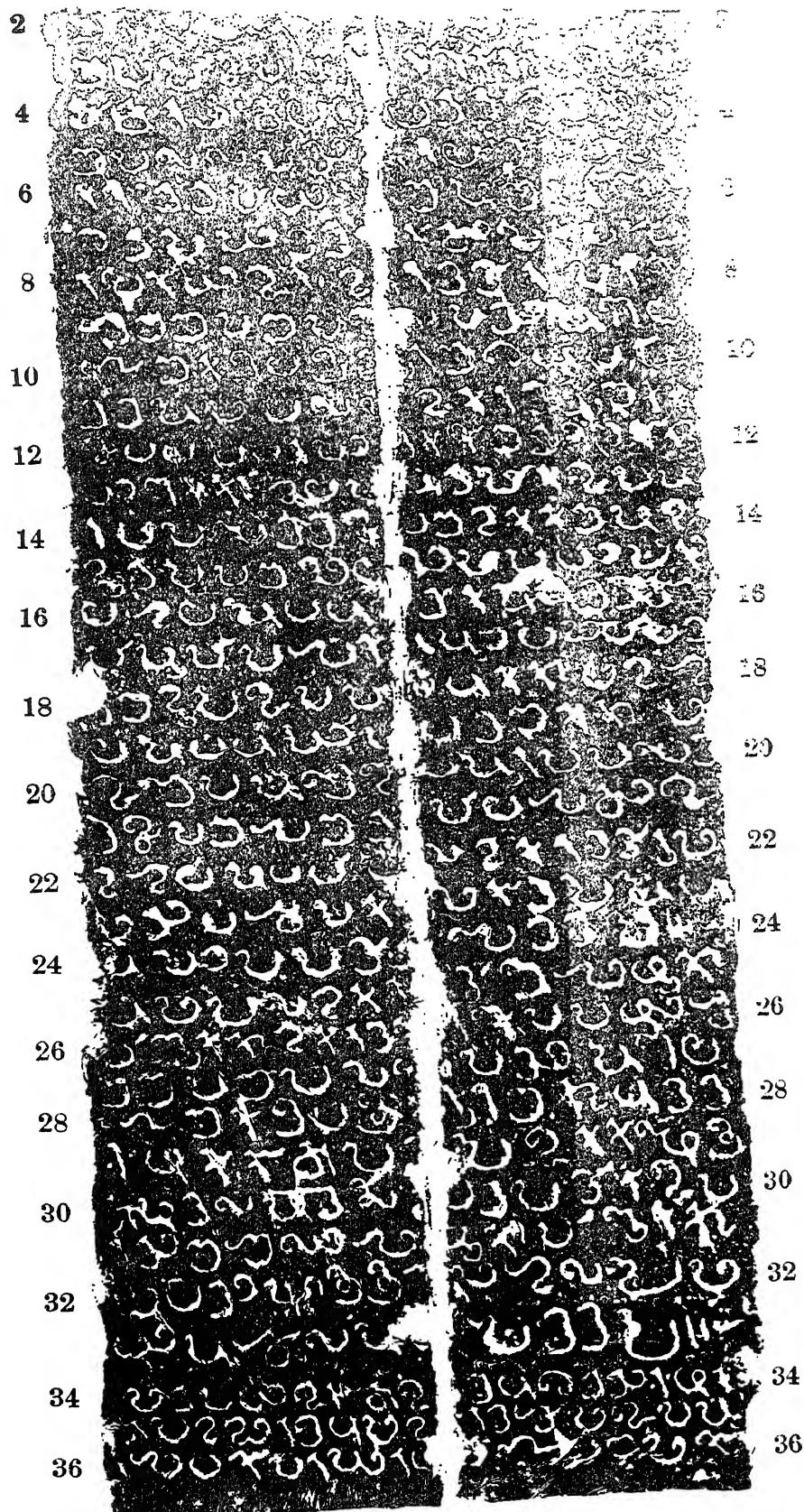
<sup>5</sup> No. 120 of 1905 of the Madras Epigraphical collection.

<sup>6</sup> No. 167 of 1909 of the same collection.



# FOUR PANDYA RECORDS FROM UKKIRANKOTTAI.

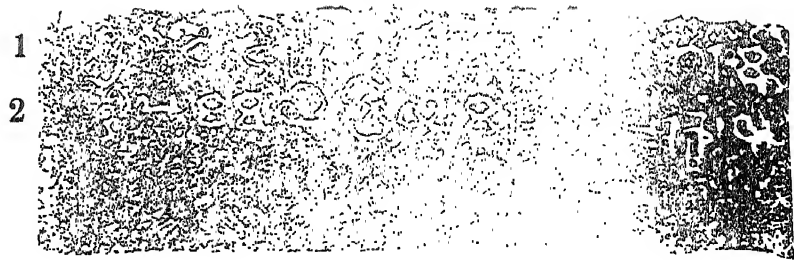
C-1



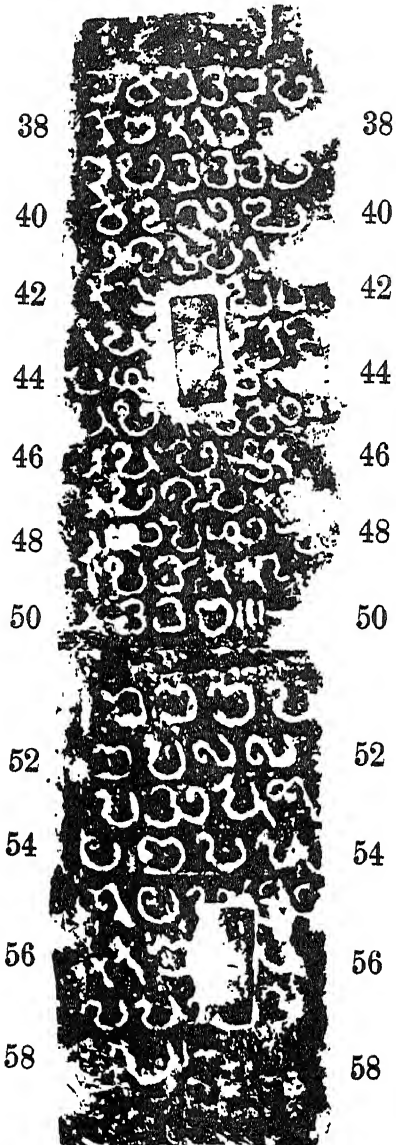
SCALE: ABOUT ONE-FIFTH.

SURVEY OF INDIA, CALCUTTA.

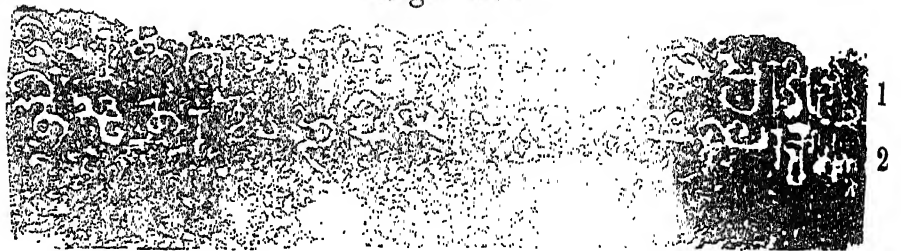
B.  
Left half



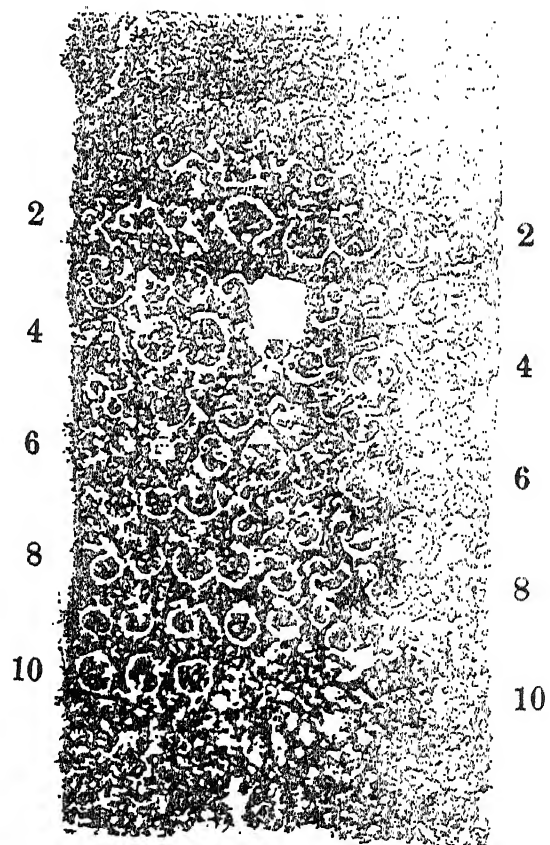
C-2



Right half



D.



## TRANSLATION.

## A

Prosperity !

The **thirteenth year opposite the second year** of king **Śaḍaiya-Māraṇ**—in this year, **Tuḍarūri** of **Kuṇṇūr** in **Karunilakkuḍi-nāḍu**, wife of **Tēṇṇavaṇ Pallavadiāraiyaṇ** *alias* **Māraṇ-Śūraṇ**, gave fifty sheep for (*maintaining*) a perpetual lamp endowed by her to god **Āditya-Bhaṭāra** of the temple at the eastern entrance of **Karavandapuram** in **Kalakkuḍi-nāḍu**. These fifty sheep which neither die nor grow old, **Pūdi-Pōrāṇ** a *vettikkūḍi* of the . . . . . **śiṅga-Īsaram** (*temple*) of this village, took over, agreeing to supply daily one *uḷakku* of ghee by the (*measure called*) **Śōḷiyam**. . . . .

This shall be under the protection of the *Nagarattār* and of the *Madiḷ-chēvagar* (soldiers guarding the ramparts).

## B

The wife of **Śrikanṭha-Śūra**, named **Tuḍarūri**, gave to the temple of (*god*) **Vikarttana** at **Karavantapura**, a lamp which has brightened the world ; may it last as long as all the worlds (*exist*).

## C

(Lines 1 to 18) The **ninth year opposite the second year** of . . . . .—in this year, the (*number of*) sheep which the *Paḍaittalaivaṇ Nakkaṇ-Muṇṇūrruvaṇ* of this village received, agreeing to measure daily one *uri* of ghee for a chain-lamp which had been presented to the *ambalam* (*called*) **Nagarattāṇ** erected in the name of the *Nagarattār* by **Tēṇṇavaṇ Pallavadiāraiyaṇ** *alias* **Kaṇḍaṇ-Śūraṇ** who was the *Mahānāyaka* of **Kalakkuḍi** in **Rājaśiṅgappēraṅgāḍi**, (*a settlement*) which had been formed by him in front of the *koravarāyil* of this village, is one hundred.

(Ll. 18-21) For these sheep and for the (*proper*) supply of ghee, the surety is the *Paḍaittalaivaṇ Venṇavāypēsi* of this village.

(Ll. 22-24) This was left under the care of the *Nagarattār* and the soldiers of the rampart so that they may arrange for the unfailing supply of this ghee.

(Ll. 25-33) The amount which **Tēṇṇavaṇ Pallavadiāraiyaṇ** *alias* **Kaṇḍaṇ-Śūraṇ** deposited with the *Nagarattār* for the maintenance of the sweeper<sup>1</sup> of the *ambalam* called **Nagarattāṇ** is ten *ḷakkāśu*. This *kaḷaṇṇu* amount is to remain as capital, and from the interest thereon five *nāḷi* of paddy shall be given to the sweeper daily.

(Ll. 34-50) Two *kāśu* together with this, (*i.e.*) twelve *ḷakkāśu* (*in all*), the *Nagarattār* gave to the **Vēṭkōvar Vīra** . . . . . **nāyaṇ**, **Kōṇ Śāttan**, **Kōṇ Nagarattāṇ**, **Tattaṇ-Śendil**, so that the work of . . . . .<sup>2</sup> and of sweeping may be performed by them and their descendants.

(Ll. 51-58) By order of **Tēṇṇavaṇ Pallavadiāraiyaṇ**, **Araiyaṇānikkaṇ** gave this (*edict*).

## D

Hail ! Prosperity !

**Nagarattāṇ**, the circumambulatory verandah (*tiruchchurṇālai*) of (*the shrine of*) the goddess **Vaḍavāyil-amandāl** at **Kalakkuḍi** was erected by **Iṇbaṇ-Dēvaṇachcheṭṭi**, a (*member of the*) **Ayyapoḷil-Aiṇṇūrruvaṇ** (*-guild*).

<sup>1</sup> The service expected of the *meḷuguv-aḷ* was smearing the floor with cow-dung and sweeping.

<sup>2</sup> The inscription is damaged at this place, and the details of service which had to be rendered in addition to sweeping, cannot be made out.



UTMANZAI LAMP INSCRIPTION IN KHAROSHTHI.



N. P. CHAKRAVARTI.

A. From impression; (LETTERS ACTUAL SIZE).

B. C. D. from Photographs.

SURVEY OF INDIA, CALCUTTA.

## No. 46.—UTMANZAI LAMP INSCRIPTION IN KHAROSHTHI.

By B. CH. CHHABRA, M.A., M.O.L., PH.D. (LUGD.), OOTACAMUND.

This inscribed stone lamp comes from **Utmānzai**, Tahsil Charsadda, District Peshawar. Mr. Gobind Ram Joneja, a druggist of that village, in whose possession the object is and who has kindly lent it to me for studying the inscription on it, informs me that he acquired it from a Pathān boy of a place near Dargai in the Malakand Agency. Its exact find-spot is not known, but from what Mr. Joneja wrote to me it appears that in the neighbourhood of Dargai there are ruins of an ancient *stūpa*.<sup>1</sup> Possibly the same site is the provenance of our piece.

The lamp is made of sandstone of dark grey colour. It weighs 32½ *tolas*, stands 1·6" high and measures 4" at its broadest. One line of inscription, which is in Kharōshthī **characters**, appears on its outer side, running the whole length. The size of letters varies between ¼" and 1½". With regard to the forms of individual letters, attention may be drawn to *mu* in *danamukhe* where the *u*-stroke is not clear. Similar raised *mu* is found in Yākubi Image Inscription.<sup>2</sup> Other forms are quite regular. The **language** is the same northern Prākṛit as is found in most of the Kharōshthī inscriptions from the N.-W. Frontier Province.

It may be observed that the words *thuvami danamukhe* in the beginning are redundant<sup>3</sup>, as the purport of the inscription is fully expressed by the remaining portion which states that the lamp was a gift of **Saṃgharakshita**<sup>4</sup> to the Grāma-*stūpa*. The name of the donor shows that he was probably a monk (*bhikṣu*).

Stone lamps figure among the utensils that are often the objects of donations<sup>5</sup>. One such inscribed lamp was discovered at Taxila<sup>6</sup>. A fragment of a stone lamp, also inscribed, was unearthed at Jamālgarhī.<sup>7</sup>

I read the inscription from the original.

## TEXT.

Thuvami danamukhe Grāma-thuvami Sagarak<sup>8</sup>shidasa danamukhe.

## TRANSLATION.

Gift in the *Stūpa*. Gift of Saṃgharakshita, in the Grāma<sup>9</sup>-*stūpa*.

<sup>1</sup> It may be pointed out that the region north of Peshawar abounds in Buddhistic relics. Remains of *stūpas* and *saṃghārāmas* are met with at short intervals. See *Notes on the Ancient Geography of Gandhāra* by A. Foucher, translated into English by H. Hargreaves.

<sup>2</sup> *C. I. I.*, Vol. II, Pt. I, *Kharōshthī Inscriptions*, p. 133, pl. XXIV, 4.

<sup>3</sup> The donor may have wished to have the whole of the available space inscribed, hence the repetition of the words in question.

<sup>4</sup> In the Beladi Copper Ladle Inscription (*C. I. I.*, Vol. II, Pt. I, p. 89), the donor of the ladle is an individual of the same name, but, I think, he is not identical with Saṃgharakshita of the present record.

<sup>5</sup> *C. I. I.*, Vol. II, Pt. I, p. cxi.

<sup>6</sup> *Ibid.*, p. 89, pl. XVII, 5, 1.

<sup>7</sup> *Ibid.*, p. 116, pl. XXII, 7.

<sup>8</sup> In transliterating this letter as *ksh* I have followed Sten Konow (above, Vol. XIX, p. 2, n. 2). The same sign has generally been taken for *chh*.

<sup>9</sup> It is not certain whether this is the proper name of the *Stūpa* or whether this simply means 'village *stūpa*.'



## No. 47.—NALANDA PLATE OF DHARMAPALADEVA.

BY P. N. BHATTACHARYYA, INDIAN MUSEUM, CALCUTTA.

This copper-plate was unearthed in course of excavations in 1927-28 by Mr. J. A. Page of the Archaeological Survey of India at Nālandā, Patna District.<sup>1</sup> It was lying among burnt debris in the north verandah of Monastery No. 1, at the same level where the grant<sup>2</sup> of Dēvapālādēva was found. The plate has already been noticed by Dr. Hirananda Sastri in the *Annual Report of the Archaeological Survey of India*, 1927-28, p. 138.

This is a **single plate** of copper, measuring about 7¼" broad and 10¾" high, having the usual highly wrought seal soldered on the top. The **seal** bears the legend *Śrīmān=Dharmapālādēvaḥ* in raised letters in one line below the emblem of the *dharmachakra*. The emblem consists of a wheel flanked on each side by a deer, indicating the Buddha's first sermon at Sārnāth.

The plate is inscribed on both sides. The obverse contains 24 lines<sup>3</sup> of writing. On the reverse, which is very much defaced, some 12 lines can be clearly recognized. Of the rest of the writing it is not possible to offer even a tentative reading. The destruction of the monastery by fire was no doubt the cause of the defacement of the copper-plate.

The **characters** belong to the northern class of alphabets resembling those of the Khalimpur plate.<sup>4</sup> The following peculiarities may, however, be noted. The left limb of the letter *ṇ* is not so elongated as in the Khalimpur, Mungir<sup>5</sup> and Nālandā<sup>6</sup> plates. The forms of the letters *kṭa* (l. 12) and *ku* (ll. 5, 10, 14) are almost identical. Separate signs have been used for final *t* (e.g., *skandhāvārāt*, l. 2) and *n* (e.g., *akīrtitān*, l. 15). The medial *ā* is expressed in some cases by full strokes and in others by half strokes (cf. *°rājāḥ*, l. 4; *mahā*, l. 8, etc.). It is worthy of notice, however, that not a single instance of half stroke is found in the Khalimpur, Nālandā and Mungir plates. Similarly the medial *i* is also expressed both by full and half strokes. The latter form appears in *viśaya*, l. 10; *kulika*, l. 14; *kīrtti* and *jīvinah*, l. 15; and *likhita*, l. 17. The medial *ē* has been expressed by a short curve in continuation of the *mātrā* on the left side. The medial *ō* has been expressed in two different ways, sometimes with the half stroke of *ē* together with the vertical stroke for medial *ā* on the right side (cf. *purōga*, l. 16; *varjjitō*, l. 22) and sometimes with a curved line above the consonant together with the right vertical stroke (cf. *pāda-padma-ōpaḥjīvinah*, l. 15; *yath-ōparilikhita*, l. 17) as in the Khalimpur and Nālandā plates.

The **language** of the inscription is Sanskrit, the text being wholly in prose. As regards **orthography** the only point to be noted is that *b* is throughout expressed by the sign for *v*. After the opening words, *Om svasti*, the inscription proceeds to record the subject matter of the plate, namely a grant by the *Paramēśvara Paramabhaṭṭāraka Mahārājādhirāja*, the illustrious **Dharmapālādēva**, the son and successor of the devout worshipper of Sugata (i.e., Buddha) the *Mahārājādhirāja Gōpālādēva*. It was issued from the royal camp of victory at **Kapilā** (?). The **object** of the document is to record the gift of the village of **Uttarāma** near the village of **Nigūha** in the *Gayā viśaya* of the **Nagara bhukti** (ll. 5-7) and belonging to **Jambūnadi vithi**.<sup>7</sup> The purpose of this grant cannot be made out owing to the damaged condition of the

<sup>1</sup> *A. S. I., Annual Report*, 1927-28, p. 159.

<sup>2</sup> Above, Vol. XVII, pp. 310-327.

<sup>3</sup> [See below p. 292, n. 1.—Ed.]

<sup>4</sup> *J. A. S. B.*, Vol. LXIII, pl. III.

<sup>5</sup> Above, Vol. XVIII, p. 306, l. 39.

<sup>6</sup> *Ibid.*, Vol. XVII, p. 320, l. 9.

<sup>7</sup> *Vithi* is found here to denote a small sub-division of the *viśaya*. This term occurs also in the Nālandā plate of Dēvapāla in connection with the village granted in the *Gayā viśaya*. From the Naihati grant (N. G. Majumdar. *Inscriptions of Bengal*, Vol. III, p. 74) of Vallālasēna it is found that *vithi* formed a part of a *maṇḍala*. See also above, p. 159.

last line on the obverse and the top lines on the reverse, which portion must have contained this information.

An account of the exploits of the king which are so elaborately described in the Khalimpur plate is absent in the present record. The designations of the officials and the order in which they have been mentioned in it tally more with those of the Mungir plate of Dēvapāla than with those of the Khalimpur plate of Dharmapāla. No new designations, however, occur here. Like the Mungir plate this charter mentions *Gauḍa-Mālava-Khaśa-Kulika-Hūṇa*, but not *Karṇāṭa* and *Lāṭa*. *Mahāsēnāpati* mentioned in line 5 (reverse) was probably the *dūtaka* of this grant. Line 7 on the same side gives the name of the writer as Kuladatta, son of Dharmadatta. The words *kasakārasya* in line 11 and (*u*)*tkīrṇa* in line 12 show that the grant contained the name of the engraver which is now lost. From what remains on the reverse it can be safely asserted that no imprecatory verses, which are usually found at the end of land grants, have been added in the present record.

Of the **place-names** mentioned in this record **Nagara-bhukti** has been identified with modern Patna, which as a division includes the district of Gayā even now. *Nagara-bhukti* is also found on the seals<sup>1</sup> discovered at Nālandā, and in the inscription of Jīvitagupta II found at Deo-Baranark in the Shāhābād District. From the Nālandā inscription of Dēvapāla we learn that *Nagara-bhukti* included the *viśhayas* of Rājagriha (Rājgir) and Gayā. The Krimila district which is mentioned as included in this *bhukti* in the Mungir plate has not been identified. From epigraphic documents we can assume that the *Nagara-bhukti* included the districts of Patna, Gayā and Shāhābād. The other places mentioned in the grant I am unable to identify.

### TEXT.

#### First Side.

- 1 Om<sup>2</sup> svasti | mahā-nau-hasty-aśva-ratha-patti-sampat(tt)y-upātta-jaya-śavdā(bdā).
- 2 [t Kapilā ?]-vāsakāt śrīmaṇ-jaya-skandhāvārāt |<sup>3</sup> parama-
- 3 saugatō-mahārājādhirāja śrī-Gōpālādēva-pādānudhyā-
- 4 taḥ<sup>4</sup> paramēśvaraḥ paramabhaṭṭārakō mahārājādhirājaḥ śrī-
- 5 mām Dharmmapālādēvaḥ kuśali | **Nagara-bhuktau.**<sup>4</sup> **Gayā-vish-**
- 6 **y-āntaḥpāti- Jamvū (mbū)-nadī-vīthī-prativa(ba)ddha- Nigūha-grām-āsanna U-**
- 7 **ttarāma-grāmakē**<sup>4</sup> samupagatān sarvvān=ēva rāja-rājana-
- 8 ka-rājaputra-rājāmātya-mahākārttākṛitika-mahādaṇḍanāya-
- 9 ka-mahāpratihāra-mahāsāmanta-mahārāja-dauḥśadhasādhanika-
- 10 pramātri-sarabhaṅga-kumārāmātya-rājasthānīy-ōparika-vishaya-
- 11 pati-dāśāparādhika-chaurōddharanika-dāṇḍika-dāṇḍapāśika-kṣha(khē)-
- 12 [trapa-prā]ntapāla-tadāyuktaka-viniyuktaka-hasty-aśv-ōshṭra-va(ba)la-vyā-
- 13 [pṛitaka]-kiśōra-vaḍavā-gō-mahishy-adhikṛita-dūta-prē(prai)shaṇika-gamā-
- 14 [gami]k-ābhivaramāṇaka-Gauḍa-Mālava-Khaśa-Kulika-Hūṇa-bhaṭa-
- 15 [chāṭa]-sēvak-ādin=anyāñ(m)ś=ch=ākīrttitān=[sva]-pāda-padm-ōpajīvināḥ pra-
- 16 [tivāsinaś=cha] vrā(brā)hmaṇ-ōttarān=mahattara-kuṭumvi(mbi)-purōga-mēd-āndhra-chaṇḍā-
- 17 [la]-[paryantān=sa\*]mājñāpayaty=astu [vaḥ] samvi[di\*]tām yath=ōparilikhita **Utta-**

<sup>1</sup> P. R. A. S., E. C., 1916-17, p. 43.

<sup>2</sup> Expressed by a symbol.

<sup>3</sup> For analogous passages see Nidhanpur plate of Bhāskaravarman (above, Vol. XII, p. 73) and Deo-Baranark inscription of Jīvitagupta II (Fleet, C. I. I., Vol. III, p. 213).

<sup>4</sup> *Daṇḍa* unnecessary.

- 18 [rāma-grāmakaḥ\*] [sva-sīmā-ṭṭiṇa-yūti]-gōchara-paryantaḥ s-ōparikara[ḥ\*]  
 19 . . . . . [sa-chau]rōddharaṇaḥ sarvva-pīḍā-parihṛiti-  
 20 . . . . . [r=a\*]chāṭa-bhaṭa-pra[vēsō=kiñchi]t-pragrāhyō rāja-bhāvya  
 sarvva-pra-  
 21 [tyāya-samētō bhūmichchidra-nyāyē]n=ā-chā(cha)ndr-ārka-kshiti-sama-kālī-  
 22 [ṇaḥ pū\*]rva-bhuktaka-bhujya[māna]-dēva-vrū(bra)hma-dēya-varjjitō mayā  
 23 [mātā-pitṛ\*]=ātmanaś=cha pu[ṇya-yaśō]-bhivṛiddhayē vaudya-āchārya-Dharmma-  
 24 . . . . . [bhaṭṭa]kē ārya-Tārā-bhaṭṭārī<sup>1</sup>[kā\*]

*Second Side.*

- 1 . . . . . [prativā\*]sibhiś=ch=ājñā-śravaṇa-vi-<sup>2</sup>  
 2 [dhēyair=bhūtvā\*] samuchita-dēya-bhā[ga-bhōga]-kara-hiraṇy-ādi-  
 3 . . . . .  
 4 . . . . .  
 5 . . . . . [ma]hāsēnāpati-śrī . . . . . datt[a]  
 6 . . . . . [likhi\*]tam=ida[m] śāsana[m] mahākshapaṭali[ka]  
 7 . . . . . [Ku]la[da]ttē[na] Dharmmadatta-putrēṇ=ēti  
 8 . . . . . chatuḥshashṭika datti[ḥ\*]  
 9 . . . . . pratipūditā  
 10 tathā . . . . . tasya mūlaṁ [chatuḥsha]shṭikaḥ  
 11 ka[m\*]sakārasya.  
 12 [u]tkirṇa[m] s[ū]ttradhāra . . . . .<sup>3</sup>

<sup>1</sup> [This line ends with *ri*. Traces of another half line are visible below it.—Ed.]

<sup>2</sup> [There seem to have been six lines of inscription before this line which are completely destroyed.—Ed.]

<sup>3</sup> [Reading seems to be *Govindēn=eti*—Ed.]

## No. 48.—A NOTE ON THE DATE OF THE MANNE PLATES OF STAMBHA RANAVALOKA.

BY PROF. A. S. ALTEKAR, M.A., D.Litt., BENARES.

The question of the genuineness and the date of issue of the Manne plates of Stambha Rana-valōka<sup>1</sup> has been recently raised in the pages of this journal (see above pp. 215-217) by Prof. V. V. Mirashi, while editing the 'Two Copper-plate Inscriptions from Berar'. Prof. Mirashi concludes that the plates are genuine, that they were really issued in the Śaka year 724, and that all the important conquests of Gōvinda III seem therefore to have been made before the date of this charter, i.e. during the first seven or eight years of his reign.

I propose to show in this note that though the Manne plates are genuine, they were not really issued on the occasion of a lunar eclipse in the month of Pausa in the Śaka year 724, when they purport to have been issued. They were issued a few years later, probably in Śaka 730 or 731, when the permission of Gōvinda III was received for making the contemplated grant in favour of the Jain *basadi* at Manne.

Prof. Mirashi has rightly drawn our attention to the fact that the stereotyped account of Gōvinda's exploits, which has been used in as many as ten grants made during his reign, has been used for the first time in the Manne plates. It cannot be however conceded that it was prepared at the order of Stambha, who has issued the Manne plates, or that he was the first to use it. We must in this connection note that Stambha had rebelled against Gōvinda in the beginning of his reign, forming a formidable confederacy of 12 kings for this purpose. Gōvinda was successful in crushing this rebellion. The two brothers were however reconciled afterwards, and Gōvinda showed the magnanimity of reappointing his brother to the governorship of Gaṅga-vāḍī. Human nature, however, being what it is, it is not likely that a court poet of Stambha would prepare a draft of Gōvinda's exploits, which would specifically refer to the defeat of his patron's rebellion. The Manne plates however mention its defeat in v. 13. It is therefore clear that the draft of the Manne plates was prepared by a court poet of Gōvinda III, and was primarily intended for his charters. As a matter of fact it cannot suit a charter issued by any ruler, other than Gōvinda himself. For, after describing Gōvinda's exploits, the charter says:—

तेनदमनिलविद्युच्चञ्चलमवलोक्य जीवितमसारम् ।  
क्षितिदानपरमपुण्यं प्रवर्तितं देवभोगाय ॥

Obviously this verse is out of place in a charter intended to be issued by Gōvinda's brother Stambha.

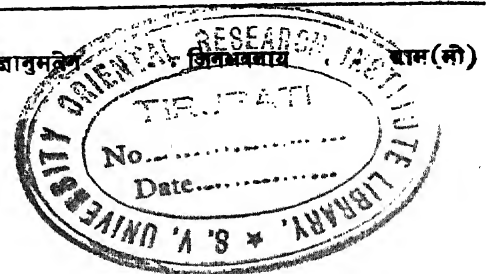
The Manne plates state later on that Stambha had asked for the permission of Gōvinda for granting the village concerned to the Jain *basadi* at Manne.<sup>2</sup> It would appear that when the imperial government granted the necessary permission, it forwarded a draft approved by the emperor with orders that it should be incorporated in the charter. Stambha carried out the order rather too literally; he did not omit even the verse beginning with *tēn=ēdam=*, which was quite out of place in his own charter.

The draft that was sent to Stambha seems to have been prepared under the special instructions of Gōvinda by one of his favourite court poets. The emperor had liked it so much that he is seen to be using it throughout his reign after this period in as many as eight other charters.

<sup>1</sup> *Ep. Carn.*, Vol. IX, pp. 51-3.

<sup>2</sup> तेन श्रीचक्राभदेवेन रणावलीकापराज्या राजाधिराजपरमेश्वरप्रभूतवर्षानुज्ञानुमते

. . . दत्तः—*Ep. Carn.*, Vol. IX, Nelamangala 61.



It is unlikely that a draft, which had so strongly appealed to the emperor, should have been first allowed to be used in a grant issued by his elder brother, who was erstwhile a rebel. We may therefore presume that it was first used by Gōvinda himself. This he does for the first time in the Nēsari plates<sup>1</sup> issued in the Śaka year 727. As far as our present knowledge goes, the draft seems to have been prepared just about this time.

How then is it used in the Maṇṇe plates issued in the Śaka year 724? It would appear that Stambha had no doubt promised to grant a village to the Jain establishment at Maṇṇe in that year, but he could not immediately issue a charter. He had to wait till the permission of the imperial government was received. This seems to have required a fairly long time, because Gōvinda himself was engaged in a number of campaigns and the necessary *praśasti* was not yet ready. By the time this permission came, the exact date and month of the first promise was forgotten. The plates purport to be issued in the Śaka year 724 on the occasion of a lunar eclipse on Pushya *nakṣatra*, i.e. in the month of Pausa. But there was no lunar eclipse in the month of Pausa in that year, as would appear from a reference to *The Indian Ephemeris* of Diwan Bahadur Swamikannu Pillai. The same work shows that a lunar eclipse in the month of Pausa occurred in the Śaka years 730 and 731. It would appear that Stambha got the necessary permission at the end of one of these two years. At the time when the supplementary portion of the charter of Stambha, containing the date, was being drafted, this lunar eclipse in the month of Pausa was fresh in the mind of the donor, the donee and the drafter. They further had a dim idea that the original promise was made on the occasion of a lunar eclipse in the winter. They therefore transferred the lunar eclipse in the month of Pausa from the Śaka year 730 or 731 to the Śaka year 724, when the original promise was made. This has given rise to the irregularity of the date of the Maṇṇe plates. We need not therefore suppose that the stereotyped account of Gōvinda's exploits was really ready in the Śaka year 724, when the Maṇṇe plates purport to have been issued. The earliest undoubted year in which it is known to be definitely used is the Śaka year 727, when the Nēsari plates were issued. Gōvinda's exploits mentioned in this stereotyped draft have therefore to be placed not before the Śaka year 724 but before the Śaka year 727. The various exploits mentioned in this draft were therefore achieved not within the first seven or eight years of his reign, but may have required as many as 11 or 12 years. Seven or eight years is too short a period for them, when we remember the conditions of the roads and the means of transport of the period.

A reconsideration of the whole problem has now led me to the conclusion that the sensational victories of Gōvinda III in his north Indian campaign, during which he humbled down Chakrāyudha and Dharmapāla and his armies penetrated right up to the vicinity of the Himalayas,—as maintained in the Sanjan plates of his son Amōghavarsha I,—are not mentioned or described in this stereotyped draft. The verse mentioning the defeat of the Gurjara king merely refers to a raid of Nāgabhaṭa being repulsed. The poet, who drafted this charter, was well acquainted with the complications of the northern Indian politics, as is clear from his specific reference to the exploits of Gōvinda's father Dhruva in snatching away the white umbrella from Vatsarāja, which he had carried as a trophy from the king of the Gaudas. A poet, who mentions the submission of a third rate Vindhyan chief like Mārāśarva, would certainly have grown eloquent over the discomfiture of such celebrated rulers as Dharmapāla and Chakrāyudha. Nor would Gōvinda have approved a draft, which did not refer to the feat of his forces in approaching the Himalayas after penetrating into the Doab. This famous northern expedition of Gōvinda has therefore to be placed at a date later than the issue of this stereotyped charter. We cannot however discuss the complicated question of its approximate date in the present note.

<sup>1</sup> Khare, *Sources of the Medieval History of the Dekkan*, Vol. I, p. 13.

## No. 49.—A FURTHER NOTE ON THE DATE OF THE MANNE PLATES OF STAMBHA.

BY PROF. V. V. MIRASHI, M.A., NAGPUR.

I am obliged to the Government Epigraphist for giving me an opportunity to state my views on the points raised in Dr. Altekar's note on the date of the Manne plates of Stambha Raṇāvalōka. This date<sup>1</sup> is admittedly imperfect, as the name of the month in which the lunar eclipse occurred is not mentioned in it. The mere mention of a *nakshatra* in connection with a lunar eclipse is not sufficient to specify the exact month in which it occurred, as the *purnimā* of a month is not invariably associated with the *nakshatra* after which the month is named. In my article<sup>2</sup> on the Lōhārā grant I have suggested that some words like *Mārgaśīrsha-purnamāsyām* are inadvertently omitted in the date of the Manne plates, as the only lunar eclipse<sup>3</sup> which could have been intended is that in the month of Mārgaśīrsha. Even then the date does not become quite regular; for the asterism on the full-moon day of Mārgaśīrsha in Śaka 724 was Rōhiṇī, not Pushya. But we can easily explain this irregularity by supposing that though the grant was made on the occasion of a lunar eclipse on the 13th November A.D. 802, the plates were actually issued four days later, on the 17th November, when the moon was in conjunction with the asterism Pushya. Those who are familiar with the dates of our ancient records know that copper-plates were sometimes issued a few days after the particular grants recorded in them were made and that such irregularities in their dates are by no means rare. In my article I have cited the date of the second set of Manne plates, which belongs to the same period, as another instance of the same irregularity. These latter plates purport to have been issued on the occasion of a lunar eclipse on Monday, the full-moon day of Pausha, when the moon was in conjunction with the asterism Pushya, in the Śaka year 732. A reference to Diwan Bahadur S. K. Pillai's *Indian Ephemeris* will show that the lunar eclipse did, indeed, occur on the full-moon day of Pausha in A.D. 810 (corresponding to the expired Śaka year 732), but the week-day was Saturday and the asterism at the time of the eclipse was Punarvasu, not Pushya. It seems plain therefore that though the grant was made on Saturday, the 14th December A.D. 810, the plates were actually issued two days later on Monday, the 16th December, when the moon was in conjunction with Pushya. The irregularity in the date of the Manne plates (first set) is exactly of the same type as that in the date of this grant.

Dr. Altekar prefers to account for the irregularity in the date of the Manne plates (first set) in a different manner. He concedes that the grant was made in Śaka 724, but he supposes that the plates were actually issued six or seven years later in Śaka 730 or 731, when there was a lunar eclipse in the month of Pausha. The reason for this unusual delay in the issue of the plates, according to Dr. Altekar, is that Stambha did not receive the permission of the imperial government earlier, as Gōvinda was himself engaged in a number of campaigns and the necessary *praśasti* was not yet ready. Dr. Altekar further supposes that the drafter, the donor and the donee had no accurate information about the occasion of the original grant, but only remembered that it had been made at a lunar eclipse in winter in Śaka 724. They therefore mentioned, as the occasion of the grant, the lunar eclipse which had occurred recently in the month of Pausha in Śaka 730 or 731. Hence the date is found to be irregular.

<sup>1</sup> The wording of the date is *chatur-vimśaty-uttarēshu sapta-śatēshu Śaka-varshēshu samutlīlēshu*.....  
*Sōma-grahāṇē Pushya-nakshatrē*....*Ep. Carn.*, Vol. IX, Nelamangala 61.

<sup>2</sup> Above, p. 217.

<sup>3</sup> There was another lunar eclipse in this year, but it occurred much earlier, on *Jyēshṭha-purnimā*, the 21st May A.D. 802.



This explanation of the irregularity of the date is, I submit, too farfetched. It is incredible that it took Stambha six or seven years to obtain the imperial sanction to his grant. Even granting that Gōvinda could not give the required sanction in Śaka 724 because he was then constantly engaged in fighting, one fails to understand why the sanction was not forthcoming in Śaka 727 at least, by which time Gōvinda had finished all his important campaigns both in the north and in the south and the draft of the *praśasti* was also ready for use, as we find it actually used in the Nēsari plates<sup>1</sup> of that year. The *praśasti* was of course composed by a court-poet of Gōvinda III, not by that of Stambha. Gōvinda must have used it in his own grants made before Śaka 727, though they have not been discovered so far.

Let us next examine the reason which has led Dr. Altekar to offer the foregoing farfetched explanation. He thinks that the various exploits mentioned in the stereotyped *praśasti* could not have been achieved during seven or eight years (A.D. 794-802). But are there not instances, in our ancient history, of equally remarkable victories being achieved by great military commanders in the same or even smaller periods of time? I will mention here only one or two cases of this type. The Rāshtrakūṭa king Indra III invaded North India and pressed as far as Kanauj, the imperial capital, which he conquered and devastated. As Dr. Altekar himself has shown,<sup>2</sup> Indra came to the throne in A.D. 915 and died in A.D. 917. So this brilliant achievement of his could not have taken more than two years. Is it then impossible that Gōvinda finished his campaigns in Northern and Central India within a period of four or five years (Śaka 717-21) as suggested in my article<sup>3</sup>? Another instance is that of the Kalachuri Karna. We know from his Benares plates<sup>4</sup> that he succeeded his father in the Kalachuri year 792 (A.D. 1040). The Rewah stone inscription, which I have recently edited in this Journal,<sup>5</sup> describes his victories over a king, probably of the Chandra dynasty, in the East, the Pallavas, Chōlas and Chālukyas in the South and the Gurjaras in the West. As this inscription is dated in the Kalachuri year 800 (A.D. 1048-49), it is plain that these victories of Karna must have been attained within a period of only seven years. The adversaries of Karna were surely not less powerful than those of Gōvinda III and the means of transport had not probably improved much during the period of about two centuries and a half that separated these two kings.

Dr. Altekar thinks that Gōvinda's sensational victories in North India, during which he humbled Chakrāyudha and Dharmapāla, were attained after the stereotyped draft was prepared, as they are not mentioned in it. This is at best an *argumentum ex silentio* and should be used with caution; for we know of several cases<sup>6</sup> in which conclusions based on such absence of mention have been disproved by fresh discoveries. Besides, we do not know for certain the exact length of the stereotyped draft when it was first prepared. Though it has been used in as many as eleven charters,<sup>7</sup> it is well-known that it is not of uniform length in all these cases. The longest form of it known so far is that noticed in the Nēsari plates in which the eulogistic portion consists of 24 verses.<sup>8</sup> In other charters the draft is shorter by from 5 to 10 verses.<sup>9</sup> We

<sup>1</sup> G. H. Khare, *Sources of the Medieval History of the Dekkan* (Marāṭhī), Vol. I, pp. 15 ff.

<sup>2</sup> See his *Rāshtrakūṭas and Their Times*, pp. 100 and 105.

<sup>3</sup> Above, p. 217.

<sup>4</sup> *Ibid.*, Vol. II, pp. 305 ff.

<sup>5</sup> Below, Vol. XXIV, pp. 101 ff.

<sup>6</sup> See e.g. above, Vol. XIX, p. 63.

<sup>7</sup> Ten of these have been mentioned above, p. 216. Since then I have noticed one more charter of the same type, see *J. B. B. R. A. S.* (New Series), Vol. III, pp. 187-89.

<sup>8</sup> These do not include the opening *maṅgala-ślōka* and the concluding verse *tēn=ēdam=anila* etc.

<sup>9</sup> The Rādhanpur plates, for instance, have 19, the Lohārā grant 16 and the Bahulāwāḍ plates only 14 verses.

cannot therefore conclude that the original form of it did not contain any verses descriptive of Gōvinda's sensational victories over Dharmapāla, Chakrāyudha and others,—much less that these victories had not been attained when it was prepared.

Besides, the Sanjān plates<sup>1</sup> show that these sensational victories of Gōvinda III in Northern and Central India were achieved before his encampment at the capital of *Mahārāja Śarva*. Verse 23 of this grant describes the march of Gōvinda's army to the Himālayas, during the course of which Dharmapāla and Chakrāyudha submitted to him. The next verse (24) tells us that returning from there (*tataḥ pratiniṣṛitya*) he came down to the bank of the Narmadā and conquered the Mālava, Kōsala, Kalinga, Vēṅgī, Dāhala and Ōḍraka countries which he placed in charge of his feudatories. He then returned (*pratyāvṛittāḥ*) again to the Narmadā and encamped at the capital of *Mahārāja Śarva* at the foot of the Vindhya, where his son Amōghavarsha was born (vv. 25-6). The wording of the verses 23-26 makes it plain that these events occurred in the chronological order stated therein. The existing versions of the stereotyped draft do not, of course, refer to Gōvinda's victorious campaigns in Northern and Central India (except that in which he defeated a Gurjara king) and the submission of Dharmapāla and Chakrāyudha, but they almost invariably mention his encampment during the rainy season at Śrībhavana, the capital of Mārāśarva. Scholars<sup>2</sup> are now agreed that this Mārāśarva is none other than the *Mahārāja Śarva* mentioned in the Sanjān plates. It is plain, therefore, that Dharmapāla and Chakrāyudha must have submitted to Gōvinda long before the stereotyped draft of the latter's grants was prepared; for the draft describes also Gōvinda's expeditions against the southern kings of Chōla, Pāṇḍya, Kērala, Vēṅgī, etc., which followed his campaigns in Northern and Central India.

If the Manne plates of Stambha were, therefore, issued, as I have tried to show, in Śaka 724, all the important victories of Gōvinda III—including the submission of Dharmapāla and Chakrāyudha—must have been attained before Śaka 724 or A.D. 802 *i.e.*, during the first seven or eight years of his reign.

<sup>1</sup> Above, Vol. XVIII, pp. 235 ff.

<sup>2</sup> Dr. Altekar also has accepted the identification, see his *Rāshṭrakūṭas* etc., p. 68, n. 53 (iv).

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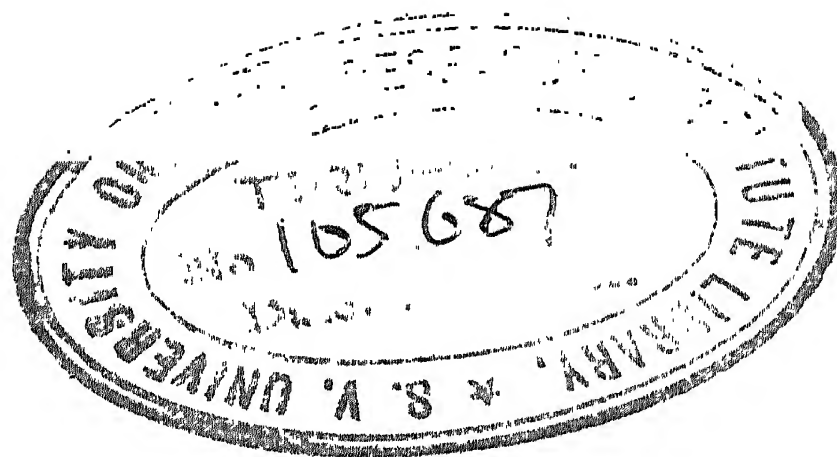
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